

# Gender

## Manual:



Good Practices and Lessons Learnt  
by an Indigenous Peoples Organisation



Published by:  
Asia Indigenous Peoples Pact



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## Acronyms

AIPP	Asia Indigenous Peoples Pact
AVID	Australian Volunteers for International Development
BCV	Building Community Voices
CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
CSDM	Centre for Sustainable Development in Mountainous Areas
FONIJ	Federation of Nepalese Indigenous Nationalities Journalists
GBV	Gender Based Violence
GDA	Gender and Development Association
ICRW	International Centre for Research on Women
IP	Indigenous Peoples
IPF	Indigenous Peoples Foundation for Education and Environment
IPO	Indigenous Peoples Organisation
IWFNEI	Indigenous Women’s Forum of Northeast India
LGBTIQ/H	Lesbian, Gay, Bisexual, Transgender, Intersex, Queer/Hijra
M&E	Monitoring and Evaluation
NIWF	National Indigenous Women’s Federation, Nepal
OSAGI	The Office of the Special Adviser to the Secretary-General on Gender Issues and Advancement of Women
PACOS	Partners of Community organisations in Sabah
POINT	Promotion of Indigenous and Nature Together
UN	United Nations
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNFPA	United Nations Population Fund
UNOY Peacebuilders	United Network of Young Peacebuilders
VAIW	Violence Against Indigenous Women
VAW	Violence Against Women



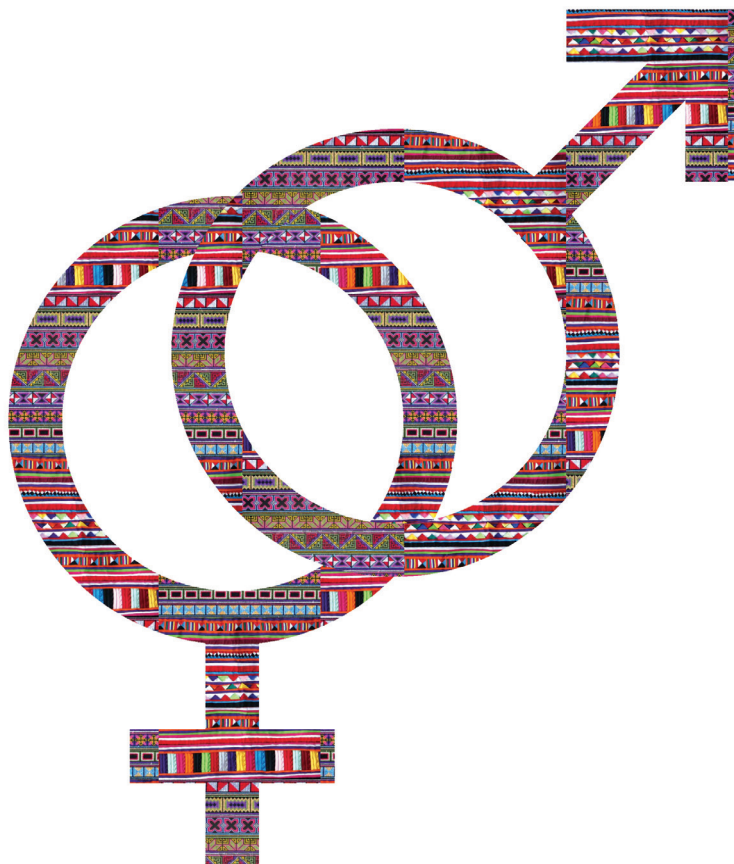
## Foreword

The words “*gender*” and “*gender equality*” are controversial for a number of people in terms of their meanings and implications. Each of us have our own historical and socio-cultural context in the way we understand gender. For a lot of people, gender is directly equated with women--- meaning that gender equality simply means the equality of men and women. While this is true, gender equality also refers to sexual orientation and ensures respect and non-discrimination of all sexual preferences, including Lesbian, Gay, Bisexual, Transgender, Intersex, Queer/Hijra (LGBTIQ/H).

From the perspective of indigenous peoples, gender issues are not new for a lot of indigenous women’s organizations. At the same time, they remain highly contested in many traditional patriarchal societies where men are generally the decision makers in traditional institutions. Likewise, traditional gender roles are prescribed as the normal and accepted behaviour and conduct. On the other side, there are also traditional, indigenous societies where being LGBTIQ/H is fully accepted and embraced. These should be understood from their own historical realities, and at the same time, with appreciation of the changing social relations and socio-cultural developments that are taking place internally and externally in indigenous societies and the larger social environment. These diversities relating to gender need to be acknowledged and recognized.

As indigenous movements aim to achieve non-discrimination and equality for all, the gender dimension of this goal and aspiration needs to also be fully understood as an integral part of the struggle. Further, it should be practiced within indigenous organizations and communities. In this regard, we need to reflect on our own understanding, biases and attitudes towards men and women, and to LGBTIQ/H in relation to discrimination and equality. While there are things we need to ‘unlearn’ such as the low regard to women, as well as those who are part of the LGBTIQ/H community. This will not happen overnight, nor can it be forced to be accepted. Changing people’s attitudes and mind-set involves a process of reflection, awareness-raising, openness and appreciating and respecting diversities and the need for equality in our day to day life. It also requires a transformation of the socio-political and cultural environment that perpetuates gender inequality and discrimination. While this appears to be a gigantic task, we can still make invaluable contributions by starting with our own families, associations, organizations, communities and networks.





Discussing gender and gender related issues should not be seen as threatening. In fact, it should be appreciated as part of human diversity and respect to these diversities as vital in our peaceful co-existence and social relations as human beings. As indigenous peoples struggling for equality and non-discrimination, we need to also embrace and appreciate the gender dimension of our aspiration and rise above the challenges we face. After all, equality of peoples will never be achieved without gender equality.

*Joan Carling*  
*Secretary General*  
*Asia Indigenous Peoples Pact (AIPP)*



## Introduction

We are not born with Gender. We are not given it at birth. It is something that we do. It is something that we perform and it is socially constructed. We are all surrounded by gender from the minute we are born. Questions like *‘is it a boy or girl?’* set the tone of our social construction of gender from before we can remember. Gender is present in all of our institutions, actions, beliefs, culture and relationships. Gender is a part of all cultures, including indigenous and non-indigenous communities alike. Yet, we are rarely afforded the time to explore notions of gender and the impacts it has on gender equality.


Indigenous peoples in Asia, estimated to be more than 260 million, are disproportionately suffering from multiple forms of discrimination and oppression based on their ethnicity, race, location and economic status; rendering them part of the poorest of the poor, most politically disempowered and culturally and socially discriminated. In addition to this, indigenous women, estimated to be 50 % of the total indigenous peoples population are even more discriminated and marginalized on the basis of the intersectionality of their gender and ethnicity.

The dimensions of gender oppression and exploitation of indigenous women have distinctive features in the customary laws, practices and belief of indigenous peoples. The practice of customary law is still prevalent, and more dominant, than national legal systems in many indigenous communities across Asia. Customary practices relating to indigenous women have both positive and negative aspects in relation to women’s rights governing the daily lives of indigenous women in many communities. Indigenous customary laws are largely against violence against indigenous women (VAIW) as they provide due recognition to the physical integrity of women as child bearers. On the other hand, customary laws do not consider women as equal to men in almost all aspects, including in decision-making. Traditional governance systems are only for men, and in general, the heavy agricultural work is left to the women. The traditional patriarchal system and mentality still prevail in the relationship of indigenous men and women.

Whilst there is much work to be done in the field of women’s rights, it is important that we acknowledge the importance of addressing underlying issues of gender that impact the situation of indigenous women. Furthermore, it is equally as important that we recognise that gender affects everyone. Addressing gender







inequalities is not the responsibility of women alone. It requires the action and support of all men and all women, indigenous and nonindigenous alike. This manual hopes to introduce a number of core elements to the subject of gender, as well as provide some practical tools for mainstreaming gender within an indigenous people's organisation. By sharing AIPP's experiences in implementing our Gender Policy, we hope to continue the much needed discussion, at the same time as supporting our members, partners and friends to join the fight for gender equality.

*Asia Indigenous Peoples Pact*



# Chapter 1:

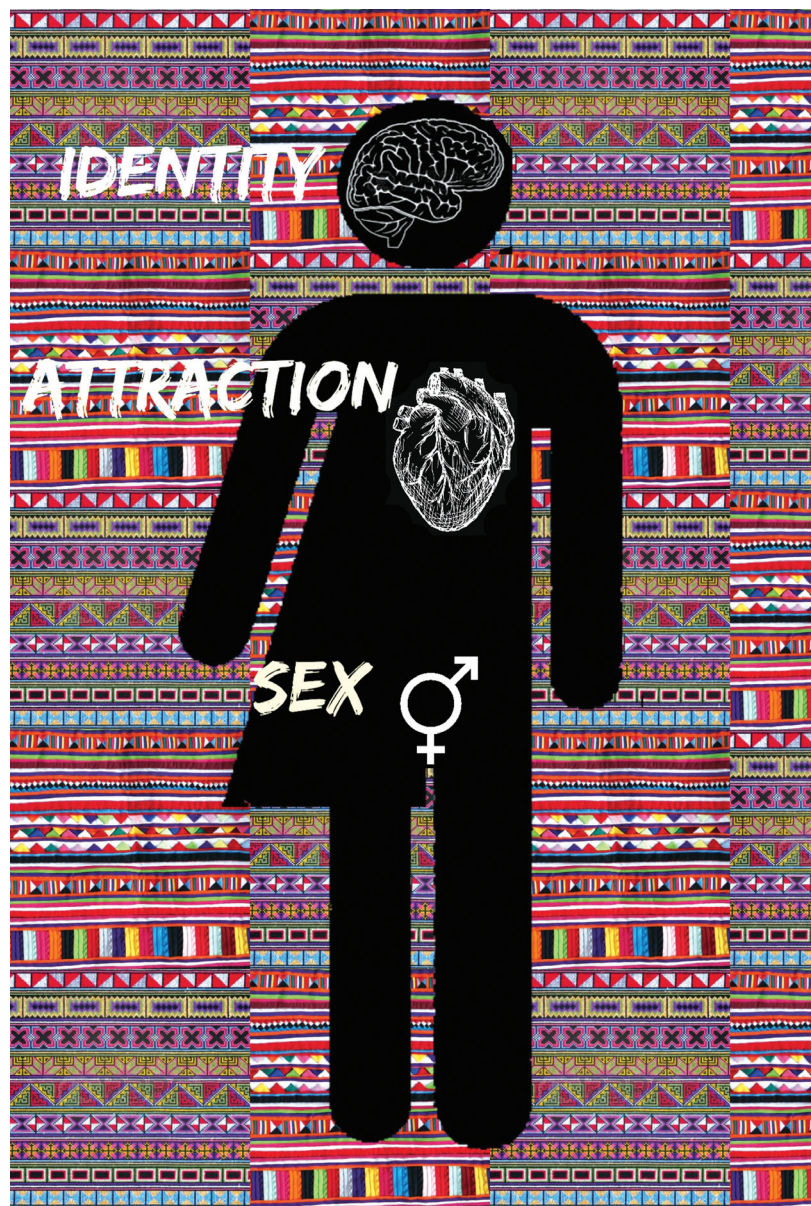
## Terms & Concepts





**Empowering indigenous women:** refers to increasing the spiritual, political, social and/or economic strength of indigenous women. It also involves them gaining the confidence in their own capacities. Empowerment of, not only indigenous, all women are inclusive of the following pillars;

- Having decision making power
- Having access to information and resources to make informed decisions
- Having a range of options from which she can make decisions (more than just yes or no)
- Space to be assertive in collective decision making
- Having confidence in her ability to make change
- Ability to learn skills to improve her personal ability
- Increasing her positive self-image and overcoming stigma
- Experiencing equal opportunity, inclusion and non-discrimination in all aspects of her life
- Enjoying her fundamental right to health, safety and freedom from all violence





**Gender:** refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women. Gender is often confused for sex, but it is important to know the difference. Put simply, “masculine” and “feminine” are gender categories, whilst “male” and “female” are gender categories.

