#Women2030 Master Manual for Training of Trainers: Building knowledge, skills, and capacity to implement gender-responsible SDGs

Module 1: Concepts and approaches to mainstreaming gender into the Agenda2030

Contents

Introduction to the Training Master Manual

This manual has been developed under the #Women2030 programme, a coalition of five women and gender networks collaborating to realise the Sustainable Development Goals in a gender equitable and climate-just way. The coalition is comprised of the Asia Pacific Forum on Women Law and Development (APWLD), Global Forest Coalition (GFC), Gender and Water Alliance (GWA), Women Engage for a Common Future (WECF), and Women Environment Programme (WEP).

The manual aims to build knowledge, skills, and capacity of Civil Society Organisation (CSO) partners of #Women2030 programme, to foster change towards a gender-responsive implementation of the SDGs. It is a guideline and flexible tool for Training of Trainer (ToT). As such, this manual also contributes to:

- Firstly, understand why it is important to integrate a gender perspective in the planning, implementation and monitoring of the Agenda2030 for Sustainable Development and the Climate Agreement and;
- Secondly, know how to do this as a trainer, and to have basic tools to do this.

To strike a balance between equipping CSOs with information and skills that is practical and relevant for them[1], and utilising the expertise of the five coordinating project partners, the partners decided to focus on the gender dimensions of five core SDGs in the manual. These are SDG 5 (Gender and Empowerment), SDG 6 (Water and Sanitation for all), SDG 7 (Sustainable Energy), SDG 13 (Climate Action), and SDG 15 (Forests and Biodiversity). Besides the focus on these SDGs the manual also addresses other areas for institutional capacity building, including understanding gender and related concepts; training skills, organisational skills; and advocacy.

With its extensive background in developing resources and manuals for capacity building in gender, the Gender and Water Alliance (GWA) has led the compilation of this manual, with feedback and contributions from the partner organisations[2].

The manual combines relevant resources and tools of the five project partner organisations along with up to date information, resources, and exercises on the specific subjects. As a flexible tool, i.e., it is not meant to be followed from A to Z and should be enriched by the experience and knowledge of the trainer and participants. It gives space for the facilitator to select and adapt the information contained in the modules, and use the exercises, cases and tools as is suitable to the country-context, as well as the level, experience, and interest of the participants.

The manual comprises of five modules, split into sessions, each of which can be used on its own, or combined with other modules to give a more extensive and longer training.

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[1] All CSOs participating the project are working on the themes of one or more of these SDGs

[2] WECF developed Session 2.3 in Module 2, and contributed with exercises and text to Session 4.2 in Module 4

The modules are written in a training-friendly style - shorter text, headings, bullet points, so they can be easily converted into power-points and hand-outs. There are '*tips*' and '*notes*' throughout the sessions suggesting ways to engage the participants in the training by utilising their knowledge and experience in the local and national context; and additional resources to use for a particular subject. Each module and session includes interactive exercises underlining the importance of participatory learning and 'learning by doing'. It also has an extensive and current list of resources, tools and websites, which can extend and deepen the learning on a particular subject. While the bulk of this information is in English, there is also some material in French, Spanish, Russian, and other languages.

Importantly, this manual is intended to be a living document to be updated on a regular basis as there is new information on gender and the SDGs being developed all the time. For this reason, we would very much appreciate your feedback on it as users and resource-persons, and your help to update it with relevant information and resources in other languages.

Finally, we would like to thank to our colleagues of WEFC, GFC, WEP and APWLD for their valuable feedback and contributions. We hope that trainers will find this to be a helpful tool in planning and implementing your workshops and ToTs, and look forward to hear from you[3].

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[3] Feedback can be sent to secretariat@gwalliance.org.

The aim of the module 1 is to introduce the trainer of trainers with relevant concepts, terminologies, information, and tools related to gender, gender mainstreaming and the SDGs. The module consists of three sessions:

1. Gender concepts and related terminologies
2. Gender mainstreaming and the Women 2030 programme approaches
3. Gender mainstreaming in SDGs

In the last part of this module, the bibliographic references are included

Session 1.1. Gender concepts and related terminologies

This session explains the concepts of gender, the difference between sex and gender, gender mindset, stereotyping, empowerment, and the difference between equity and equality. Depending on the facilitator and the participants, some exercises are chosen as well as an introduction to the different concepts.

The facilitator can choose to start with an exercise and then explain the concepts, or to first give an explanation and then continue with an exercise.

