

Gender Mainstreaming and Social Inclusion (GM/SI) Basic Training Manual



(Preliminary Draft by GeMSIP)

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INTRODUCTION

BACKGROUND

Gender mainstreaming and social inclusion aims gender equality and social justice of women and social excluded groups. Gender inequality and social exclusion is the structural problem in terms of access to public services and the development opportunities and the others. Government of Nepal has been making various efforts to solve it. Some policies, strategies and guidelines are prepared. But there is big gap in implementation. In this context GeMSIP is being implemented to strengthen implementation capacity with the approaches including capacity development. It considers at three levels to develop capacity; individual, organization and society/system. Trainings and workshops are also taken as the way of building capacity.

Conceptual understanding on gender mainstreaming and social inclusion among government officials is essentially the first step of capacity development. Basically enriching understanding about the Gender Equity/Mainstreaming and Social Inclusion, enhancing understanding and sensitization on the problems and the issues related to gender and social exclusion/inclusion and familiarization with the government policies and programme with regards to gender mainstreaming and social inclusion are the immediate needs of the government officials to accelerate the implementation of the existing gender mainstreaming and social inclusion related policies and programme.

OBJECTIVES

The overall objective of this basic training workshop is to develop common understanding on gender and social inclusion among the participants from government and partner agencies and then enhance their implementation capacity of gender and social inclusion related policies and programmes. For this the first step is to understand basic concept and have a basic skills and enhance level of sensitization as well on this subject. The specific objectives are:

- to make the participants able to tell about the concept of gender equality and social inclusion;

- to sensitize the participants towards the problems and issues of women and excluded groups;
- to make the participants able to explain the government policies and programme related to gender mainstreaming and social inclusion;
- to make the participants able to carry out problem analysis and the Empowerment, Gender mainstreaming and Social Inclusion Approach.

MAJOR CONTENTS

- 1) Basic Concept on Gender Issues and Social Exclusion
- 2) Outline of Gender Issues and Social Exclusion in Nepal
- 3) Problem Analysis of Gender Issues and Social Exclusion
- 4) Gender Mainstreaming and Social Inclusion
- 5) Government Policy and Initiatives on Gender Mainstreaming and Social Inclusion in Nepal

METHODOLOGY

- Brainstorming
- Power Point Presentation
- Mini lecturer
- Group Exercise
- Group presentation and discussion

EXPECTED OUTPUTS

- Government staff and representatives from related agencies acquire basic knowledge and skills on gender mainstreaming and social inclusion
- They transfer their learning in their working field.

Session 1: Basic Concept on Gender Issues and Social Exclusion

OBJECTIVES

By the end of this session the participants will be able to:

- Explain gender and gender issues
- Explain social exclusion
- Explain underlying concept on gender and social exclusion

CONTENTS

- Concept of gender
- Gender issues
- Social exclusion
- Gender issues and social exclusion: a concern of human rights
- Understanding gender issues
- Understanding social exclusion

1.1 Concept of Gender

The term "gender" refers to socially constructed differences between men, and women, as distinct from "sex", which refers to their biological differences. In all societies, men and women play different roles, have different needs, and face different constraints. Gender roles differ from the biological roles of men and women. For example, child bearing is women's biological role, whereas child rearing, food preparation, and household maintenance are the gender roles. The gender roles demarcate responsibilities between men and women in; social and economic activities; access to resources and decision-making authority. These roles can and do shift with social, economic and technological change.

<p>Gender is the social position and relations of men and women as constructed by society. In many societies around the world women have a systematically inferior position both inside and outside the household and are relatively deprived vis-à-vis men.</p>
--

Amartya Sen, "Gender and cooperative Conflicts", 123

1.2 Gender Issues

Gender issues are matters of happening to women and men because of gender roles. Gender issues refer to all aspects of women's and men's lives: their different opportunities, access to and control over resources/benefits and needs.

1.3 Social Exclusion

Social Exclusion is a systematic process of disempowering to the certain individuals or groups in the society by depriving them from the development opportunities; preventing them from accessing education and information, participation and decision making, resources and social relations, so that they are under the domination forever.

Social exclusion describes the experience of groups who are systematically disadvantaged against on the basis of their caste, gender, ethnicity, race, religion, sexual orientation, age, disability, HIV status, migrant status or where they live.

DFID

1.4 Gender Issues and Social Exclusion: A Concern of Human Rights

The underlying concept of gender issues and social exclusion is a matter of human rights. It talks about the gender equality and the social justice. To participate in development of societies and enjoy benefits of the development is universal human rights of everybody regardless of gender, caste, ethnicity and any other conditions. So, no one should be discriminated or excluded from being participated in the development of his/her community or society and the nation.

The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.

Declaration on the Right to Development
Adopted by General Assembly resolution 41/128 of 4 December 1986

1.5 Understanding Gender Issues

What factors influence gender-based differences? Social and economic factors can reinforce or decrease gender-based disparities. These factors include:

Institutional Arrangements: These create and reinforce gender-based constraints or, conversely, foster an environment in which gender disparities can be reduced. For example, in the rural Nepal women primarily work to grow food crops. However, institutions providing agricultural credit discourage women's access to credit as they often do not have land entitlement certificate required for credit facility.

The Formal Legal System: This reinforces customary practices and gives women inferior legal status in many countries. In the past women were discouraged from owning land, and other property and even now only few women have the property owned by them legally in Nepal.

Socio Cultural attitudes and ethnic and class/caste-based obligations: These affect personal and social life. For example, in agriculture farming systems they determine which crops men and women grow, who plough field or gives livestock vaccinations, or whether women need their husbands' approval to sell their cattle or the products of their labour. Similarly decision making roles of men and women differ by caste and ethnicity. Making household level decisions by women in Thakali and Sherpa communities is common and well accepted, whereas the same type of decisions in Brahmin and Chhetri rarely happens.

Religious beliefs and practices: These limit women's mobility, social contact, access to resources, and the types of activities they can pursue. Some interpretations of religious law often stipulate gender-based differences in socio-cultural roles. For example, in Nepali society, women are not entitled to be a priest in temples, and they are not allowed to participate in religious works during menstruation as they are said to be impure.

1.6 Understanding Social Exclusion

Social perception and economic, social and political structures related to gender and caste/ethnicity/religion put their limits to the participation and opportunities in development. Women from Muslim community are not allowed to open their veil in front of outsiders and take part in public meetings. People from Dalit community are treated as impure in the ritual functions by so called higher caste people. In addition Dalit women are not allowed to enter and sit together in a meeting organized inside of higher caste people's house.



Thus, social exclusion is a state where individuals, groups or society as a whole are fully or partially excluded from their participation in the community where they live. It prevents them from voicing for their legitimate rights. It keeps certain individual, group or people far from the development mainstream.

The Tenth Development Plan of Nepal (2002-2007) identified dimension of social exclusion by caste and ethnicity, gender, and geographical location and lays out inclusive policy in order to address social exclusion. It gives particular attention to mainstream very poor and deprived communities and backward regions into development.