An example of a gender based issue is; in many communities, indigenous women have less access to money, or economic freedom, as indigenous men. Indigenous women are mostly responsible for the housework and family duties. Furthermore, globally, women spend around twice as much time on unpaid domestic work than men. (Mrkic 2010)

**Gender Analysis:** is a technique used in order to gain understanding of the situation or context by which an activity/project/programme will take place. It is a necessary step when developing gender responsive programming and at the same time provides a baseline by which you can measure change.

**Gender based violence (GBV):** Gender-based violence (GBV) is violence that is directed against a person on the basis of their gender. It constitutes a breach of the fundamental right to life, liberty, security, and dignity, equality between women and men, non-discrimination and physical and mental integrity.

Gender-based violence reflects and reinforces inequalities between men and women. Gender-based violence and **violence against women** are often used interchangeably as most (but not all) gender-based violence is inflicted by men on women and girls.

Some examples of gender based violence facing indigenous communities are; domestic violence, sexual harassment, rape, sexual violence during conflict and harmful customary or traditional practices such as female genital mutilation, forced marriages and honour crimes; trafficking in women, forced prostitution and violations of human rights in armed conflict (in particular murder, systematic rape, sexual slavery and forced pregnancy); forced sterilisation, forced abortion, coercive use of contraceptives.

**Gender-disaggregated data:** Also referred to as sex *disaggregated data*, this is the collection of separate statistics and data of sex, in order to assess different figures between men and women and make comparisons between them.

**Gender equality:** requires equal enjoyment by women and men of socially-valued goods, opportunities, resources and rewards. Where gender inequality exists, it is generally women who are excluded or disadvantaged in relation to decision-making and access to economic and social resources.





**Gender equity:** is the process of being fair to women and men. To ensure fairness, strategies and measures must often be available to compensate for women's historical and social disadvantages that prevent women and men from otherwise operating on a level playing field. Equity leads to equality.

**Gender Expression:** is any and all mannerisms, personal traits, etc. which serve to communicate a person's identity as they relate to gender and gender roles.

**Gender Justice:** requires the protection and promotion of all civil, political, economic and social rights on the basis of gender equality. It requires the application of a gender sensitive strategy in protection and promotion of these rights, as well as an analysis on the access and obstacles to the enjoyment of these rights by women, men, girls and boys. Gender Justice therefore means ending the inequality between men and women that is present in the family, community, market and state. It calls for mainstream institutions, including justice and policy makers, to be accountable for addressing the discrimination that contributes to women's ongoing struggle for equality.

**Gender mainstreaming:** The United Nations defined Gender Mainstreaming as "a globally accepted strategy for promoting gender equality. Mainstreaming is not an 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/dialogue, legislation, resource allocation, and planning, implementation and monitoring of programmes and projects" at all levels. (Hanan 2010)

**Intersectionality:** is a concept reflecting multiple and intersecting forms of discrimination, oppression, and /or domination, including; racism, sexism, homophobia, ableism, and classism. Indigenous women are believed to suffer from the intersectionality of their status as women and as indigenous.

**Intersex:** "Intersex" is a general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male. For example, a person might be born appearing to be female on the outside, but having mostly male-typical anatomy on the inside. Or a person may be born with genitals that seem to be in-between the usual male and female types.

**LGBTIQ/H:** Is an inclusive term used to represent a diversity of sexuality and gender identity-based cultures. The letters stand for *lesbian, gay, bisexual, transgender, intersex and questioning or queer*. This acronym is often seen in variations, including in India, where it may be used as LGBTIH. The 'H' is used to include the hijra third gender identity.

**Patriarchy:** is the social system where males are the authority figures, and generally hold power over women in all social aspects, including; roles of **political** leadership, moral authority and control of property. Most **patriarchal** societies are also patrilineal, meaning that property gets inherited by the males in the family. Many indigenous societies are patriarchal.

**Queer:** is an umbrella term for sexual and gender minorities that are not heterosexual.



**Sex:** Refers to the biological and physiological characteristics that define men and women, and is not to be confused with **gender**. The concept of sex will not vary between different cultures, and will remain (mostly) confined to “male” and “female” categories. Some examples of sex characteristics include; women menstruate while men do not, men usually have deeper voices than women, women are capable of breastfeeding while men cannot, and men generally have bigger bones than women.

**Third Gender:** The terms third gender and third sex describe individuals who are categorized (by their will or by social consensus) as neither man nor woman, as well as the social category present in those societies who recognize three or more genders. For example, the Hijra of India, or Katoey of Thailand.

**Transsexualism:** is when an individual identifies with a gender inconsistent or not culturally associated with their assigned sex, i.e. in which a person’s assigned sex at birth conflicts with their psychological gender. A medical diagnosis can be made if a person experiences discomfort as a result of a desire to be a member of the opposite gender, or if a person experiences impaired functioning or distress as a result of that gender identification.



**Transgender:** is the state of one's gender identity or gender expression not matching one's assigned sex. Transgender is independent of sexual orientation; transgender people may identify as heterosexual, homosexual, bisexual, etc.; some may consider conventional sexual orientation labels inadequate or inapplicable to them.

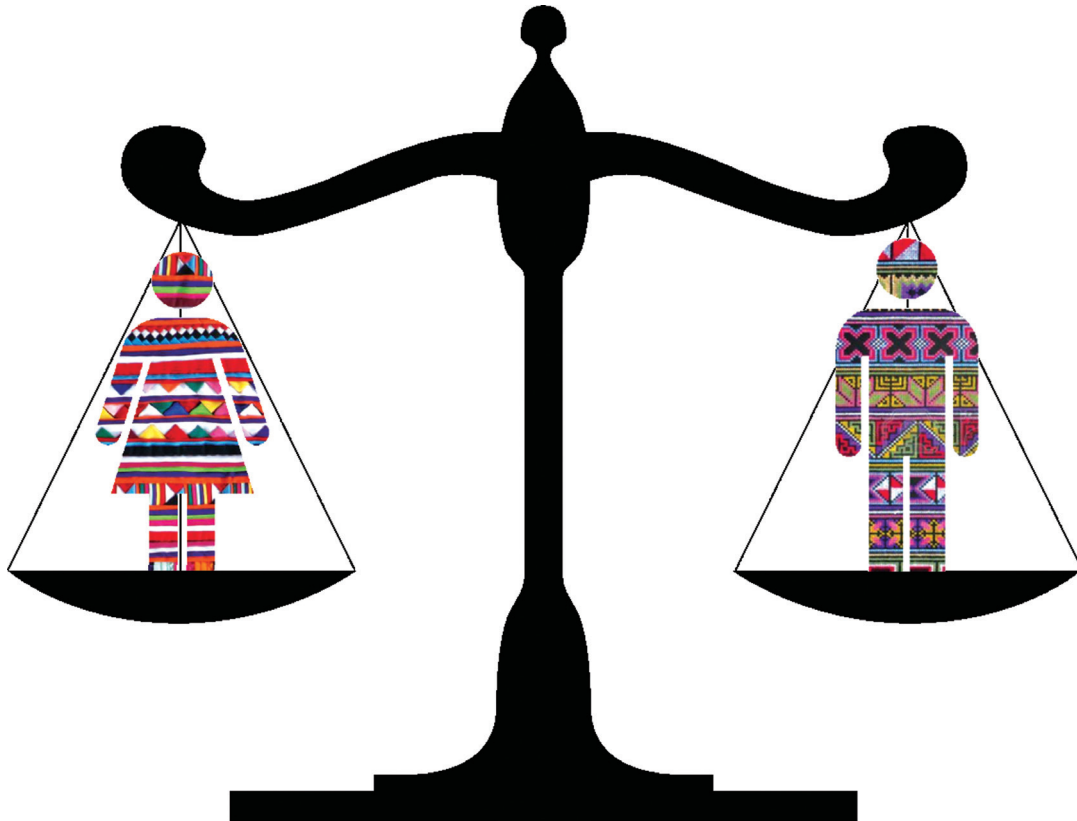
**Violence Against Indigenous Women (VAIW):** goes beyond the broader nature of violence against women, as violence against indigenous women takes very specific forms. Violence can be enacted on the collective cultural, social and economic rights of indigenous peoples and this has very specific impacts on women and girls. VAIW is "shaped not only by gender discrimination within indigenous and non-indigenous arenas, but by a context of ongoing colonisation and militarism; racism and social exclusion; and poverty-inducing economic and 'development' policies. (FIMI 2006, Luithui & Tugendhat 2013)





# Guide to gender mainstreaming in an IPO

*“...the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.” (Hanan 2010)*





## Who?

The highest levels of all governments, organizations and UN agencies are responsible for gender mainstreaming. Within these, the management should develop clear mechanisms for monitoring and evaluation, whilst all personnel have the responsibility to implement. Where there is a budget, it might be helpful to engage a gender specialist or consultant to work with your organization.

## What?

Mainstreaming is not about adding on a 'women's component', or even a 'gender equality component', to existing activities. It involves more than increasing the participation of women. Mainstreaming gender in any organisation, department, or office, means placing gender issues at the centre of all policy decisions, medium-term plans, programme budgets, and institutional structures and processes. It requires bringing the perceptions, experience, knowledge and interests of women as well as men to bear on policymaking, planning and decision-making.

## When?

In ALL levels of project/programme implementation policy development, research, advocacy/dialogue, legislation, resource allocation, and planning and monitoring and evaluation stages.

## Where?

Gender mainstreaming is a globally accepted tool for addressing gender inequality, and is an essential part of many international organizations, agencies, and governments. Gender Mainstreaming is useful even in places where gender equality is enjoyed, as the different needs and experiences of men and women will always play a part in the design and implementation of activities/programmes/decisions.



# ‘How?’





# Gender Analysis



*“... provides the basis for incorporating gender equality and women’s issues into all aspects of programme/ project planning, design and delivery... Gender analysis is a tool for understanding the roles, needs, interests, work and status of women relative to men in a particular society, taking into account a range of social, cultural, economic, environmental and political considerations. Gender analysis assumes that all of society’s activities involve and impact both women and men, but that the terms of their involvement are different, as are their impacts.” (Oxfam GB 2014)*





**Who?** Project staff, officers or project-related personnel may conduct a gender analysis. Full engagement and participation of men and women at the project site, is necessary to achieve the best results.

**What?** Gender analysis involves a methodology for collecting and assessing data about the gender dynamics of a community, project site or stakeholder map. It is an examination of the different roles, activities and relationships between males and females in order to ensure equitable access to activities/programmes/projects.

**When?** Gender should be reflected upon throughout the entire project cycle. However, there are three critical points at which a gender analysis should be staged;

**Information Gathering:** In order to gain a comprehensive understanding of the relationship between men and women in the project sites, as well as their roles within society. Furthermore, this information is crucial for developing a baseline.

**Design:** So that these gendered relationships, roles and contributions are taken into account when designing activities. In this way, you can encourage the most equitable access and ensure that women can fully participate.

**Monitoring and Evaluation (M&E):** Regardless of whether gender analysis was conducted in the earlier stages, it is highly beneficial for future planning to conduct one in during M&E, as well as to measure the different impacts on both men and women.

**How?** Gender analysis can be conducted formally and informally, depending on the needs, objectives, opportunities etc. There are a variety of different frameworks and methodologies available; it is just a matter of finding one to suit your needs.