Learning objectives

At the end of this module participants will:

- be able to describe the meaning of gender and the difference between gender and sex
- Understand why gender matters, in particular in the context of sustainable development
- Be able to apply the empowerment approach to analyse a situation and as objective for development
- Be able to understand the two different and complementary concepts: equity and equality
- Be able to identify gender entry points into various subject matters

Why Gender Matters

Gender equality is a human right, but it is also a prerequisite for sustainable development and democratisation. Principle 20 of the Rio Declaration, 1992 highlights that gender inequality is an obstacle for sustainable development by stating: "Women have a vital role in environmental management and development. Their full participation is therefore essential to achieve sustainable development."

In the last decades there has been some progress towards achieving women's rights, however, many gaps remain. Therefore, it is essential to address, not only in development interventions, structural causes of gender inequality, such as violence against women (VaW) or gender-based violence (GBV), poverty, unpaid care work, limited control over assets and resources, and unequal participation in decision-making[4].

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[4]UNWomen, see: http://www.unwomen.org/en/what-we-do/post-2015/un-women-position#sthash.4S7FotKs.dpuf

Gender related concepts

Gender and sex

The difference between sex and gender is that sex is biologically defined and gender is a socio-cultural concept. Sex is given by birth and cannot change (except nowadays through surgery, plus medical hormonal treatment) and refers to the body e.g. men's ability to provide sperm/impregnate, women's ability to give birth, men's ability to grow a beard and women's ability to breastfeed, etc.

Gender

Gender refers to the socially ascribed roles, rights, responsibilities and opportunities associated with women and men. Gender denotes not only the social and power relations between men and women, but also among men and among women. These relations are context specific and are different in different places, but also change over time. The different positions of women and men are influenced by historical, religious, economic and cultural realities. Gender basically refers to how men and women are expected to behave and what they can and cannot do. This leads to differences between men and women in tasks and taboos, rights and responsibilities, etc. Because of their different tasks and responsibilities, men and women also have different knowledge and interests. Different tasks have different status (e.g. decision making has high status and cleaning a low status) and tasks performed by men tend to have a higher status than tasks performed by women.

Gender interacts with age, ethnicity, class, race, religion, urban or rural location, ability/disability, etc. creating differences in groups of women and men. Women and men are not just two homogeneous groups and for example, age differences greatly influence the position of a person. In many cultures, older women and mothers in law, will have a large say in what younger women of the household should do or not. Also a wealthy woman, might be much better off than a poor indigenous man. Therefore gender is not about women only.

Gender differences are rooted in power relations, which are not always equal, but are rather asymmetric. The meaning of asymmetric power relations is that there is a difference in power between people - such as men and women (i.e. husband and wife), between men (i.e. father and son), and even between women (i.e. mother in law and daughter in law). In many cultures, men and women do not have the same access to and control of resources and means of production, they do not participate equally in decision making, and this leads to gender discrimination putting women in a disadvantaged position to men.

Unequal gender relations are often considered normal and static, but as perceptions and societies change, our values change with it. Gender relations can change and do change, like culture – if people themselves want it to change, if there is an urgent need felt by all. Individual people can fight against such cultured gender relations, thus empowering themselves. Often such women become role-models for others.

Gender plus

Women and men are not homogenous groups with the same interests, needs and power. Factors such as income, age, ethnicity, caste, religion, rural/urban location, and occupation can interact to create big inequalities in different women's and men's access to resources e.g. to land and to safe and adequate water and sanitation.

Gender-ideology, gender mind-set and stereotyping

Gender-ideology or gender-mind-set refers to the fact that all people individually have certain ideas and convictions on what is supposed to be men's and women's identity, partly shared with society in general. Notions on what is the appropriate and expected behaviour, feelings, and responsibilities for

being a woman or a man and how they should relate to each other, according to their position, age, class, etc. are internalised and passed on through upbringing (e.g. in a family the daughter is always asked to wash the dishes after dinner, whereas the son in never asked to do so. This conveys the idea that washing dishes is women's work and is passed on in the family). Also, gender-stereotyping (gender-ideology) is culture and context specific and gender roles for women and men differ a lot from one culture to another, but also from one social group to another within the same culture. What is women's work in one society, might be men's exclusive task in another society. In a gender mindset, unequal gender relations are often seen as natural or prescribed by religion. We are hardly aware of our own mind-set. It is a set of usually unwritten rules we stick to, even to those we are trying to change.

In development efforts, beneficiaries usually have preconceived ideas about gender relations, but moreover an individual gender ideology is also part of the thinking of the professionals in charge of projects and programmes. Sometimes, programmes can create even more gender imbalances by assuming that an intervention, or technology, or policy is gender neutral. After a lot of gender analysis, it appears that **any kind of intervention is not gender neutral**, this means that whatsoever policy, programme/project, technology, will always affect/impact women and men in different ways.