DISCUSSION POINTS

- What are the concrete examples of gender issues or social exclusion in their working places and /or their communities?
- What kind of factors are basis for those issues? Institutional arrangement, legal system, social/cultural attitudes?

Session 2: Outline of Gender Issues and Social Exclusion in Nepal

OBJECTIVES

By the end of this session the participants will be able to:

- Explain disparity by gender, social groups and regions in their development with statistics
- Describe trends of gender and social group disparity with statistics
- Express gender disparity in different social groups with statistics

CONTENTS

- Gender disparity
- Disparity by social groups
- Gaps between representatives of legislature and population
- Disparity by district in Nepal
- Trend of gender disparity
- Trend of social group's disparity
- Gender disparity by different social groups

2.1 Gender Disparity

Table 1 indicate the disparity between male and female in social and economic development indicators. The gap between the adult literacy rate of male and female is wide with about 29 %. Similarly, infant mortality rate of female is very high as compared to that of male. Economically women are highly engaged (60%) in unpaid domestic works whereas this rate of male is only 21%.

Table 1: Gender Disparities in Nepal

Indicators	Female	Male
Adult Literacy Rate	34.9%	62.7%
Infant mortality rate /1000 live birth	79.2	64.4
Unpaid family worker	60%	21%

Source: Census 2001

2.2 Disparity by Social Groups

Nepali society characterises diversity with regards to caste, ethnicity, religion, language, and culture, etc. Based on caste, ethnicity and geographic region there are many social groups in Nepal. They are often categorized as Dalits, Janajatis, Madhesis, backward group people and so on. There are big disparities between these social groups in many dimensions. Table 2 depicts incidences of poverty by social groups in Nepal. It is clear that different group has different rate of incidences of poverty. The rate is the least for Newar (14%) and the highest for Dalits (47%).

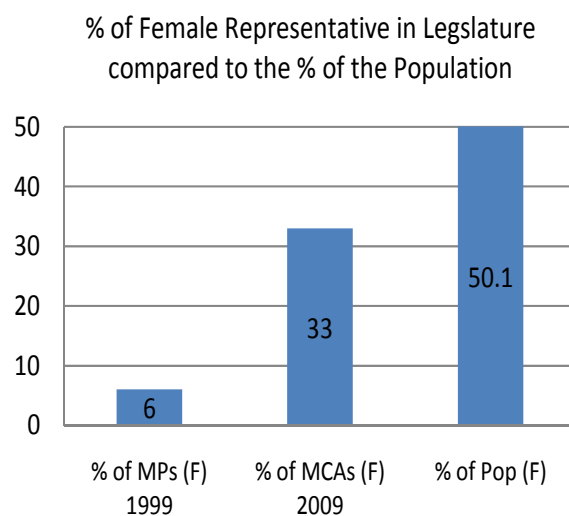
Table 2: Poverty incidences by social groups in Nepal

Social groups	Poverty rate (%)
Newar	14
Brahmin/Chetry	19
Terai middle castes	21
Terai Janajati	36
Muslim	41
Hill Janajati	44
Dalits	47

Source: Nepal Living Standard Survey-NLSS 2003/04

2.3 Gaps between Representatives of Legislature and Population

The representation of women in legislature was only 6% in 1999. In the present Constituent Assembly (CA), which also works as legislature, the ratio is 33%. To compare with the population



Source: 2001 Census and Parliament Record

which is 50.1 %, this representation is still low. Figure 1 on the right shows this picture clearly.

By social groups especially Dalits and Janajatis are also of low representation. The population of Janajatis comprises 37.2 % of the total population of Nepal which is the largest portion of population among the different social groups. But their representation in legislature was 25 % in 1999. In the present CA they are 35 %. Still there is some gap compared to their population ratio.

On the other hand Dalits which is considered as the most excluded group in Nepali society occupies about 13 % of the country's population. Their representation in legislature is very nominal: in 1999 it was zero while it is now 8 %.

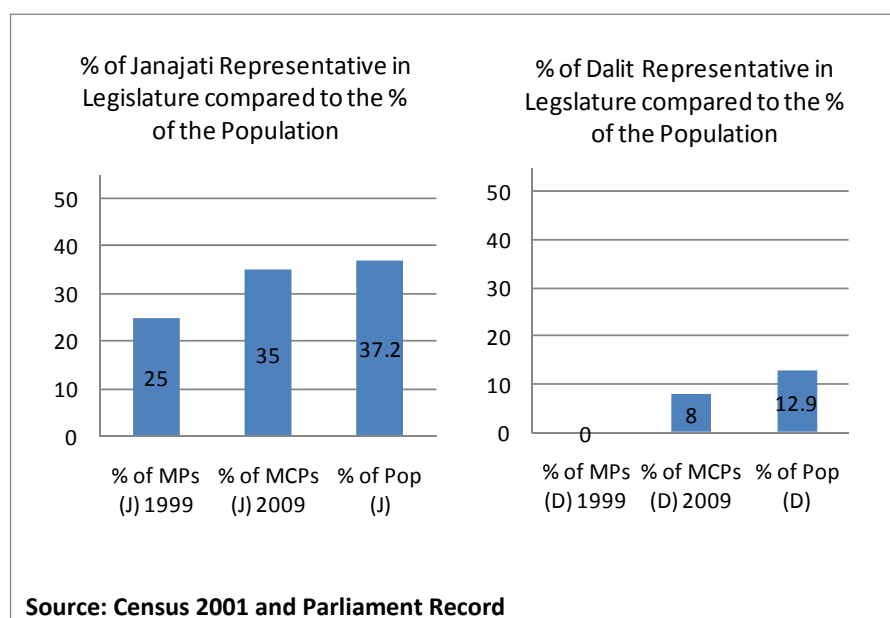


Figure 2 Gaps between Representatives of Legislature and Population

2.4 Disparity by District in Nepal

Disparity can also be observed by district. Nepal has 75 districts whose development status is very different. Let's compare three districts; Kathmandu, Morang and Syangja with economic and educational indicators. According to CBS 2001, GDP at purchasing power parity (PPP) per capita of Kathmandu district is US\$ 3438 followed by Morang (US\$ 2746) and

Syangja (US\$ 1313). Similarly the adult literacy rate is highest in Kathmandu (73.5 %) followed by Syangja (57.9 %) and Morang (52.2 %). It indicates that GDP at PPP per capita is not sole factor to determine the literacy. As shown in Figure 3, literacy rate of Morang is lower than that of Syangja while the GDP per capita of Morang is higher than that of Syangja.