# Engaging Indigenous men and boys



*“It is imperative to involve men in efforts to better women’s health, economic and social status. Society must acknowledge how some men’s behaviour and attitudes limit women’s lives. But it’s also critical to address underlying traditional expectations and structures that lead to their actions – as well as help men understand how they can benefit from changing their behaviour. Ultimately, to achieve more equitable relationships, we have to question men’s and women’s beliefs about their roles in society.” (ICRW 2010)*







**Who?** Indigenous women cannot enjoy gender equality without the help and participation of indigenous men and boys. Indigenous men and men in general - as community, political and religious leaders – are in control of most of the world's resources. As heads of state and government ministers, as leaders of religious and faith-based institutions, as judges, as heads of armies and other agencies of force, as village heads, or indeed as husbands and fathers, men often wield enormous power over many aspects of women's lives. ((UNFPA 2008))

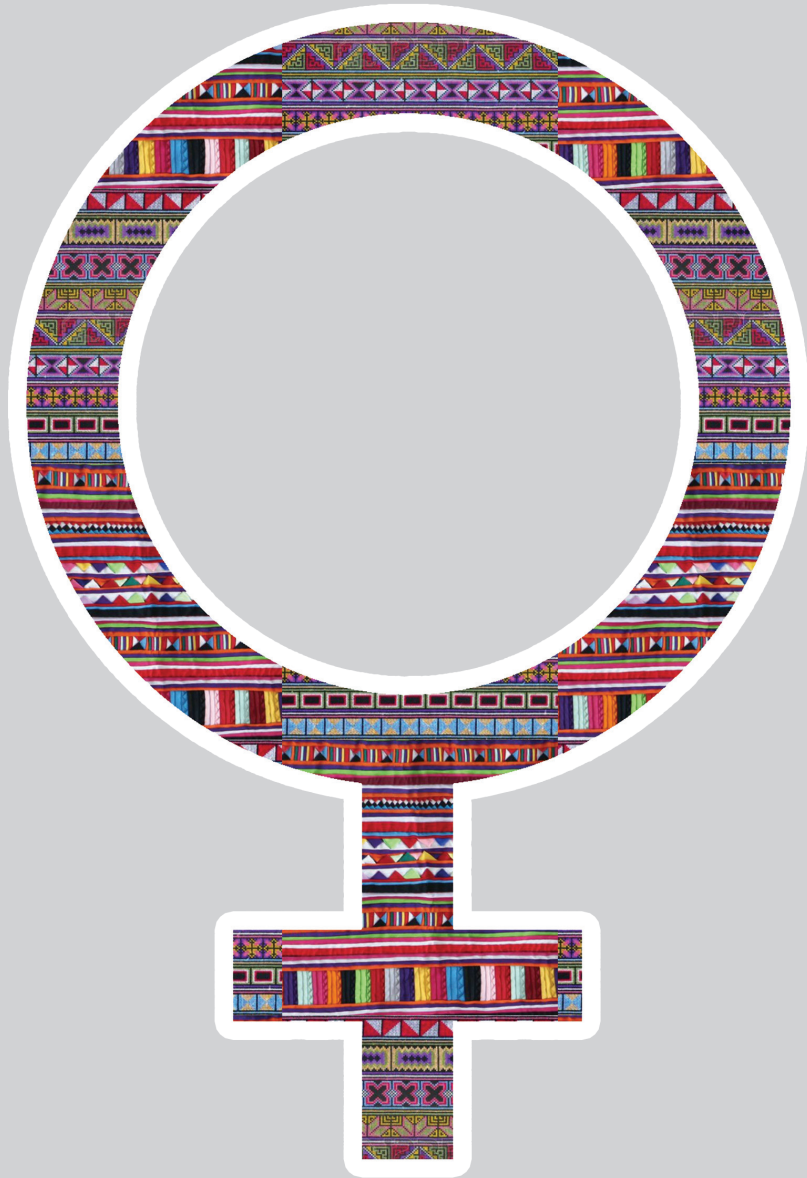
**Why?** Gender issues affect everyone, regardless of their sex or gender. Gender roles and stereotypes are deeply ingrained in every society. This means, that from an early age, boys and girls are taught to behave in a certain way. Often this behavior supports and sustains gender inequality. For example, boys are frequently encouraged to believe that dominant and aggressive behavior towards women is a sign of them being men. Therefore, we cannot consider addressing gender inequality, without engaging the help of men and boys to deconstruct negative and harmful attitudes.





**How?** Indigenous men can facilitate the space for the indigenous women in their communities to have equal access to resources. Indigenous men and boys can be mobilized to share responsibilities including family planning, domestic and family care, and to reject the use of violence against women in the community. But most importantly, they can help and encourage each other to do the same.

The empowerment of indigenous women, or gender equality within indigenous communities, will never be achieved unless activities are implemented sensitively according to the local context and cultural diversity. Therefore, it is with this in mind, that projects/activities/programmes should be implemented. In some cases this may mean facilitating learning of indigenous women's rights to the men in the community prior to commencing the activity, or conducting separate activities for men and women to ensure that each group has a safe and supportive environment in which to learn.





# Chapter 2:

Women's rights in  
International and National  
Laws and Policies



## **Indigenous Women's Rights Enshrined in UN Declaration on the Rights of Indigenous Peoples (UNDRIP) and Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)**

### **■ Equality among all peoples and between women and men,**

Indigenous peoples are free and equal to all other peoples. Indigenous women are free and equal to all men and women. They have the right to be free from violence and any kind of discrimination in exercising their rights, in particular those based on their indigenous origin or identity. (UNDRIP Articles 2, 22) States must ensure that all women can enjoy the same human rights and fundamental freedoms as men in political, social, economic and cultural fields by passing laws to end discriminatory practices against women and ensuring those laws are enforced. (CEDAW Articles 1, 2, 3, 15)

### **■ Participation in decision making**

Indigenous women have the right to participate in decision-making in matters that would affect their rights. (UNDRIP Article 18) States shall take all appropriate measures to ensure that women and men have equal rights to participate in politics and public affairs, and to represent their communities and countries. (CEDAW Articles 7, 8)

### **■ Right to identity and nationality**

Every indigenous woman has the right to a nationality and the right to belong to an indigenous community or a nation, in accordance with their traditions and customs of the community or nation concerned. (UNDRIP Articles 6, 9) States shall grant women equal rights with men to acquire, change or retain their nationality. Women shall not be forced to change nationality nor rendered stateless due to marriage. (CEDAW Article 9)

### **■ Secure lives free from violence**

Indigenous women have rights to life, physical and mental integrity, liberty and security of person. (UNDRIP Article 7) States shall take all appropriate measures, including legislation, to stop all forms of trafficking of women and exploitation of prostitution of the women. (CEDAW Article 6)

### **■ Access to education in own languages and culture**

Indigenous women have rights to all levels and forms of state education without discrimination. They have the right to education in their own languages and culture. Indigenous women should be able to share with future generations their histories, languages, oral traditions, philosophies and literatures. (UNDRIP Articles 13, 14) States shall ensure that all women regardless of their ethnic origin and where they live—in cities or in



villages—have the same access to education as men. Stereotyped ideas of male and female roles should be removed from educational materials and programmes. (CEDAW Article 10)

### ■ **Equality in work, property and law**

Indigenous women should have equal employment opportunities and benefits, including social security and equal pay. States should act to eliminate discrimination so that indigenous women have all rights established under applicable international and domestic laws. Indigenous women have rights to property and to sign contracts. (CEDAW Articles 11, 15; UNDRIP Article 17)

### ■ **Access to health care**

Indigenous women have rights to all social and health services without discrimination. They should have equal standards of physical and mental health. They

have rights to cultivate and use their traditional medicines. Indigenous women should be able to access adequate nutrition and healthcare services including family planning, pregnancy and birth care. States should take all necessary steps towards equality in health care. (CEDAW Article 12; UNDRIP Article 24)

### ■ **Economic and social equality**

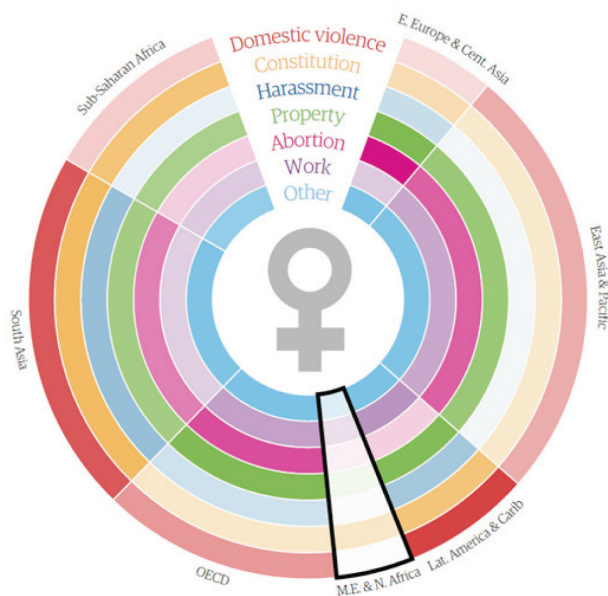
States should take measures to improve the economic and social conditions of indigenous women. Indigenous women should have access to financial credit, social security and participation in cultural life. They should participate in decision-making about community development, especially housing and education. As well as indigenous women, states must consider the rights and special needs of indigenous elders, youth, children and people with disabilities. (CEDAW Articles 13, 14; UNDRIP Articles 21, 22)





# National policies on Women's Rights

The following pages contain data on a range of women's rights indicators at the National Level.



*Image Source: Guardian News and Media Limited*

**Note:** Data in the spreadsheets, with the exception of that on abortion policies, comes from the World Bank's Women, Business and the Law database. It is a subset of selected indicators from the database. For more information, and for detail on the World Bank's data collection process, see: <http://wbl.worldbank.org/data> . For interactive mapping of the data, see: <http://www.theguardian.com/global-development/ng-interactive/2014/feb/04/womens-rights-country-by-country-interactive>



# Abortion

<b>ABORTION (UN)</b>	<b>To save the woman's life</b>	<b>To preserve physical health</b>	<b>To preserve mental health</b>	<b>In cases of rape or incest</b>	<b>In cases of foetal impairment</b>	<b>Economic or social reasons</b>	<b>On request</b>
Bangladesh	Yes	No	No	No	No	No	No
Cambodia	Yes	Yes	Yes	Yes	Yes	Yes	Yes
India	Yes	Yes	Yes	Yes	Yes	Yes	No
Indonesia	Yes	No	No	No	No	No	No
Laos	Yes	Yes	No	No	No	No	No
Malaysia	Yes	Yes	Yes	No	No	No	No
Myanmar	Yes	No	No	No	No	No	No
Nepal	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Philippines	Yes	No	No	No	No	No	No
Singapore	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Thailand	Yes	Yes	Yes	Yes	Yes	No	No
Vietnam	Yes	Yes	Yes	Yes	Yes	Yes	Yes

**Note:** Data on abortion policies are from 2011. It is possible some countries may have amended their laws since. This data should be seen then as a snapshot of abortion policies in 2011. Source: UN Women's 2011 Progress of the World's Women report



# Work

<b>Work (WORLD BANK)</b>	<b>Does the law mandate paid or unpaid maternity leave?</b>	<b>Does the law mandate paid or unpaid paternity leave?</b>	<b>Does the law mandate equal remuneration for men and women for work of equal value?</b>	<b>Are there laws mandating non- discrimination based on gender in hiring?</b>	<b>Is it illegal for an employer to ask about family status during a job interview?</b>	<b>Are there laws penalizing or preventing the dismissal of pregnant women?</b>	<b>Are employers required to provide break time for nursing mothers?</b>
Bangladesh	Yes	No	Yes	No	No	No	No
Cambodia	Yes	No	Yes	Yes	No	Yes	Yes
India	Yes	No	No	Yes	No	Yes	Yes
Indonesia	Yes	Yes	No	No	No	Yes	Yes
Lao PDR	Yes	No	Yes	No	No	Yes	Yes
Malaysia	Yes	No	No	No	No	Yes	No
Nepal	Yes	No	No	No	No	No	Yes
Philippines	Yes	Yes	Yes	No	No	Yes	Yes
Singapore	Yes	No	No	No	No	Yes	No
Taiwan, China	Yes	Yes	Yes	Yes	No	Yes	Yes
Thailand	Yes	No	No	No	No	Yes	No
Togo	Yes	Yes	Yes	Yes	No	Yes	Yes
Vietnam	Yes	No	Yes	Yes	No	Yes	Yes



# Domestic Violence

<b>DOMESTIC VIOLENCE (WORLD BANK)</b>	<b>Is there legislation that specifically addresses domestic violence?</b>	<b>Is there a specialized court or procedure for cases of domestic violence?</b>	<b>Does domestic violence legislation protect women in unmarried intimate relationships?</b>	<b>Does domestic violence legislation include emotional abuse?</b>	<b>Does domestic violence legislation include financial abuse?</b>	<b>Does domestic violence legislation include physical abuse?</b>	<b>Does domestic violence legislation include sexual abuse?</b>
Bangladesh	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Cambodia	Yes	No	Yes	Yes	No	Yes	Yes
India	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Indonesia	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Japan	Yes	Yes	Yes	Yes	No	Yes	No
Lao PDR							
Malaysia	Yes	No	Yes	Yes	Yes	Yes	Yes
Nepal	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Philippines	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Taiwan, China		Yes					
Thailand	Yes	Yes	Yes	Yes	No	Yes	No





# Property

<b>Property (WORLD BANK)</b>	<b>Do married men and married women have equal ownership rights to property?</b>	<b>Do sons and daughters have equal inheritance rights to property?</b>	<b>Do female and male surviving spouses have equal inheritance rights to property?</b>
Bangladesh	Yes	No	No
Cambodia	Yes	Yes	Yes
India	Yes	Yes	Yes
Indonesia	Yes	No	No
Lao PDR	Yes	Yes	Yes
Malaysia	Yes	No	No
Nepal	Yes	No	No
Philippines	No	Yes	Yes
Singapore	Yes	Yes	Yes
Taiwan, China	Yes	Yes	Yes
Thailand	Yes	Yes	Yes
Vietnam	Yes	Yes	Yes



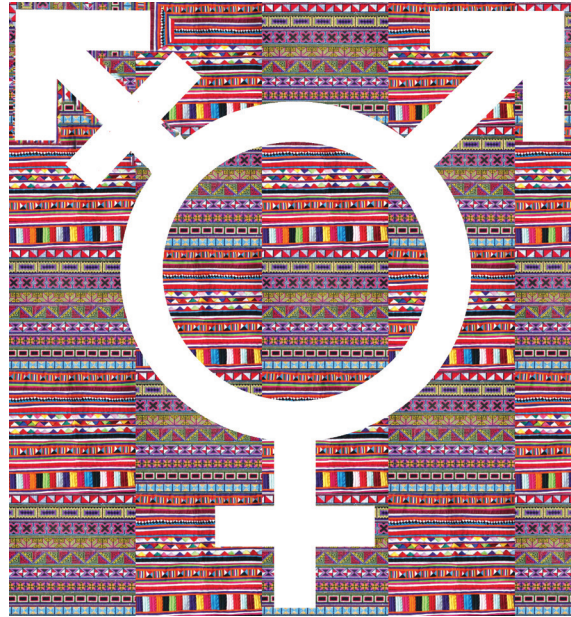
# Constitution

<b>CONSTITUTION (WORLD BANK)</b>	<b>Is there a non- discrimination clause in the constitution?</b>	<b>If there is a non- discrimination clause in the constitution, does it explicitly mention gender?</b>	<b>Does the constitution guarantee equality before the law?</b>
Bangladesh	Yes	Yes	Yes
Cambodia	Yes	Yes	Yes
China	No	N/A	Yes
India	Yes	Yes	Yes
Indonesia	Yes	No	Yes
Japan	Yes	Yes	Yes
Lao PDR	No	N/A	Yes
Malaysia	Yes	Yes	Yes
Nepal	Yes	Yes	Yes
Philippines	No	N/A	Yes
Taiwan, China	No	N/A	Yes
Thailand	Yes	Yes	Yes
Vietnam	Yes	Yes	Yes



## Other

<b>OTHER (WORLD BANK)</b>	<b>Can an unmarried woman confer citizenship to her children in the same way as a man?</b>	<b>Can a married woman confer citizenship to her children in the same way as a man?</b>	<b>Are married women required by law to obey their husbands?</b>
Bangladesh	Yes	Yes	No
Cambodia	Yes	Yes	No
China	Yes	Yes	No
India	Yes	Yes	No
Indonesia	Yes	Yes	No
Japan	Yes	Yes	No
Lao PDR	Yes	Yes	No
Malaysia	No	No	Yes
Nepal	No	No	No
Philippines	Yes	Yes	No
Taiwan, China	Yes	Yes	No
Thailand	Yes	Yes	No
Vietnam	Yes	Yes	No



## Did you know?

The follow countries recognize a third gender (more than just male and female) in their national policies;

**Australia - passport applications since 2011**

**Bangladesh - passport applications since 2011**

**Germany - on birth certificates from 2013**

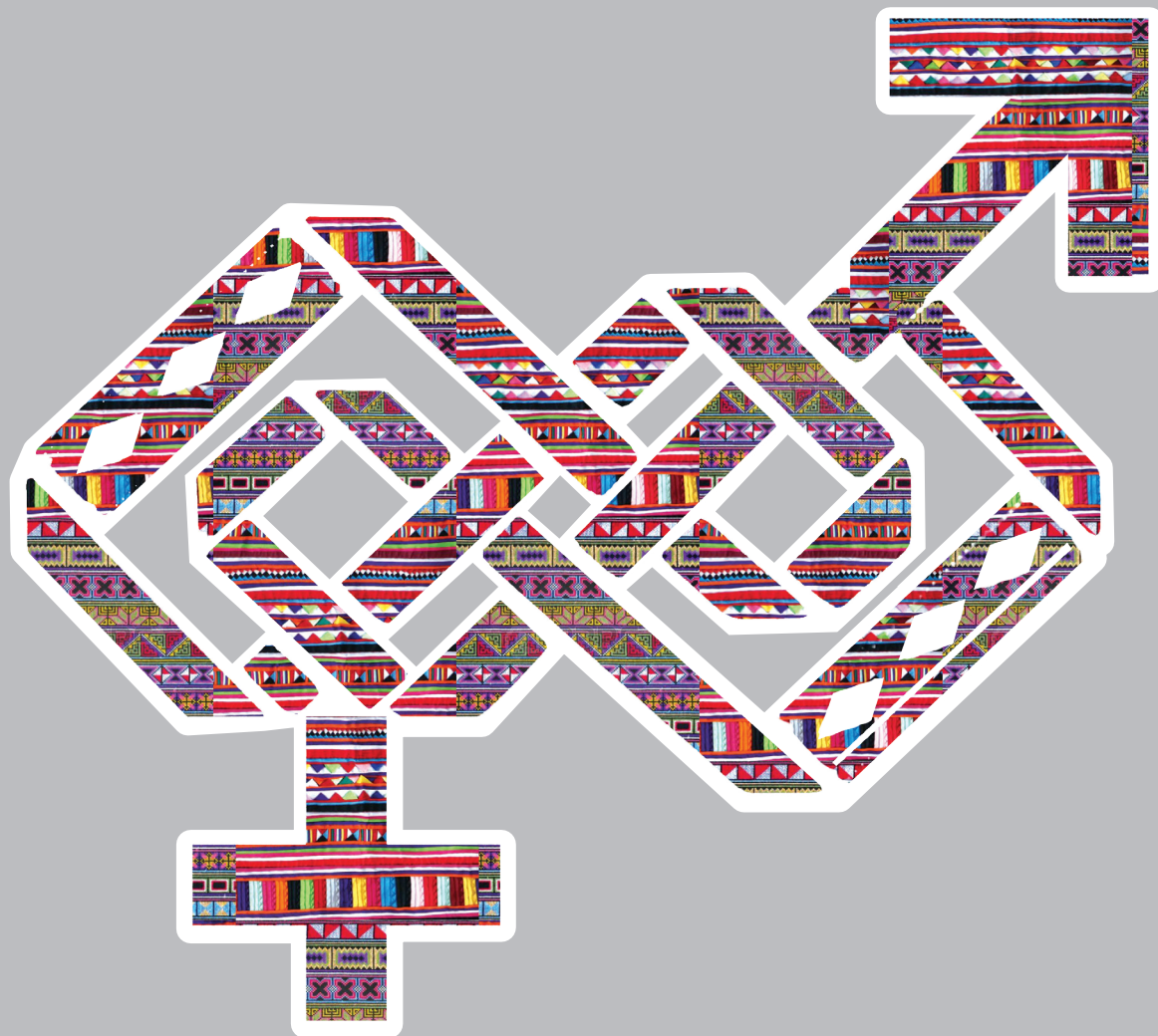
**India - electoral roll since 2009**

**Nepal - census since 2011**

**New Zealand - passport applications since 2012**

Even Facebook has announced plans to offer users new gender options!





# Chapter 3:

Gender at AIPP



# AIPP Gender policy

Through the adoption of this Gender Policy, AIPP seeks to make sure that:

The principle of gender equality is consistently applied in all decision-making and action and at all levels of the organization

There are standards against which AIPP office bearers and staff can be held accountable

## ■ Aim

AIPP's gender policy aims to ensure that gender equality and women's empowerment are ethical and political principles that shall guide the organization in its governance and programmes, and implementation mechanisms as well as the general work culture of the organization.

## ■ Strategies

1.1. A gender perspective is applied in all stages of programme and project development processes as follows:

Applying a gender analysis in the project cycle, in planning, implementation, monitoring, evaluation, impact assessment, and ensuring data disaggregation in preparing reports etc.

Where appropriate, formulating measurable gender indicators/sex-disaggregated social and economic indicators and targets and conversely, assessing opportunities to reduce gender inequalities/inequities.

Ensuring participation of indigenous women in project development Make special efforts to give women the possibility to express themselves and be heard directly in all the different activities and programmes of the organization

1.2. A culturally sensitive approach is applied in addressing gender issues. AIPP respects the different roles, responsibilities, rights, obligations, knowledge and skills of men and women who are involved in or who are affected by AIPP's programmes and projects. In this context, the specific needs and circumstances of indigenous women that affect their effective participation to AIPP activities shall be addressed

1.3. Where appropriate, examine how relevant national, regional and global laws, policies, programmes and institutions affect gender equity, and explore possibilities for promoting gender equity within these;

1.4. Strengthen the programme on indigenous women, which includes capacity building and other forms of support to strengthen indigenous women's organizations, groups and leaders,

1.5. Conduct general gender awareness trainings for officers and staff and member organizations, as well as capacity building activities to address the issues and concerns of indigenous women



1.6. Strengthen the advocacy and mainstreaming of indigenous women's rights and empowerment at all levels, in all the programmes of AIPP.

1.7 Promote and ensure involvement of men in gender and women's rights activities in all programmes of AIPP

1.8 Ensure that all data gathered in the context of activities undertaken by AIPP, its members and network organisations is sex-disaggregated and analysed and the situation of women is documented regularly.