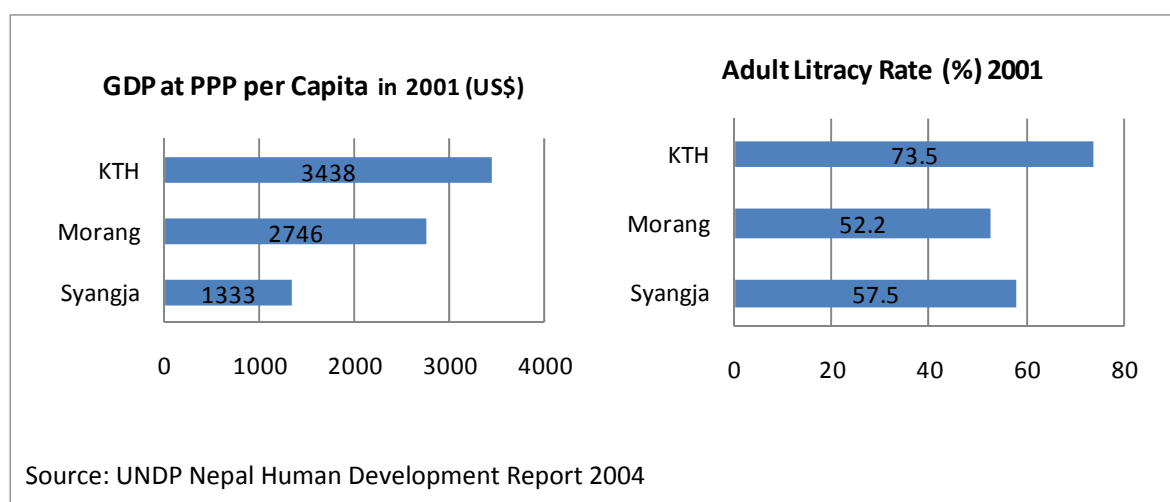


Figure 3 District Disparity in Nepal

2.5 Trends of Gender Disparity

Trend of disparity means the changes in gap of inequalities that indicates whether the gap is decreasing or increasing or the same. Sometimes it can be said that the trend of disparity is changing a pattern of position of individuals and groups in different spheres such as social, economic and political sphere. Sometimes the rate may increase or decrease or remain the same of a group but if it is changed with higher rate of another group it effects to the trend of disparity.

The trend of gender disparity is changing. It has positive change in some cases and negative trends for some cases. Literacy rate has generally positive change that means the disparity of literacy rate between male and female is being reduced. Showing in the following Figure 4, male literacy rate was about 58 % in 1999, while that of female was about 22 % with 30 % gap. By that time the gap of literacy rate between male and female was 36 %. In

2004 the rate is about 62 % for male and 34 % for female indicating the gap of 24 %.

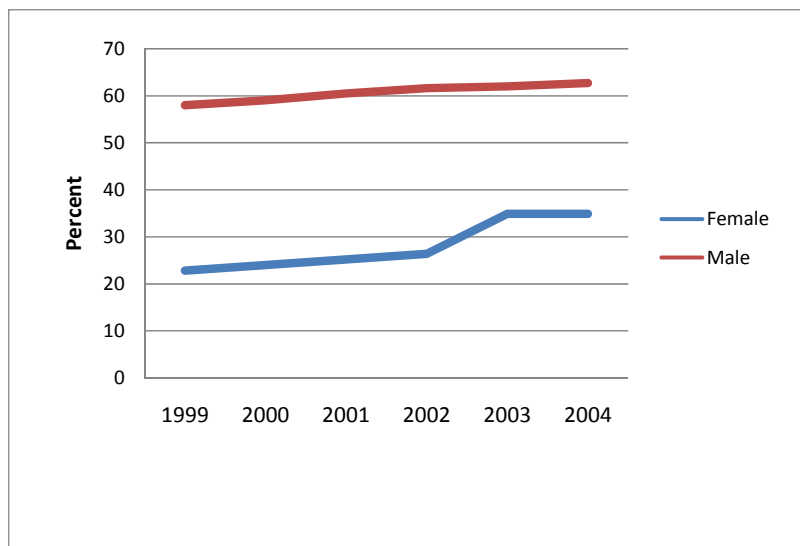
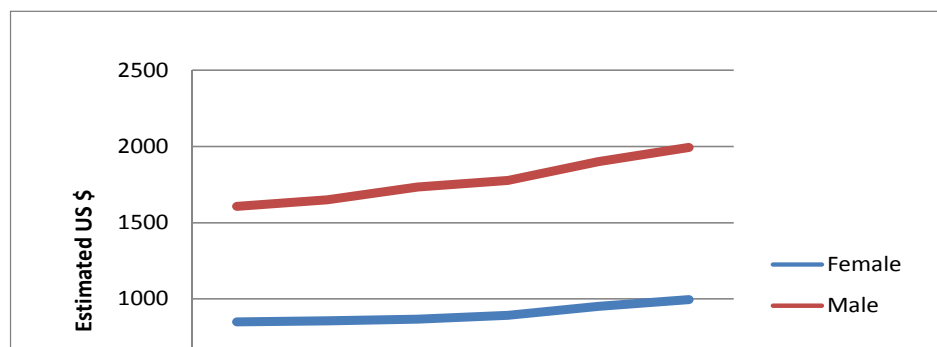


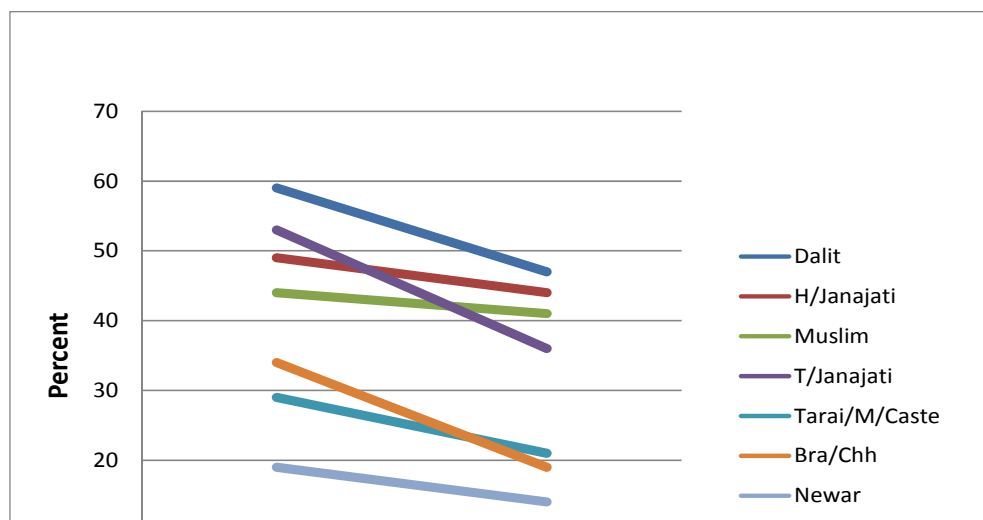
Figure 4 Adult Literacy Rate (above 15 yrs old) by Sex

Figure 5 below indicates that in 1999 the annual income (non-agriculture) of male was about US\$ 1600 (Purchasing Power Parity) and of female about US\$ 800, according to UNDP HDR 2004. The gap was US\$ 800. The same ratio was about US\$ 2000 of male and US\$ 1000 of female in 2004. The gap is US\$ 1000 which has been increased though this rate is increasing of both groups individually. However, it is also necessary to observe and compare the trend of the growth in both the male and female annual income, and to see whether the gender gap is narrowed or widened.