1.9 To provide support to member organizations on the implementation of this Gender Policy

## Operational Guidelines

### ■ The General Assembly shall

2.1.1. Ensure gender balance in the delegation/ representation of member organizations for the General Assembly

2.1.2 To elect a representative of indigenous women in the Executive Council that shall ensure the integration of women's perspectives, views and concerns in the deliberations and decisions of the EC

2.1.3. Safeguard gender balance in the governance bodies and related mechanisms of AIPP

2.1.4 Ensure that the programmes of AIPP adopted by the GA reflect the strategies of this Gender Policy

2.1.5. Oversee the evaluation and review of the implementation of the Gender Policy

2.1.5 Promote this Gender Policy within member-organizations to undertake their best efforts to carry forward this Gender Policy within their organization

### ■ The Executive Council shall

2.2.1. Ensure gender balance among AIPP's staff and other coordination mechanisms established by AIPP

2.2.2 Make sure that AIPP's work culture in the Executive Council and the Secretariat is based on mutual respect, civility and shared key values of gender equality, good governance, accountability and transparency.

2.2.3 Guarantee zero tolerance on all forms of violence in the Executive Council, Secretariat and other mechanisms and structures of the organization. Sanctions shall be imposed by the EC to cases of this nature, subject to due process. Depending on the severity of the case, sanctions shall include but not limited to strong warning, suspension, and termination of contract, monetary compensation and legal action where appropriate.

2.2.4 Ensure that a gender perspective is applied in the conduct of planning, monitoring, assessment and evaluation of AIPP programmes and activities.

2.2.5 Formulate further guidelines where appropriate for the implementation of this Gender Policy.



## ■ The Management Team shall

2.3.1 Ensure that staff members are aware of the AIPP Gender Policy and the need for respect in work and management styles, discriminatory practices are prevented, which includes gender stereotyping and all forms of violence.

2.3.2 To act as the channel for any complaints relating to all forms of violence in the Secretariat. Cases shall be submitted to the EC for their action.

2.3.3 Promote and implement gender balance in all programmes and other activities; and address specific concerns of IP women to facilitate their active participation. Along this line, the Secretariat reserves the right not to accept nominated participants to AIPP activities in violation of gender balance in AIPP activities.

2.3.4. Ensure data dis-aggregation and inclusion of women's perspective in the activity and programme reports of the Secretariat

2.3.5. Develop gender-sensitive approaches and methods of work/methodologies.

2.3.6 Be responsible for coordinating gender awareness training for Secretariat and assess and review any on-going needs in this area

## ■ Programme Committee of the Indigenous Women

2.4.1. Provide advice on programme development and implementation taking into account the needs and priorities of indigenous women as well the Gender Policy of AIPP

2.4.2. Work closely with the Programme Coordinator to promote the Gender Policy and programme of AIPP on indigenous women

2.4.3. Conduct assessment/evaluation of the implementation of the Gender Policy of AIPP

2.4.4. Make recommendations to the Management Team and Executive Council where appropriate on how to improve implementation of the AIPP Gender Policy



# Gender Mainstreaming at AIPP and beyond!





The following is a consolidation of survey responses submitted by staff at the AIPP Secretariat, and its partners, in early 2014;

## ■ What is the goal of AIPP's Gender Mainstreaming Strategy?

*'To promote gender equality where men and women co-exist in harmony and mutual respect, share responsibility and space at all levels, and work hand in hand for the promotion of their collective rights.'*

*'To promote equal participation of IP men and women in all levels of decision making processes by ensuring that spaces for IPs women are provided in all AIPP activities in order to strengthen their capacities and to equip them with required skills and knowledge; so that they can make effective and participatory decisions.'*

*'Creating awareness for the recognition of roles and contributions of women in the development and sustaining communities.'*

## Gender Analysis of Overall AIPP Activities in 2013

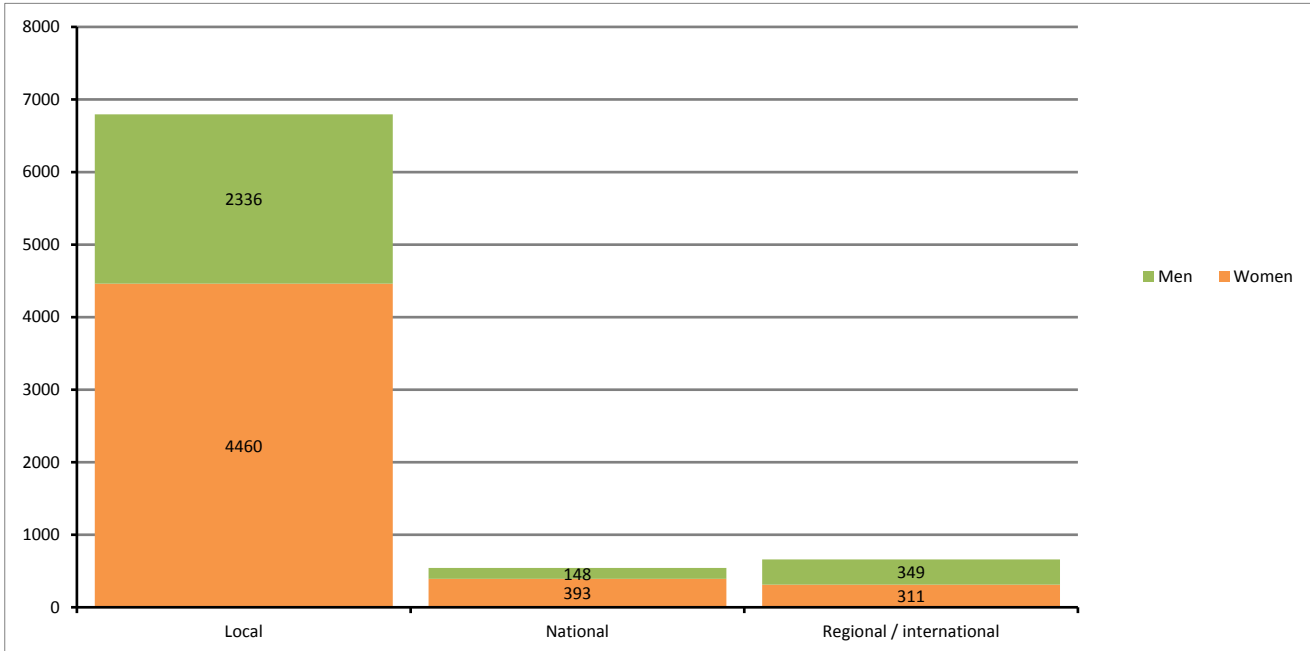
As 2013 marked the first full year of implementation of the AIPP Gender Policy, we were able to draw meaningful conclusions from the disaggregated participation in all AIPP programmes.

Similar to the findings last year, there is still a level of imbalance between female and male participants of AIPP activities at the local and national levels. Although Table 1 suggests that female participation is significantly higher at the local level, around 80% of these female participants were from the activities of the IW Programme, compared to 37% of male participants. Therefore, the remaining 20% (770 females) and 63% (1470 males) were spread across the other 4 programmes, resulting in male participation being roughly 200% of female participation at the local level.

Similar conclusions can also be observed at the national level, whereas the data from the regional/international participation show the least amount of gap between the participation of indigenous women and men from Asia. This to be a direct result of the ongoing implementation of the Gender Policy at the regional level, and the need for more work at the national and local levels. Therefore, there is still a need to push members and project partners to implement AIPP's Gender Policy. This should be carried out in the broader context of ensuring the understanding; recognizing and respecting the rights of indigenous women by AIPP members and partner organisations, taking into account the social, political and cultural realities in each country.



**Table 1:** Gender disaggregation of participants across all AIPP programmes, according to Local, national, and regional/international levels.

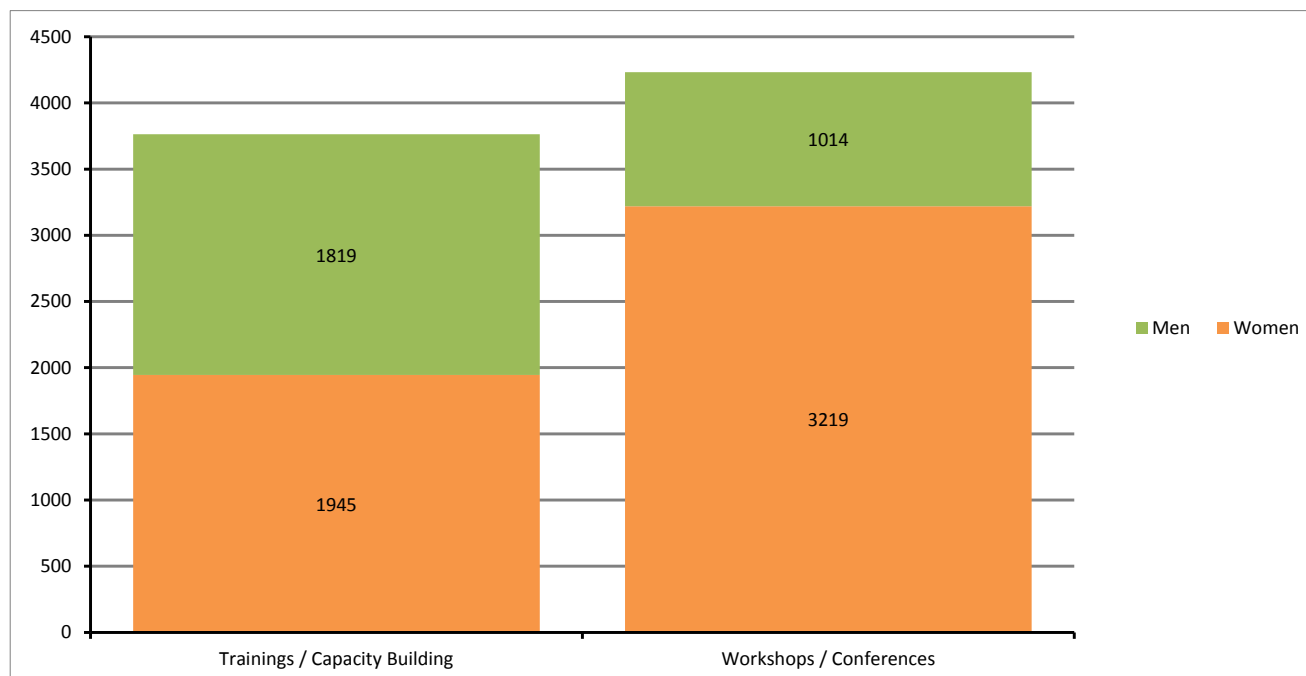


The number of participants disaggregated according to activity presents a similar disproportionate situation, particularly for the workshop/conference activities. Although Table 2 indicated almost 300% female participation, roughly 93% of these participants were

from the IW programme, compared to 78% of the male participants. Meanwhile, when it comes to training and capacity building, the numbers were more evenly spread across programmes.



**Table 2:** Sex disaggregation of total numbers of participants across all AIPP programmes, according to activity



Figures reflected in *Table 3*, show a similar proportion of female representation within all programmes, with the exception of the IW Programme. Although female participants were between 35%-45%, no programme has managed to reach the Gender Policy objective of equal participation. The IW Programme, on the other hand, falls on the complete opposite side of the spectrum, and showed an even more disproportionate participation between men and women.