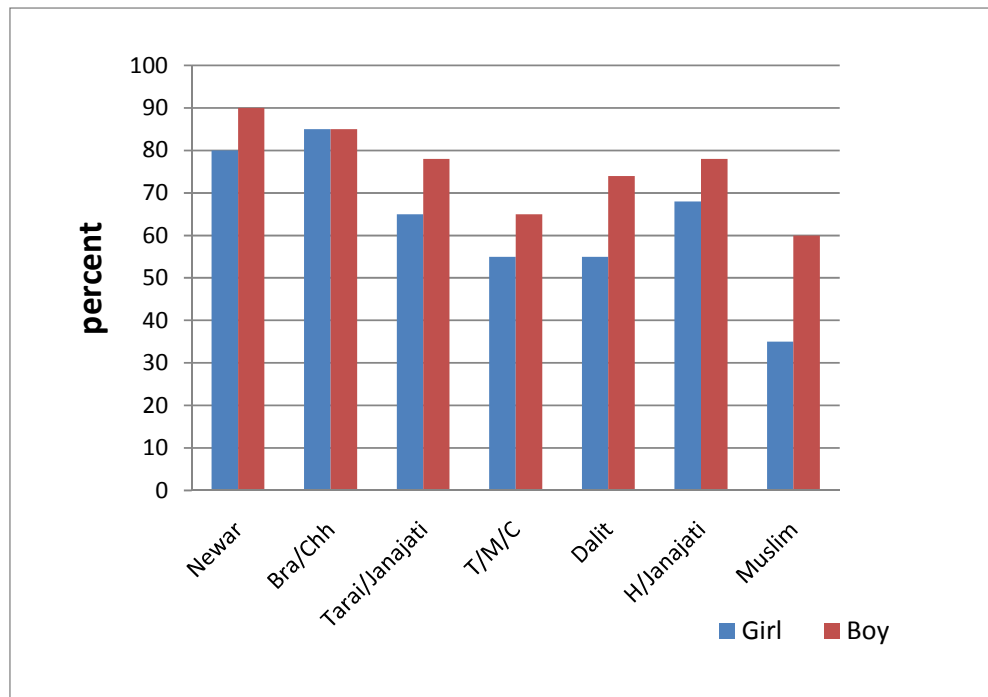
2.6 Trends of Social Group's Disparity

Poverty rate of all social groups is decreasing but poverty gap is not changed. Figure 6 below shows the trends in poverty incidence by social groups mainly Dalit, Hill Janajati, Muslim, Terai Janajati, Terai Middle Caste, Brahmin/Chhetry and Newar. To see the following chart broadly they can be categorized in two categories; one of Newar, Brahmin/Chhetry and Terai Middle Caste and another one of Dalit, Hill Janajati, Muslim, Terai Janajati. The poverty rate of these broad categories is not so much changed in 2003/04 and 1995/96. In between the groups, the disparity is increasing in between some groups and decreasing in other groups and there is no change as well. For example, the disparity between Dalits and Hill Janajatis and Muslims is clearly decreased but it is increased to Terai Janajatis. On the other hand this disparity is almost not changed to Newar and Terai Middle Caste. The poverty rate of Brahmin Chhetry was significantly decreased from 1995/96 to 2003/04.



2.7 Gender Disparity by Different Social Groups

It is necessary to look after gender disparities in socially excluded groups. Let's take one example of school participation of 6-10 years old children of different social groups; Newar, Brahmin/Chhetry, Terai Janajati, Terai Middle caste, Dalit, Hill janajati and Muslim. Except Brahmin/Chhetry, there is gender disparity in schooling in all social groups. The ratio of girls is lesser than boys in every group. The following Figure 7 shows this situation very clearly.



DISCUSSION POINTS

In each statistical example encourage the participants to discuss, judge the gaps and identify the reasons for.

Session 3: Problem Analysis of Gender Issues and Social Exclusion

OBJECTIVES

By the end of the session the participants will be able to:

- Explain the basic principles of problem analysis by identifying major problems and the main causal relationships between them.
- Explain about problem tree.
- Conduct practical session on identification of the core problem and analysis of its causes and effects with regards to gender and social exclusion

CONTENTS

- What is problem analysis
- How to conduct problem analysis
- What is problem tree
- Rules of problem analysis group exercise

3.1 What is Problem Analysis

Problem analysis is a logical way to identify a core problem, its causes and effects. Problem analysis can be defined as dissecting and thoroughly studying the problem with an objective to understand how the problem emerged and how it grew to its current proportions. Analyzing problems is useful when dealing with many social and economical problems. The assumption behind problem analysis is that there is a clear cause and a clear solution. And indeed it can be useful in many situations to find out what caused a problem and how the problem developed since if you would succeed in finding this out you could eliminate it or take it away.

While conducting problem analysis related to gender issues and social exclusion we should try to seek the answers of the following three questions:

- What is the critical issue on Gender or Social Exclusion (Core problem)?
- Why the problem happens (Cause)?

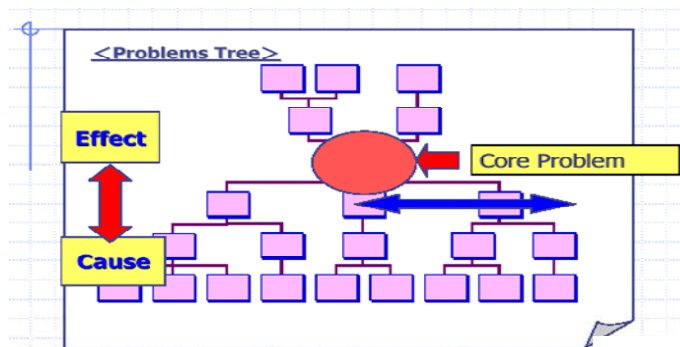
- What happens with the result of the problem (Effect)?

3.2 How to Conduct Problem Analysis

The purpose of problem analysis is to identify a core problem and its effects and root causes in order to come to an agreement on a strategy and necessary activities to tackle the problem. We should keep in mind problem always comes in between causes and effects and the problem can be solved. If it cannot be solved that may not be the problem. When we conduct the problem analysis it is necessary to identify the core problem first and then its causes and effects. The following diagram provides an example of problem analysis.

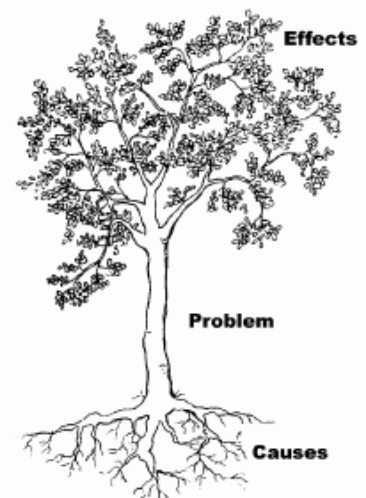


Problem Tree :
Linkage between Core problem, Cause and Effect



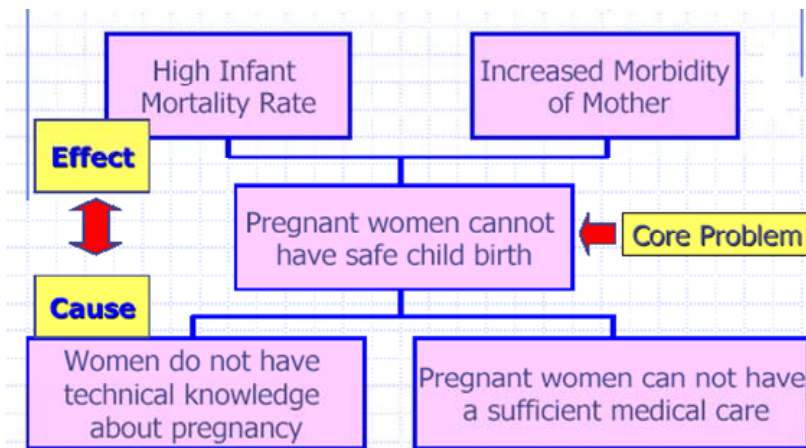
3.3 What is Problem Tree

The problem tree is a visual problem-analysis tool. As the name implies, this tool resembles a tree. The roots of the tree, in the lower part of the drawing, metaphorically represent the causes of the main problem. The tree trunk at the centre of the drawing represents the main problem and the tree branches, on the upper side of the drawing, provide a visual representation of the effects of the main problem."





Example of Problem Analysis Using Cards



3.4 Rules of Problem Analysis Group Exercise

Following rules are to be followed during the problem analysis exercise.

- Write only existing problems
- Use of cards - one problem per card
- Write the problem in full sentence
- Avoid writing there is no~.

- Make sure that you do not use words that emphasize the absence or lack of a particular solution to the problem at hand (such as "lack of medical facilities in the village").
- To deal with a problem you may need to understand what causes it and what the effects might be.
 - Understanding how different stakeholders view the causes and the effects of a problem may be important.
 - Make sure that you do not record more than one cause on a single card (such as "women do not have technical knowledge about pregnancy, and women cannot have sufficient medical care")
 - Make sure that you do not create different cards and sentences that describe the same cause.

GROUP EXERCISE FOR PROBLEM ANALYSIS

Group exercise is a collective effort to identify the problems and their causes and effects. It helps to understand the logical relationship between the problem and its causes and effects. This exercise involves all the participants to identify the problems, core problem and the causes and effects. The following processes are to be followed for group exercise on problem analysis:

- Divide participants into 3-4 groups. The ideal size for each group will be 6-8 persons.
- Identify the core areas for the problem analysis such as problem faced by women, problems faced by Dalits, problem faced by Janajati, etc. Assign one group to do exercise in one core area. Or identify one core problem for each of the groups. Define this problem as clearly as possible. For example women are faced with a problem with domestic violence, Janajati have poor health condition, Dalits don't get enough opportunity to participate in public decision making process, etc.
- Allocate separate place for each group for the exercise
- Assign separate facilitator for each of the groups.

- In the individual group the following steps are to be followed:
 - Ask participants to list all the problems that come to their mind. Problems need to be carefully identified: they should be existing problems, not possible, imagined or future ones. The problem is an existing negative situation; it is not the absence of a solution.
 - After having identified all the existing problems, select one problem as the core problem. This core problem is the problem that you will try to remedy by implementing a project.
 - Having identified the starting point of the problem analysis (the core problem), we now focus our attention to developing a problem tree. The first step we take in the construction of such a problem tree is to identify all the direct causes of the core problem. Central question is: why does this problem happens?
 - *Identify direct effects of the core problem and construct a tree showing these relationships.*
 - In this step you look at the effects of the problem. Instead of asking *why* a problem happens, you ask the question *what* happens with the result of the problem.
 - *Review the entire problem tree:* In the final step the entire problem tree should be reviewed to make sure that it is valid and complete. The tree should 'read' like a logical sequence of cause and effect relationships.

Session 4: Gender Mainstreaming and Social Inclusion

OBJECTIVES

By the end of this session the participants will be able to:

- Explain the basic concept of gender mainstreaming, social inclusion and empowerment;
- Interpret the empowerment, gender mainstreaming and social inclusion as the approach for gender equality and social justice;
- Prepare strategy and activities to overcome the immediate causes of a problem.

CONTENTS

- Concept of gender mainstreaming
- Concept of social inclusion
- Concept of empowerment
- Approach to social transformation

4.1 Concept of Gender Mainstreaming

The concept of gender mainstreaming was first proposed at the 1985 Third World Conference on Women in Nairobi. The idea has been developed in the United Nations development community. The idea was formally featured in 1995 at the fourth world conference on women in Beijing. Gender mainstreaming is the public policy concept of assessing the different implications for women and men of any planned policy action, including legislation and programmes, in all areas and levels.

Gender mainstreaming is a globally accepted strategy for promoting gender equality. Mainstreaming is not end in itself but a strategy, an approach, a means to achieve the goal of gender equality. Mainstreaming involves ensuring that gender perspectives and attention to the goal of gender equality are central to all activities - policy development, research, advocacy, legislation, resource allocation, and planning, implementation and monitoring of all programs and projects.

4.2 Concept of Social Inclusion

Social inclusion is the removal of institutional barriers and the enhancement of incentive to increase the access of diverse individuals and groups to development opportunities. Social inclusion seeks to bring about system level institutional reforms and policy change to remove inequalities in the external environment. Social inclusion requires a shift from an institutional environment that gives some individuals and groups more opportunity to realize their agency than others to one where the political system and the rules of law support equal agency for all. Social inclusion changes the opportunity structure within which individuals and groups seeks to exercise their agency. It requires change in incentives and also improved capacity within state and community organizations to ensure that organizations can and will respond equitably to the legitimate demands of all individuals -regardless of their social identity. This process, as it leads to greater equality of agency, will bring about sustainable prosperity for all through improved access to the assets and capabilities required for achieving a secure livelihood and broad based economic growth (World Bank).

4.3 Concept of Empowerment

Empowerment is the enhancement of assets and capabilities of diverse individuals and groups to function and to engage influence and hold accountable the institutions that affect them. Empowerment is seen as occurring at the individual and group level and, to an important extent, has to do with changes in the internal self-perceptions of those who have been in some way negatively defined and excluded by the dominant society. Empowerment builds their sense of agency or their capacity to act on their own behalf, and helps them realise the power they gain from collective action. Empowerment also has to do with increasing their access to assets, services and livelihood opportunities (World Bank).