Although we can expect that different programmes are occasionally tailored specifically towards either males or females, the statistics represented in all three tables, and the annexed data as well, are indicative of a gender gap that is not easily bridged. Although the activities of the IW Programme have, to this date, been targeted specifically at females, as we concentrate on the future, we must also consider the importance of the men's role in promoting gender equality. Likewise, while we understand that disparity between genders in the activities of all other programmes is perhaps reflec-



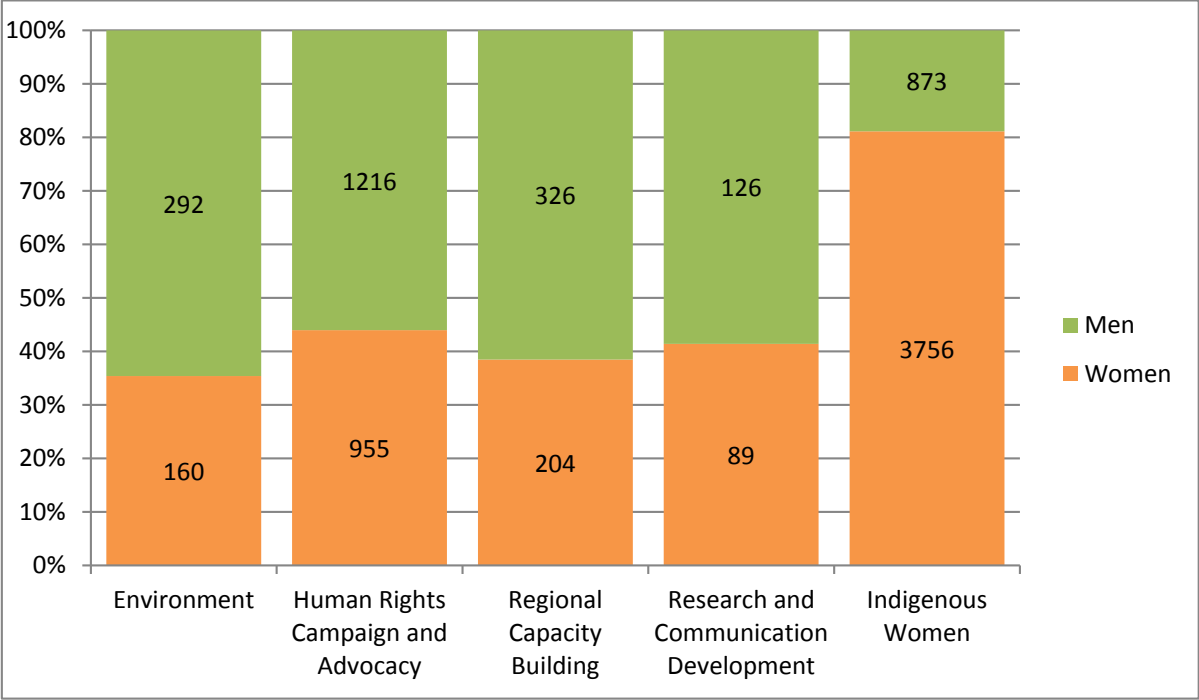
tive of systemic inequality and societal factors, we can acknowledge the need for more equitable programming in the future.

The disaggregation of data based on sex from 2013 shows that increased female participation is not necessarily something that increases in an upward trajectory. For example, in 2012 the Environment Programme met the goal of equal participation, yet in 2013 managed to maintain only 35% female participants. While equal participation is the ultimate goal of AIPP's work towards gender equality, we must also consider that this is not the only indicator of progress. For as long

as inequality exists within society, equitable conditions for females remain an uphill struggle.

In terms of qualitative impact of the Gender Policy, 2013 was a year of significant development. Efforts to mainstream gender were well received at all levels, with men and women actively participating in gender-specific activities. Despite the fact that we were unable to meet the objective of balanced participation, AIPP is pleased at the increased qualitative contribution of women in 2013, particularly at the regional/international levels.

**Table 3:** Gender participation as a percentage according to AIPP Programmes







## ■ Achievements within the Secretariat

- Our average gender balance in regional activities is 48-50%
- Sex disaggregated data made available in all our activities
- Gender analysis in our reports
- Increased tracking of developments on women's rights shared with the Secretariat, members and partners
- Increased contribution to reports on women's human rights
- Increased networking with women's organisations and NGOs
- Increased presence of gender component in regional activities
- Developed gender policy and commenced monitoring its implementation

## ■ Challenges within the Secretariat

- High workloads can be a challenge for staff that have family commitments, and unrealistic expectations in this area have been viewed as being, at times, gender insensitive.
- The secretariat is gender imbalanced, in favour of women - particularly in the administration and finance departments.

## ■ Achievements within the Programmes

- Increased effort in ensuring equal participation in programme activities
- Space Created for women to take on leadership roles
- Gender perspective integrated in the training contents including training materials
- Where there are no women specific activities, there is space for participation/representation of women in all the activities.
- Number of participating indigenous women has increased in programme activities.
- The specific concerns and perspectives of women are being integrated in AIPP publications of the different programmes

## ■ Challenges within the Programmes

- Partners/communities are often not sensitized enough to gender issues
- Women have less space in public places i.e. there are a limited number of indigenous women on the ground who could actively engage in the programme and its activities alongside the men.
- Some indigenous men are still not able to accept women as their equals in some communities
- Some indigenous women are not assertive, and have shown complacency in remaining passive
- Some partners have refused or ignored the request to ensure equal participation in all regional activities.
- Prevalence of patriarchal attitudes by some members and partners



## ■ 4. Lessons Learnt/ Recommendations

1. Workshop within the secretariat on gender-mainstreaming need to continue and advance.

2. All AIPP staff need to be oriented on the gender issue as being more than just participation numbers

3. A gender component needs to be in all publications (if possible) that we produce at the regional level

4. Gender needs to be included as part of the agenda of all of regional activities

5. In secretariat or programme led activities, the focus should not only be on the number of women participating but also prioritise the need to create opportunities and environment for effective and meaningful participation of women

6. So far, gender mainstreaming has been about integrating the gender perspective into the programme content and ensuring equal participation of men and women. We now need to go beyond this level.

7. Development of gender policies and monitoring its implementation by the IW programme needs to be ongoing.

8. A comprehensive evaluation of the partner's capacity for implementation of AIPP gender policy, or their own, needs to be conducted.

## ■ 3. Partners / members

Most of the survey respondents report that it was difficult to reflect on our partner's/member's gender policies, for lack of data. Further to this, members of the Secretariat also mentioned that the secretariat 'can only do so much because the more significant change should come with the members and partners and the communities they work in'. To this end, a survey with our member-organisations was conducted in relation to their gender policy, participation of indigenous women in their activities and related gender issues.

The following organisations participated in the survey.

### ‘AIPP Partners Participating in the Survey’

Organization	Female staff	Male staff	Country	Organizational focus
GDA **	9	1	Laos	Gender
PACOS ****	51	14	Malaysia	Indigenous Peoples Rights
NIWF *	2	1	Nepal	Indigenous Women's rights
IWFNEI *	No data	No data	NE India	Indigenous Women's rights
FONIJ *		3	Nepal	IP Rights & journalistic capacity of IP's
CSDM ***	10	5	Vietnam	EM rights
BCV **	9	12	Cambodia	Media for advocacy
IPF **	2	2		
POINT ****	6	3	Myanmar	

\* Organisation has no gender policy or strategy in place

\*\* Organisation reflects gender within their staffing policy only

\*\*\* Organisation has specific gender focussed objective/s in their strategic plan

\*\*\*\* Organisation has adopted AIPP's gender policy as their organisa-tional guideline, as well as including it in their staff policy



## ■ Achievements on the ground!

- Increased effort in ensuring equal participation in programme activities
- Indigenous peoples have started to openly discuss VAW and indigenous women's rights. In the past, discussions on VAW and rights of women in traditional customary institution were considered as taboo - now there is awareness and commitment to revitalizing traditional institutions as per the standards set by the UNDRIP and ILO convention no 169.

**IWFNEI:** Lot of changes are taking place. For instance, now we have women in the apex decision-making body at village level. For example, at Maring, Moyong and Anal Naga tribe has made mandatory to have women representative in the decision-making body at the village level.

**CSDM:** After 12 years of our ICCO project in Trang Phai commune when we started only one woman in Commune peoples committee now 45% of commune leaders are women. In almost all of our big projects we assigned one part or number of activities for women. In almost all of our project activities, especially training, the criteria requiring more than 30% women (participants) is always followed.

**PACOS:** PACOS ensures that there are an equal number of men & women participating in all its activities. By providing extra support for mothers, like childcare, as well as providing extra budget so that a mother can bring an extra person to accompany her to take care of her child during activities and the mother can then fully participate.



## ■ Challenges on the ground!

- Meaningful men's participation in women's rights/gender activities is still less than women in the organization
- Although women's participation is prioritised when local staff are required to travel to remote areas, often women are physically unable to make the journey or are not allowed without a chaperone – if there aren't enough resources to send both, the women will often have to stay at home.
- Indigenous women often still feel inferior to male partners in terms of competency and thus are not proactive in participating.
- The timing of activities held often conflicts with indigenous women's family commitments and other activities in the field.
- In some of the communities women are still confined within their home, or restricted due to their religious beliefs and/or cultural traditions.
- Some indigenous men are unwilling to respect the authority of indigenous women.
- Indigenous women's education level is much lower than indigenous men.

## ■ 4. Lessons Learnt/ Recommendations

**1. Gender awareness has to be targeted towards both men and women at the local level.**

**2. Supporting male role models who have a good understanding of gender issues to be trainers.**

**3. Designing different activities for men and women to facilitate men's understanding of issues concerning women, in a context that appeals to both sexes. For example, men may be more interested in technical activities such as gravity water, mapping and electricity. While women may be interested in socioeconomic activities like handicrafts, composting and traditional knowledge. To ensure participation of both men and women, our partners have started to create activities focussed on women's issues that appeal to the specific needs and interests of all.**

**4. Allowing for extra budget to include a baby sitter during activities, allows for more women participate. Further to this, provision of child-care options in the workplace has been successfully trialled in our partners on the ground.**





# Chapter 4:

## Practical Tools



# What Questions to Ask in a Gender Analysis



The following are a selection of questions that may be used as part of a gender analysis. Your analysis does not need to be limited to these questions; they are merely examples to help demonstrate the information you can gather.

## ■ Division of Labour

What are the key activities for women and men in the community?

What is the workload for women and men in the workplace/field?

What is the workload for women and men in the household?

Are there any cultural barriers preventing women from working outside the house?

What is the perception of men on women working?

## ■ Decision Making

Who is responsible for making the decisions in the household?

Who is responsible for controlling the money within the household?

What decisions are made by a husband and wife together?

Do women have power to make economic decisions that affect them?

Do women hold decision making roles within the community?



## ■ Legal Rights

Do women and men have equal rights when it comes to owning and selling land or property?

In the legal or regulatory framework, are there any special benefits or restrictions that explicitly or indirectly target women or men?

Are women and men equal when it comes to inheritance laws or practices?

Are women able to report crimes without impediment or judgement?

Do men and women have equal rights and access to political positions?

## ■ Knowledge and Perception

Are there gender stereotypes in the community that lead to discrimination of either women or men?

Do men or women's self - perceptions or levels of self - confidence help or hinder them in their day to day lives?

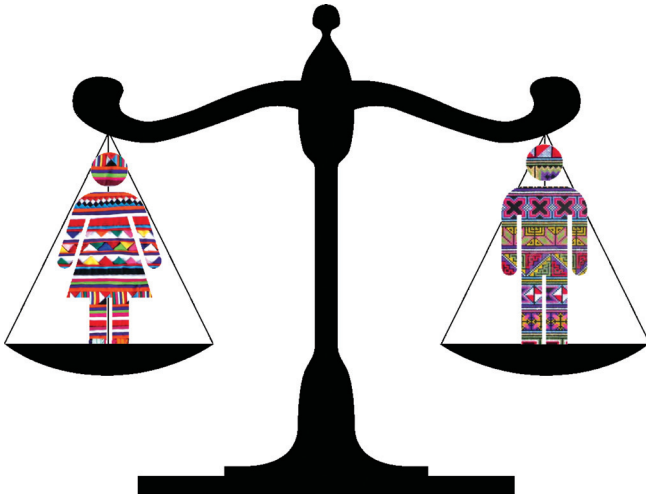
Do women and men in the community have the same access to primary and secondary education?

What is the perception on the reproductive health and rights on women?

Will there need to gender awareness training to ensure that husbands, families, and communities support women's empowerment within the community?