Empowerment often addresses members of groups that social discrimination processes have excluded from decision-making processes through discrimination based on disability, race, ethnicity, religion, gender, caste and

the others. Empowerment aims to bring changes in Individual and Group levels.

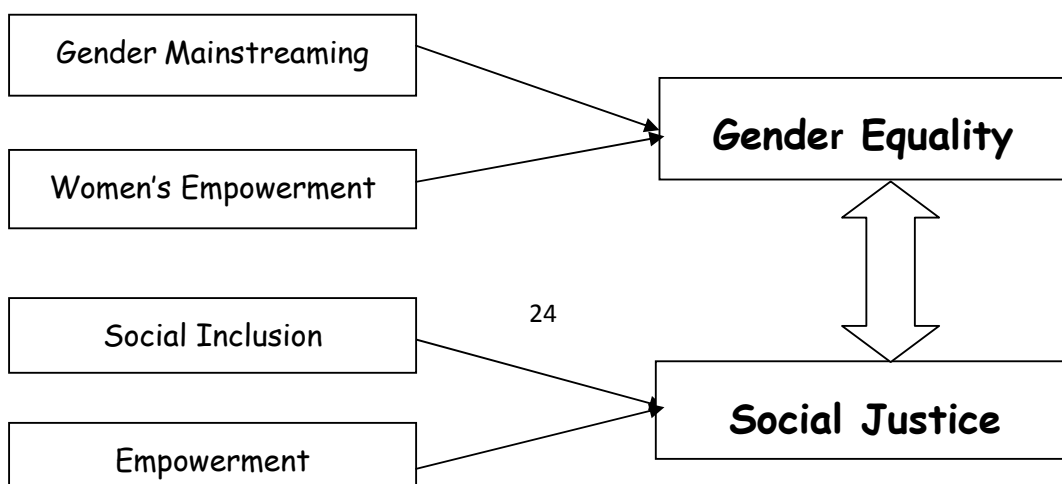
4.4 Approach to Social Transformation

Social transformation is the process by which an individual or groups alter the socially ascribed social status and the roles into a socially achieved status for themselves. However, another definition refers to large scale social change as in cultural reforms or transformations. The first occurs with the individual and the group, the second with the system i.e. policy and institutions.

At the individual and group level, social transformation is considered an interpersonal and intergroup negotiation because it requires that the individual or group have their social position be validated by others for transformation. It is a reciprocal relationship in which people have to be embraced and correctly identified with the socio-cultural expectations of their particular group membership. This is the only way that persons can move from their own ascribed status to a new achieved status. On the other hand at the system level, social transformation requires a shift in collective consciousness of a society - local, state, national or global - so that reality is refined by consensus to bring the changes in policies and the institutions.

Wikipedia, the free encyclopaedia

In this case, the first one is about empowerment and the second one is about gender mainstreaming and social inclusion. These all are for equality and social justice. In terms of women's empowerment and gender mainstreaming are strategy and approach for transformation to achieve gender equality. With regards to marginalized, disadvantaged and excluded groups empowerment of those groups and the social inclusion are approach to achieve social justice. The following chart shows interrelationship on the empowerment, gender mainstreaming and social inclusion approach.



GROUP EXERCISE FOR GENDER MAINSTREAMING AND SOCIAL INCLUSION

Questions:

- What problems can be solved through empowerment approach in your group exercise of problem analysis? Please give some examples.
- What problems can be solved through gender mainstreaming or social inclusion approach in your group exercise of problem analysis? Please give some examples.

Steps of group exercise:

- Divide the participants into groups as of session three and ask them to take the core problem together with its causes (outcome of the group exercise of session three).
- Identify strategies to overcome the main causes
- Identify activities to achieve strategy

Example:

Core Problem: Pregnant women cannot have safe childbirth

Main cause	Strategy	Activities
1. Women do not have technical knowledge about	Increased knowledge of women on pregnancy (Empowerment)	1. Training for women (Empowerment) 2. Awareness campaign (Empowerment) 3. Information leaflet (Empowerment)

pregnancy

- | | | |
|---|---|--|
| 2. Pregnant women cannot have a sufficient medical care | Improved government health service for pregnant women (Mainstreaming) | <ol style="list-style-type: none">1. Anti-natal care services in every health centre (Mainstreaming)2. Referral system for pregnant women (Mainstreaming)3. Deployment of skilled health personnel in health intuitions (Mainstreaming)4. Increase the number of registered birth attendance within the VDC (Mainstreaming) |
|---|---|--|

Session 5: Government Policy and Initiatives on Gender Mainstreaming and Social Inclusion in Nepal

OBJECTIVES

By the end of the session the participants will be able to:

- Explain the Nepal government's policy on social inclusion
- Explain the Nepal government's policy on gender mainstreaming

CONTENTS

- Government policy on social inclusion
 - Inclusive democracy
 - Constitutional provision in Nepal
 - Legal arrangement
 - Agreements on international instruments
 - Policy and activities
- Government policy on gender mainstreaming
 - Objectives and strategies in three years interim plan (2007/8-2009/10)
 - Specific initiatives
 - Recent development
 - Operational mechanism

5.1 Government Policy on Social Inclusion

5.1.1 Inclusive Democracy

Inclusive democracy is a commitment of Nepal. Nepal is trying to build an inclusive state. After ten years of armed conflict and popular movement of 2006 when Nepal entered into peace process it has committed to address not only political but also social, economic and cultural issues. So the debates on inclusive democracy and to some extent of commitment are being made by

the state actors. Citizens are also watching closely with the expectation of inclusiveness.

Inclusive Democracy encompasses the Political, Social, Economic and Cultural aspects. It refers inclusive democracy as combination of political democracy, economic democracy, democracy in social realm, cultural democracy and ecological democracy. Political Democracy highlights power sharing and equal political power whereas economic democracy seeks to minimize economic differences and the progressive tax system. It emphasises that the democracy should outreach to the social realm; household, workplace, education, health, institutions too. In democracy cultural factors are also equally important that refers meeting the basic needs of all citizens and also securing freedom of choice.

5.1.2 Constitutional Provision in Nepal

The Interim Constitution 2007, in preamble, has mentioned, progressive restructuring of the nation is determined to solve the problems based on the discrimination of gender, ethnicity, caste and religion to avoid the repetition of conflicts in the past. The Interim Constitution protects social rights of the disadvantaged and excluded including women, Dalits, Madhesis, indigenous ethnic tribes, children, the disabled, and those who are economically, socially, or culturally backward. It addresses rights to equality (article 13), rights against untouchability caste discrimination (article 14), rights of women (article 20) and social justice to assure participation of those disadvantaged in the state mechanism (article 21).

In article 33 (D and D1) as the state responsibility it has been clearly spelt out that the State shall have the following responsibilities: D (d) to carry out an inclusive, democratic and progressive restructuring of the State by eliminating its existing form of centralized and unitary structure in order to address the problems related to women, Dalits, indigenous tribes (Adibasi Janajati), Madhesis, oppressed and minority communities and other disadvantaged groups, by eliminating class, caste, language, gender, cultural,

religious and regional discrimination, and to enable Madhesi, Dalits, indigenous ethnic groups (Adibasi Janajati), women, labourers, farmers, the physically impaired, disadvantaged classes and disadvantaged regions to participate in all organs of the State structure on the basis of proportional inclusion.

5.1.3 Legal Arrangement

Apart from these, Local Self Governance Act 1999 and Local Self Governance Regulation 1999 are the other policy documents which have provisioned the some social inclusion related measures. Likewise National Foundation for Development of Indigenous Nationalities Act 2002 and regulation 2005, National Dalit Commission Rules, Rules for Neglected, Suppressed and Dalit Community Upliftment Committee and the Other Backward Community rules 2065 are also the social inclusion related legal and policy measures. Recently GoN has brought Gender Equality and Social Inclusion (GESI) Strategy under the Local Governance and Community Development Programme (LGCDP) which has given a very good direction for the gender mainstreaming and the social inclusion.

5.1.4 Agreements on International Instruments

On the other sides, Nepal has already rectified many international human rights instruments such as Universal Declaration of Human Rights (UDHR) - 1948, International Convention on the Elimination of all forms of Racial Discrimination (ICERD) - 1965, International Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) - 1979, International Convention on Rights of Child (CRC) - 1989, International Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (CAT) - 1984, International Covenant on Economic, Social and Cultural Rights (ICESCR) - 1966, International Covenant on Civil and Political Rights (ICCPR) - 1966. The gists of all these instruments are non-discrimination, equality, participation to respect, promote and fulfil the all human rights of all.

5.1.5 Policy and Activities

(a) The Three Year Interim Plan (TYIP)

The Three Years Interim Plan (2007/08-2009/10) envisages a prosperous, modern and just Nepal and aims to lay a foundation for economic and social transformation to achieve the vision. It particularly emphasizes the realization of "peace dividend" to be felt by the general public and thus sets its objective to establish peace and reduce the existing unemployment, poverty and inequality in the country. One of its main strategies is to adopt an inclusive development process and carry out targeted programs while focusing on the excluded groups. In the TYIP, Chapter 8 highlights the issues of women and socially disadvantaged groups and describes the problems, challenges, objectives, strategies, approaches and programs to target 6 groups women, Dalit, Adibasi Janajati, Madhesi community, Muslim community and Persons with disability. This provisions the subchapters such as 1) Empowerment of Women and Gender Equality, 2) Upliftment and Development of Dalits, 3) Adibasi Janajati, 4) Madhesi Community Development, 5) Muslim Community and 6) Persons with Disability. This is the targeted chapter. In general, the chapter 6 has been provisioned about the social justice and inclusion. It has clearly indicated human rights, inclusive development, regional development and the others.

(b) Institutional Arrangements

To promote the social inclusion, some institutional arrangements have been made. GoN established Gender Equality and Social Inclusion (GESI) Section in January 2009, under the Ministry of Local Development. In 2002, National Foundation for Development of Indigenous Nationalities (NFDIN) and National Dalit Commission (NDC) were formed to see the Janajati and Dalit issues respectively. Similarly government has formed Neglected, Suppressed and Dalit Community Upliftment Committee (NSDCUC) as well. District Coordination Committee for Dalit's Development and District Coordination Committee for Development of Indigenous Nationalities are formed at district level. However, there is no institutional mechanism specifically to deal with social inclusion in VDCs or Municipalities. The main tasks of NFDIN and NDC are shown in Annex I.

Please see Annex II for major events related to social inclusion since the 1980s in Nepal.

5.2 Nepal Government's Policy on Gender Mainstreaming

5.2.1 Objectives and Strategies in Three Years Interim Plan (2007/8-2009/10)

The long term vision of the Interim Plan is to build a new Nepal. The interim plan has the following objectives with regards to the gender equality:

- To build an equitable and gender inclusive society by ensuring equal rights of women of all castes, creed and regions in the social, political and economic aspects of national development.
- To put an end to all forms of violence and discrimination against women including human trafficking.
- Social rehabilitation of conflict-affected and displaced women and to ensure the active participation of women in conflict resolution and the peace process.

With the given objectives the interim plan has targeted to raise the gender development index from 0.452 to 0.556, raise the Gender Empowerment Measure from 0.391 to 0.450 and ensure women's representation in the policy-making bodies to 33.0 %. Please refer to Annex III for the strategies set in the interim plan.

5.2.2 Specific Initiatives

The government of Nepal has so far taken the following initiatives to ensure gender equality at all levels:

- Gender analysis and gender budgeting to be made mandatory in the planning process
- Major sectors of development, such as education, health, agriculture, water resources, forestry, tourism and local development, to be engendered
- A minimum of 33 % of the beneficiary of the programmes run by ministries to be women
- Industrial establishments with 50 % women on their Board of Directors and women as their executive heads to be given special incentives

- Specialised mechanisms for gender analysis, gender audit and gender budgeting of national, sector-specific or local plans and programmes to be strengthened
- Women Development Offices, which have been acting as gender focal-points in respect of local agencies, to be developed into competent agencies in terms of infrastructure, staffing and institutional capacity for co-ordinating, facilitating and monitoring actions for gender equality and empowerment of women
- CBOs working in the field of women's empowerment as well as women's own organisations to be strengthened in terms of institutional capacity and also to be made accountable
- A minimum of 33 and 50 % representation of women to be ensured in peace councils or committees to be formed at national and local levels respectively.

Please refer to Annex IV for recent development regarding acts and regulations on gender mainstreaming.

5.2.3 Organizational Mechanism

(a) Ministry of Women, Children and Social Welfare (MWCSW)

The Ministry is the lead agency working mainly in four ways:

- Policy initiatives to encourage affirmative action, gender-responsiveness and internalization of gender issues in all sectors
- Legal reforms to remove institutional barriers
- Coordinating, networking and lobbying with other ministries, private or civil agencies and pressure groups
- Field-level activities through the Department of Women Development.

(b) Department of Women Development (DWD)

The Department is the implementing agency under the Ministry. It runs the Women Development Programme and various projects through Women Development Offices.

(c) Women Development Offices (WDO)

WDOs operate at district level and are there in all of the country's 75 districts. WDOs have also been designated by the Nepal Government as Gender Focal Agencies.

Please refer to Annex V for lessons learnt and gaps on gender mainstreaming.

QUESTIONS AND ANSWERS

At the end of the session provide some time for open floor discussion and encourage the participants to ask questions if they have some confusion.

Annex I: The Main Tasks of NFDIN and NDC

National Foundation for Development of Indigenous Nationalities (NFDIN):

- Prepare plan, programmes and implementation of conservation and promotion of language, scripts, literature, history, arts, culture, indigenous skills and technology.
- Research and study of IN's language, scripts, literature, arts, history, culture, customs etc.
- Prepare plan to protect the intellectual property of INs (technology, skills and special knowledge)
- Publication of IN's history and literature.
- Preparation and publication

National Dalit Commission (NDC):

- To work for the welfare of Dalits
- To put the suggestions for revision of rules and policies of Government of Nepal.
- To recommend the Government of Nepal for the implementation of different International conventions and treaties.
- Monitoring the works of NGOs for Dalit development.
- Implementation the awareness building programmes.