# Gender Mainstreaming Survey



*This survey is intended to be completed by individuals responsible for the Programme/project /activity. Please note that this survey is a simplified analytical tool and questions set out herein are made simple and short as far as practicable. If there are any constraints, restrictions, difficulties or considerations, which you think cannot be fully reflected in this survey, please feel free to list them out on a separate sheet.*

## ■ The Secretariat:

1. What is your understanding of the goals of the Secretariat's gender mainstreaming strategy?

2. How do you assess your level of understanding of the rights of women in general and the specific concerns of indigenous women in particular within the context of indigenous peoples rights?

3. How would you rate the success of the secretariat in addressing gender mainstreaming issues to date? Please explain the reason for your rating in the above question.

4. In your opinion, have opportunities to integrate gender concerns been missed within the Secretariat? Please give details

5. What best describes the gender balance of staff at AIPP? (Choose one or more from the list below)

*Office is gender balanced*

*No challenge in staffing*

*Lack of qualified women professionals*

*Overrepresentation of women in Secretariat*

*Lack of qualified male professionals*

*Absence of active gender policy*

*Other*

## ■ Programme/Projects:

What have been the most important outcomes of the measures taken so far to implement gender mainstreaming in your programme?



2. What is the total number of projects in your programme? Is there any gender, or women specific, activities or outcomes in your projects/programme?

3. Please sort the programmes ongoing projects according to their objectives into the following categories;

- \* *Targeting women as a separate group*
- \* *Integrating gender concerns into all aspects*
- \* *Both*
- \* *Neither*

4. In the current programme, how many projects have “women’s empowerment” as one of the stated objectives?

5. In your opinion, have opportunities to integrate gender concerns been missed within your programme? Please give details;

6. Please provide any disaggregated data on participation and representation of women in the project activities;

7. What have been the main challenges in achieving gender balance within your programme/project activities?

8. How would you assess your Programme’s capacity to work on gender issues?

Very high / High / Low / Very low / **Why?**

9. How do you mainstream the gender component in your programme/projects?

10. How do you monitor and track outcomes of gender mainstreaming activities in your programme/project?

## ■ Partners:

1. What best describes the gender balance of your partner organizations?

*Partners are gender balanced*  
*Lack of qualified women professionals*  
*Overrepresentation of women in partner organizations*  
*Lack of qualified male professionals*  
*Overrepresentation of men in partner organizations*  
*Absence of active gender policy*  
*Other*

2. What is your understanding of the goals of your partners’ gender strategy?

3. In your opinion, have opportunities to integrate gender concerns been missed within AIPP’s partner organizations? Please give details;

## ■ Lessons Learnt

1. What are some of the important lessons learned concerning gender mainstreaming in the AIPP Secretariat?

2. What are some of the important lessons learned concerning gender mainstreaming your program?

3. Do you have any recommendations/additional comments regarding how to improve our efforts to mainstream gender, within any of the programmes, or the secretariat in general?



# Gender Mainstreaming Checklist for Programmes, Projects and Activities

*This checklist is intended to be completed by individuals responsible for the programme/project/activity. Please note that this checklist is a simplified analytical tool and questions set out herein are made simple and short as far as practicable. If there are any constraints, restrictions, difficulties or considerations, which you think cannot be fully reflected in this survey, please feel free to list them out on a separate sheet.*

## **A. General Information**      **Date completed:**

1. Title of the Programme/Project/Activity:
2. Objective and main content of this programme/project/activity:
3. Groups/persons likely to be affected either positively or negatively:
4. Please indicate at what stage this programme/project/activity is in the policy-making cycle: Design – Implementation - Monitoring -Evaluation/Review

## **B. Design**      **Date completed:**

5. Has sex-disaggregated data been collected and considered regarding those likely to be affected?
6. Does the data demonstrate gender differences/similarities within the following variables: Ethnic origin – Disabilities – Education – Employment status – Age – Family role – Income group – Residence status – Others (please specify) –
7. Please provide any additional information:

## **C. Consultation**      **Date completed:**

8. Has any of the following been consulted about the gender impact of this programme/project/activity:

- i) Gender specialists (e.g. Women's Commission, gender research centers, individual gender experts and including indigenous women's experts)
- ii) Relevant government bureau or departments
- iii) Relevant statutory bodies
- iv) Non-governmental organizations
- v) Women's associations/organizations
- vi) Women likely to be affected positively/negatively by this programme/project/activity
- vii) Others (please specify)

9. Please provide names of those consulted and a summary of their views:

10. Have the specific needs of indigenous women and men been identified, considered and integrated in designing this programme/ project/activity? How?

11. Does this programme/project/activity require any specific reference to women or men, either indigenous or otherwise?

12. Have resources been allocated to address the identified needs of indigenous women, if any?

13. Will indigenous women, women in general or any sub-categories of women, be affected differently from men by this programme/project/activity? If yes,





in a positive or negative way?

14. Will this programme/project/activity, in any way (directly or indirectly, in the short, medium, or long term), promote the elimination of discrimination of women, indigenous or otherwise, by:

- i) Improving upon any previous programme/project/activity that was discriminatory or disadvantageous to women?
- ii) Establishing legal and other protection of the rights of women?
- iii) Strengthening women's decision-making role?
- iv) Increasing women's access to and control of resources?
- v) Contributing towards empowerment of women?
- vi) Any other way? If yes, please elaborate:

15. Will there be any restrictions or limitations to the access of indigenous women, women in general, or any sub-categories of women, to this programme/project/activity? If yes, please elaborate:

#### **D. Implementation** **Date completed:**

16. Through what means is this programme/project/activity promoted?

Printed materials, Mass media, Exhibition, Talk/seminar/workshop, Other (please specify)

17. Has the promotional content been presented in a gender-sensitive manner?

18. Is gender sensitive language used throughout the programme/project/activity press releases/project documents or any other related official document?

19. Have indigenous women, women in general, or any sub-categories of women been affected differently from men during the implementation process, e.g. eligibility, level of benefits, accessibility, or avail-

ability of support facilities? If yes, please elaborate:

20. Have there been any special measures to address women's needs during the implementation process? If yes, please elaborate:

#### **E. Monitoring** **Date completed:**

21. Has sex-disaggregated data and indicators (qualitative or quantitative) been collected or compiled to monitor the process and outcome of this programme/project/activity?

22. Have gender perspectives and concerns been included in the monitoring mechanism? If yes, please elaborate:

#### **F. Evaluation and Review** **Date completed:**

23. When, and how, was the evaluation of the design, implementation, and outcome of this programme/project/activity conducted?

24. Has sex-disaggregated data and indicators (qualitative or quantitative) been analyzed in the evaluation process?

25. Does the analysis demonstrate any gender differences/similarities within the following variables: Ethnic origin – Disabilities – Education – Employment status – Age – Family role – Income group – Residence status – Others (please specify) – If yes, please elaborate:

26. Have any of the following been consulted during external evaluation (is applicable)?

- i) Gender specialists (e.g. Women's Commission, gender research centers, individual gender experts and including indigenous women experts)
- ii) Relevant government bureau or departments
- iii) Relevant statutory bodies
- iv) Non-governmental organizations



- v) Women's associations/organizations
- vi) Women likely to be affected positively/negatively by this programme/project/activity
- vii) Others (please specify)

If yes, please provide details of the consultees and a summary of their views:

27. Has this programme/project/activity, in any way (directly or indirectly, in the short, medium, or long term), resulted in:

- i) Improving upon any previous programme/project/activity that was discriminatory or disadvantageous to women?
- ii) Establishing legal and other protection of the rights of women?
- iii) Strengthening women's decision-making role?
- iv) Increasing women's access to and control of resources?
- v) Contributing towards empowerment of women?
- vi) Any other way?

If yes, please elaborate:

28. Have there been any restrictions or limitations imposed on indigenous women, women in general or any sub-categories of women as a result of

this programme/project/activity? If yes, please elaborate:

29. Have staff, who are responsible for reviewing the evaluation reports, ensured that gender-related challenges/successes in this programme/project/activity are properly reflected?

30. Have the evaluation findings been used to enhance gender-sensitivity in future planning, implementation and monitoring processes of this programme/project/activity and other related ones?

## **G. General** **Date completed:**

31. Is there a designated person or team responsible for monitoring this programme/project activity from the gender angle? If yes, please provide details: Name/ Position / Contact no

32. Have relevant staff responsible for the following stages of work been briefed or given training on gender issues? If yes, please specify:

Design/ Implementation/ Monitoring / Evaluation

# Gender activities 1-8



## Activity 1:

### Agree or Disagree

#### **DURATION:**

Depending on the amount of statements and participants, anything from 10-30 minutes

#### **AIMS AND OBJECTIVES:**

Warm up to a gender training or discussion by discussing a few central statements related to the topic

#### **DETAILED DESCRIPTION OF ACTIVITY:**

Facilitator claims sentences. Participants split according to whether or not they agree or disagree with the statements.

*Women give birth.*

**MEN ARE PROTECTIVE.**

**Women are emotional.**

*Men are adventurous.*

**'Gender' is only about women**

***Men are naturally more violent than women***

After each statement, ask a few participants to elaborate on their choice.

**HUMAN RESOURCES NEEDED:** 1 Facilitator and participants

**MATERIALS:** None

**METHODOLOGY USED:** Group Discussion

**SOURCE:** UNOY Peacebuilders GenderToolkit

## Activity 2:

### Expectations and Demands

**DURATION:** 60 minutes

#### **AIMS AND OBJECTIVES:**

To help participants distinguish between the differing expectations contemporary society puts on girls and boys, young men and young women

#### **DETAILED DESCRIPTION OF ACTIVITY:**

Hang five flipchart papers on the wall. Each one should be marked with one of the following typical settings in or from which girls / boys and young men / young women face expectations:

School

Family

Friends

Society

Husband/wife/romantic relationship



Divide each flip chart into two columns; one column should have the title 'boys' or 'young men', and the other should have the title 'girls' or 'young women' on each.

### **Instructions**

Tell participants they should take a few minutes to think about what they believe is expected or demanded of girls and boys in the different settings identified on the posters on the wall. For this they can walk around or sit down and think, but they should do this part of the activity individually. Once they have ideas, they should write these down on the relevant part of the appropriate flip chart.

Once the brainstorming phase has been completed, divide the participants into five sub-groups. Each group should select one of the flip charts and discuss its content.

The following guiding questions may help participants in the discussion.

What differences can you identify between the expectations and demands put on girls and boys?

What would you like to change?

How do you think it can be changed?

Each group reports the results of their discussion briefly to the whole group

### **Debriefing and evaluation**

initiate the discussion by reviewing the results of the group work. Ask participants for their initial reactions to the results, how they feel about them, if anything surprised them and, if so, why.

Continue the discussion using the following guiding questions:

Where do these expectations come from?

Is it possible for boys and girls / young men and young women to fulfil these expectations?

Who promotes these expectations?

How do we ourselves promote them (whether consciously or unconsciously)?

What are the effects of these expectations on young people?

How can we / our organisations contribute positively to changing the situation?

### **Tips for facilitators**

While this is a classic brainstorming and discussion activity, its theme, 'expectations on different genders', can be quite controversial. Expectations on different genders are also a matter of perception. As a result, this exercise can cause disagreement, as what for some participants may be perfectly reasonable expectations, for others may be overly demanding. The perception of expectations on different genders can also be linked to issues of values and socialisation. You can also focus the discussion on these related issues.

### **Suggestions for follow-up**

Suggest that participants conduct longer-term observations of the expectations placed on different genders in real settings (for example, over one week or one month). The results of these observations could be compared to a survey of young people of different genders in the real settings (for example, school) about their perceptions of the expectations placed on different genders. You can initiate a discussion of the similarities and differences between the perceptions resulting from the survey and those resulting from individual observation.



## Ideas for action

You can encourage members of your group to discuss what they would like to change in relation to this issue, and provide them with the opportunity and facilitation to prepare projects or actions to create change. Make sure that both boys and girls are involved in this process and find an equal voice for their ideas.