Annex II: Major Events Related to Social Inclusion since 1980s in Nepal

- 1990: Nepal's New Constitution describing as a more inclusive state
- 1992: Eight Plan (1992-97) addressing the caste/ethnic issues
- 1994: UML government: Identification of 16 deprived groups
- 1995: Congress government: Identification of 12 deprived groups
- 1995: Constitution and the Civil Rights Act of 1995 prohibiting discrimination
- 1997: Ninth Plan (1997-2002) Sections on Indigenous Groups and Downtrodden Community without identification
- 1997: Committee for Upliftment of Downtrodden, Oppressed and Dalit Classes (CUDODC)
- 1999: Local Self Governance Act
- 2002: Upgrading of NCDN to National Foundation for Development of Indigenous Nationalities (NFDIN)
- 2002: National Dalit Commission (NDC)
- 2002: Tenth Plan (2002-07) proposing affirmative action for disadvantaged groups
- 2003: Road map policies on economic and social transformation
- 2004: Committee on Reservation Recommendation
- 2004: Policy announcement on job reservation
- 2006: Resolution of House of Representatives of proportionate representation of women in the state structure
- 2006: Citizenship Act 2006: Equal right to women in acquiring citizenship
- 2006: Decision of the Ministry of Local Development to require all Village Development Committee to earmark at least Rs. 150,000 for projects to empower the disadvantaged.
- 2007: Interim Constitution: Sec. 13, Sec.14 and Sec. 21 to protect social rights of the disadvantaged.

2007: *Three Years Interim Plan (2007-2009): a framework of policy measures for 6 deprived groups in the GM/SI Chapter*

Source: (Up to 2004) "Social Inclusion and Nation Building in Nepal," a paper presented by Harks Grung at Civil Society Forum Workshop for Research Programme on Social Inclusion and National Building in Nepal / (2006-07) Ministry of Local Development and Department of Women Development. Project Proposal on Gender Mainstreaming and Social Inclusion Project (GM/SIP) Submitted to JICA in July 2007. pp. 3-4.

Annex III: Strategies with Regards to Gender Mainstreaming in the Three Year Interim Plan

The Three Year Interim plan (2007/08-2009/10) has set the following strategies with regards to gender mainstreaming:

- Women's active participation will be ensured through gender mainstreaming in all the areas of development.
- Policy and legal reforms as well as other necessary measures will be taken to ensure at least 33 percent representation of women in the policy and decision-making process at all levels.
- In the social, economic and political spheres, active participation and empowerment of women of the backward groups, *Adibasi Janajatis*, *Madhesis*, Muslims, single women, women with disability and the marginalized, will be ensured.
- In order to completely end all kinds of violence and gender discrimination against women including human trafficking, tasks will be undertaken to create a strong environment, including a legal framework.
- A special program will be run to protect the rights of conflict victims and internally displaced women, and to rehabilitate them.
- Active and meaningful participation of women in conflict resolution and peace building will be ensured.

Annex IV: Recent Development of Acts and Regulations Regarding Gender Mainstreaming

The following are the major development of acts and regulations regarding Gender Mainstreaming in recent year.

- The Act to Amend Some Nepal Acts to Ensure Gender Equality and Social Inclusion with the effect of either amending or repealing a total of 65 provisions in various Acts that were deemed discriminatory against women (On 28 September 2006)
- The House of Representatives resolution of May 30, 2006 in favour of proportionate representation of women in all parts of the State structure calling for guaranteeing at least 33 per cent participation of women for the time being with the aim of achieving proportionate representation ultimately
- Ratification by the House of Representatives of the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination Against Women 1999 (18 December 2006)
- UN convention on the rights of people with disability (UNCRPD) is in the Legislative Parliament
- 'The Citizenship Act 2006' allowing equal rights to women to acquire citizenship (26 November 2006)
- 'The National Women's Commission Act 2006' with the mandate for working to establish women's human rights (28 December 2006)
- Gender-responsive budgeting and gender audit systems introduced in the government mechanism
- The Nepal Government initiative to adopt the Zero Tolerance policy at work places (2006)
- A number of Supreme Court verdicts to establish women's rights in light of CEDAW, CRC and other international instruments
- Two Bills, namely on 'Human Trafficking', and on 'Domestic Violence' have already passed bill on 'Sexual Harassment', in the pipeline
- The Ministry of Local Development decision to require all 3,913 Village Development Committees to earmark at least 15% (out of the yearly

block grant) for funding projects designed to empower women, children and other disadvantaged groups

- CEDAW plan of action to 'guarantee women's reproductive and basic health rights' and BPFAs plan of action on 'women and health' which guide the concerned ministries to work for ensuring women's rights
- The Ministry of Women, Children and Social Welfare conducting regular meetings with Gender Focal Points of sectoral ministries to share new policies, dimensions, legislation and sectoral initiatives in line with gender-responsiveness
- A National Coalition Committee representing 34 different GOs, I/NGOs and donor agencies formed to work together on violence against women (including violence during pregnancy)
- A Caucus of women Parliamentarians formed
- A Gender Stakeholders' Group formed by the Department of Women Development for regular consultation with representatives of GOs, I/NGOs and aid agencies (14 January 2008).

Annex V: Lessons Learned and Gaps on Gender Mainstreaming

The following are the main lessons learned on Gender Mainstreaming:

- In a decentralised planning perspective gender mainstreaming and social inclusion is equally necessary at local level and should not be limited to central level
- Gender mainstreaming and social inclusion is effective if sector-specific agencies can see the mainstreaming effect in terms of achieving sector-specific goals
- Networking is part of the mainstreaming and inclusion process providing forums for participation, sharing of experiences and projecting the image of the member organisation
- Gender mainstreaming and social inclusion is best done in a voluntary co-ordination mode as different from a mandatory co-ordination mode
- Gender and social inclusiveness analysis is essentially a participatory process and is effectively institutionalised only when issues are identified by the staff or other members of the sector-specific agency rather than externally
- Partnership programmes present opportunities for learning together and, therefore, are good supplements to co-ordination meetings or other mechanisms for mainstreaming and inclusion.
- GMSI focal agencies have a role to play but success depends on the extent to which 'ownership' of the whole process is transferred to the sector-specific agency right from the beginning
- Gender mainstreaming and social inclusion in practice involves a series of stages from sensitization to capacity development to institutionalization, which focal agencies need to be aware of.

The following are main gaps on gender mainstreaming:

- Policy gaps
- Ownership gaps
- Resource gaps

- *Coordination/linkage gaps*
- *Information gaps*
- *Human resource/expertise gaps*
- *Implementation/monitoring gap*
- *Management/decentralization gaps*
- *Documentation gaps*