### **HUMAN RESOURCES NEEDED:**

1 Facilitator and 10-30 participants

### **MATERIALS:**

Five sheets of flip chart paper, a big wall, masking tape

**METHODOLOGY USED:** This activity uses brainstorming techniques to help participants understand the different expectations towards and demands on girls/young women and boys/young men in contemporary society. It allows participants to explore concepts of gender further

## Activity 3:

### Like and Dislike

### **DURATION:**

15 Minutes, depending on the size of the group

### **AIMS AND OBJECTIVES:**

To warm up the group and to have the participants start reflecting on gender issues

### **DETAILED DESCRIPTION OF ACTIVITY:**

The participants take a few minutes to reflect on the two questions:

1) What do I like to do as a man/woman?

2) What do I dislike about being a man/ woman

Once the participants have reflected on the two questions, do a round and each one lists what they like and do not like to do as a man or a woman. The facilitator should write on a board or flip chart what they wrote. A small discussion should follow afterwards on the similarities and differences and if the ideas raise a biological and/or cultural determination?

### **HUMAN RESOURCES NEEDED:** 1 Facilitator

### **MATERIALS:** None

### **METHODOLOGY USED:** Informal Discussion

### **SOURCE:** UNOY Peacebuilders GenderToolkit

## Activity 4:

### Take a step forward

### **DURATION:** 1 HOUR

### **AIMS AND OBJECTIVES:**

To raise awareness on gender roles in societies and how those gender roles influence people's lives.

To foster an understanding of possible personal consequences of belonging to a certain gender.

### **DETAILED DESCRIPTION OF ACTIVITY:**

Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.



Hand out the role cards at random, one to each participant. Tell them to keep it to themselves and to not show it to anyone else.

Invite them to sit down (preferably on the floor) and to read their role card.

Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:

What is your everyday life like now? Where do you go to have fun?

What do you do in the morning, afternoon, in the evening?

What sort of way of life do you have? How much money do you earn?

Do you have time for yourself? If yes, what do you do in your free time?

Now ask people to remain absolutely silently as they line up beside each other (like in a starting line). Tell the participants that you're going to read out a list of situations or events. Every time that they can answer "yes" to the statement they should take a step forward. If they answer "no" to the statement they should take a step backward.

Read out the situations one at a time. Pause for a while between each statement to allow people to step backwards or forwards and to look around and to take note of their positions relative to each other.

At the end invite everyone to take note of their final positions.

Then give them a couple of minutes to come out of role before debriefing in plenary.

## Debriefing and evaluation

Start by asking participants about what happened and how they feel about the activity and then go on and talk about the issues raised and what they learnt:

How did people feel moving forward or backward?

Did anyone feel that there were moments when their gender role prevented them from taking part in society?

Did anyone feel that there were moments when their basic human rights were being ignored because of gender roles in society?

Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)

Does the exercise mirror society in some way? How?

How does your role relate to gender inequality in society?

**HUMAN RESOURCES NEEDED:** 1 Facilitator

**MATERIALS:** Role cards and a wide open space

**METHODOLOGY USED:** Group activity and discussion

**SOURCE:** UNOY Peacebuilders GenderToolkit





## Activity 5:

### The Real Man VS the Real Woman

**DURATION:** 1 HOUR

**AIMS AND OBJECTIVES:**

To reflect on the role the media has in producing the perfect man and woman, and how masculinity and femininity is portrayed in media and how that affects us.

**DETAILED DESCRIPTION OF ACTIVITY:**

The group splits into two: one group works on the real man, the other one on the real woman.

Participants look in the magazines for messages which express in the line (or explicitly) gender biases roles and expectations. They can make reference to their own experience. They cut images and make a collage and afterwards the groups should present their collage. The plenary discussion could focus on what happens if you do not fulfil the roles you are supposed to (if you do not fit “your” box), what happens? What kind of reaction do you receive from society (gender-based violence)?

**HUMAN RESOURCES NEEDED:**

1 Facilitator, 4-20 participants

**MATERIALS:** Fashion, ladies and men’s magazines, blank poster, glue stick, scissors

**METHODOLOGY USED:** Group work and discussion

**SOURCE:** UNOY Peacebuilders GenderToolkit

## Activity 6:

### The Story of Anika

**DURATION:** 1 HOUR

**AIMS AND OBJECTIVES:** To have participants reflect on gender roles and expectations.

**DETAILED DESCRIPTION OF ACTIVITY:**

The facilitator reads the story out loud. Then all participants get a hardcopy of it. Individually, they have to rank each character. Then, divide them into groups of three/four people, discuss and try to reach an agreement (within their own) group on the ranking. According to their behaviour: Who acted worst? Who second worst? And so on. Please avoid using mathematical methods in order to establish the ranking, but rather build on the list on the basis of a shared understanding and agreement on what is good and what is bad behaviour. At the end the groups present and compare the results.

As a facilitator, try to find similarities in the way the groups ranked the participants. Did women and men rate the actions differently? Did age or background play any role?

**The story:**

Somewhere in some place lives a beautiful girl named Anika. She loves handsome Sai who lives on the other side of the river. In early spring a terrible flood has destroyed all bridges across the river, and has left only one boat afloat. Anika asks Sindbad, the owner of the boat, to bring her to the other side. Sindbad agrees



but with one pre-condition: he insists Anika has to sleep with him in return. Anika is confused. She does not know what to do and runs to her mother to ask for advice. Her mother tells Anika that she does not want to interfere with Anika's private business. In her desperation Anika sleeps with Sindbad who, afterwards, brings her across the river. Anika runs to Sai to happily embrace him and tell him everything that has happened. Sai pushes her away roughly and Anika runs away bursting into tears. Not far from Sai's house, Anika meets Muhammad, Sai's best friend. She tells him everything that has happened. Muhammad hits Sai for what he has done to Anika and walks away with her.

**HUMAN RESOURCES NEEDED:**

1 Facilitator and participants

**MATERIALS:** Hand-out of the story

**METHODOLOGY USED:** Group work and plenary discussion

## Activity 7: Gendered Division of Labour

**DURATION:** 1 HOUR

**AIMS AND OBJECTIVES:**

To have an understanding of gender division of labour in society and how this division contributes to the household economy. This session will also give an idea about the different workloads of men and women.

**DETAILED DESCRIPTION OF ACTIVITY:**

Participants will be given a copy of the table (following page) and asked to fill out in accordance with their own household. In the case of participants who cannot write, perhaps the group can be split into pairs. Participants will write down all activities carried out at the household level. The second table can be used to list activities performed throughout the year. The facilitator can lead the discussion of gender roles given by society or fixed in culture. The aim is to establish that these roles can be changed with the passage of time or according to the situation; such as a woman herding animals in the absence of the male family member.

The facilitator can introduce the following discussion points;

1. What differences exist between the daily activities and responsibilities of women and men? For example,
  - Do both men and women participate in reproductive and household roles? Who has the greatest responsibility for these roles?
  - Do both women and men participate in productive roles?
  - Do both women and men play a role at the community level?
2. Which roles in the community carry the most status? Which roles are least respected? Are these performed mostly by men or women?

**HUMAN RESOURCES NEEDED:** 1 Facilitator and participants

**MATERIALS:** hand out, pens, flip chart for presentation

**METHODOLOGY USED:** Group work and presentation



Time	Tasks done by women	Tasks done by men
04:00 am		
05:00 am		
06:00 am		
07:00 am		
08:00 am		
09:00 am		
10:00 am		
11:00 am		
12:00 pm		
01:00 pm		
02:00 pm		
03:00 pm		
04:00 pm		
05:00 pm		
06:00 pm		
07:00 pm		
08:00 pm		
09:00 pm		
10:00 pm		
11:00 pm		
12:00 am		

[illegible]



## **Activity 8:**

### **Women's Role in Decision Making**

**DURATION: 1 HOUR**

**AIMS AND OBJECTIVES:** To see the role of women in decision making processes at the household and community levels

**DETAILED DESCRIPTION OF ACTIVITY:**

The participants can be asked to list down all institutions in their village, their functions and women's role within these organisations/institutions in the table on the following page. The discussion can be focussed towards the role of new organisations in empowering women, and what women need to be able to lead the existing organisations.

The facilitator can lead the discussion by asking;

What is different the organisations that have women as decision makers?

What needs to change in the remaining organisations, in order to make room for women to play a bigger role?

What could women contribute to these organisations, if they had a role in the decision making processes?

The main message of this session is that women's participation and influence in institutions/organisations can facilitate development processes.

**HUMAN RESOURCES NEEDED:**

1 Facilitator and participants

**MATERIALS:**

hand out, pens, flip chart for presentation

**METHODOLOGY USED:**

Group work and presentation



Name of institution/organisation	Functions	Women's involvement			Remarks
		Activities	Management	Decision making	





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## **AIPP at a glance**

The Asia Indigenous Peoples Pact (AIPP) is a regional organization founded in 1988 by indigenous peoples' movements as a platform for solidarity and cooperation. AIPP is actively promoting and defending indigenous peoples' rights and human rights; sustainable development and management of resources and environment protection. Through the years, AIPP has developed its expertise on grassroots capacity building, advocacy and networking from local to global levels and strengthening partnerships with indigenous organizations, support NGOs, UN agencies and other institutions. At present, AIPP has 47 members from 14 countries in Asia with 7 indigenous peoples' national alliances/networks and 35 local and sub-national organizations including 16 are ethnic-based organizations, five (5) indigenous women and four (4) are indigenous youth organizations.

Through our Indigenous Women (IW) programme, AIPP aims to empower indigenous women through networking, education and capacity building activities with the overall goal for indigenous women to assert, promote and protect their rights as women and as indigenous peoples.

### **Our Vision**

Indigenous peoples in Asia are living with dignity and fully exercising their rights, distinct cultures and identity, and enhancing their sustainable management systems on lands, territories and resources for their own future and development in an environment of peace, justice and equality.

### **Our Mission**

AIPP strengthen the solidarity, cooperation and capacities of indigenous peoples in Asia to promote and protect their rights, cultures and identities, and their sustainable resource management system for their development and self-determination.

### **Our Programmes**

Our main areas of work among the different programmes are information dissemination, awareness raising, capacity building, advocacy and networking from local to global. Our programmes are:

- Human Rights Campaign and Policy Advocacy
- Regional Capacity Building
- Environment
- Indigenous Women
- Research and Communication Development
- (Indigenous Youth.)

AIPP is accredited as an NGO in special consultative status with the UN Economic and Social Council (ECOSOC) and as observer organization with the United Nations Framework Convention on Climate Change (UNFCCC), Convention on Biological Diversity (CBD), Green Climate Fund (GCF), Global Environment Facility (GEF) and the World Intellectual Property Organization (WIPO). AIPP is a member of the International Land Coalition (ILC).



**From** the perspective of indigenous peoples, gender issues are not new for a lot of indigenous women's organizations. At the same time, they remain highly contested in many traditional patriarchal societies where men are generally the decision makers in traditional institutions. Likewise, traditional gender roles are prescribed as the normal and accepted behaviour and conduct.

Discussing gender and gender related issues should not be seen as threatening. In fact, it should be appreciated as part of human diversity and respect to these diversities as vital in our peaceful co-existence and social relations as human beings. As indigenous peoples struggling for equality and non-discrimination, we need to also embrace and appreciate the gender dimension of our aspiration and rise above the challenges we face. After all, equality of peoples will never be achieved without gender equality. Joan Carling, AIPP Secretary General.

This manual hopes to introduce a number of core elements to the subject of gender, as well as provide some practical tools for mainstreaming gender within an indigenous people's organisation. By sharing AIPP's experiences in implementing our Gender Policy, we hope to continue the much needed discussion, at the same time as supporting our members, partners and friends to join the fight for gender equality.