To change the rigid ideas about gender relations (gender ideology or stereotyping) per se is difficult but not impossible. Rules, however strongly tied or embedded in a certain culture or context, may always break, change or get overruled. To change gender ideology regarding taboos, however, has proven hard. Issues like menstruation, pregnancy and urinating are taboo subjects in most cultures and the many pertinent rules, written or unwritten, are hard to change. If women and men themselves are convinced of the harmfulness of certain gender ideas, they can contribute to its change.

Equity versus Equality
Equity and Equality are sometimes wrongly used interchangeably, although they have different meanings, they are also complementary. A good definition of both concepts can be found in the IUCN and GGCA (2015) training manual on Gender and Climate Change[5]:

Gender equality
Is the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles, or prejudices. Gender equality means that the different behaviours, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female.

Gender equity
It means fairness of treatment for women and men, according to their respective and differentiated needs. This may include equal treatment or treatment that is different but considered equivalent in terms of rights, benefits, obligations and opportunities. In the development context, a gender equity goal often requires built-in measures to compensate for the historical and social disadvantages of women. Hence, both gender *equity* and gender *equality* must be pursued in a complementary manner where **gender equality is the ultimate goal**. In other words, in order to achieve gender equality, it is

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[5] IUCN, UNDP, & GGCA. (2009). *Training manual on gender and climate change* (L. Aguilar, Author). Retrieved from https://cmsdata.iucn.org/downloads/eng_version_web_final_1.pdf

often necessary to pursue gender equity measures. This is, we need to address the different needs and requirements of different people. For that we need to treat people differently and not the same (equal), but equitable: addressing their specific needs. The achievement of gender equality is not a one-off goal. Because progress can all too easily be eroded, gender equity needs to be constantly promoted and actively sustained.

Gender-responsive

Identifying, understanding, and implementing interventions to address gender gaps and overcome historical gender biases in policies and interventions. Gender-responsiveness in application contributes, pro-actively and intentionally, to the advancement of gender equality. More than 'doing no harm', a gender-responsive policy, programme, plan or project aims to 'do better'."[6]

Gender roles

Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies there are differences and inequalities between women and men in the responsibilities they are expected to take up, the activities that are considered normal or acceptable, access to and control over resources, and participation in decision-making."[7] Gender roles do not only depend on the person in a particular culture being a man or a woman, also age, socio-economic position, ethnicity, etc. interact with being a woman or a man. Even though gender roles are mostly rigid, there are always ways to change them.

Agents of change or Actors

Women and men, who are limited by culture in their free choices, still always have some power to increase their space for manoeuvre. Where the concept "gender roles" refers to the rule of the structure as if people can only follow rules and behave as they should, it is important to see women and marginalised people not just as victims, but also as agents of change, who will not only try to empower themselves, but also improve the position of their families and society.

Gender-sensitivity

Gender-sensitivity helps to generate respect for individuals, regardless of their sex, age, ethnicity, background, etc. "Gender sensitivity is not about women against men. On the contrary, for example, education that is gender sensitive benefits members of both sexes. It helps them determine which assumptions in matters of gender are valid and which are stereotyped generalizations. Gender awareness requires not only intellectual effort but also sensitivity and open-mindedness. It opens up the widest possible range of life options for both women and men"[8]. "A **gender-sensitive approach** to capacity-building can foster gender balance in decision-making on delivery of and access to means and tools of implementation for mitigation of adaptation actions"[9]

Affirmative action

Refers to measures designed to eliminate unlawful discrimination and ensure equal opportunity, by the redistribution of resources and power. They are also known as 'positive discrimination', as the measures favour disadvantaged groups suffering from discrimination. 'Quotas' is an example of an affirmative action measure. CEDAW includes affirmative action in its definition of **temporary special**

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[6] Aguilar *et al.*, p. 28.
[7] UNDP. 2015. Gender Responsive National Communications Toolkit.
[8] UNESCO. 2004. *Gender-sensitivity: a training manual for sensitizing education managers, curriculum and material developers and media professionals to gender concerns*, p. vii.
[9] UNFCCC.

measures (see below). Affirmative action is to be considered as equitable but unequal, with the aim to reach equality, and make affirmative action superfluous.

Care (unpaid work)

Refers to the informal care for dependent children, the elderly, ill or disabled persons. This responsibility is most often taken up by female relatives, and over 75% of carers worldwide are women. The care work creates a double burden on women and majorly impacts their health and well-being throughout their life-cycle. E.g. if women take time off work to care for relatives, then this lowers their income and it will have a major impact on their future pensions.[10]

Customary law

Are unwritten (not codified) law structures running parallel to civil law (codified) in society. Examples of customary law include traditional, indigenous and religious law structures. It often applies in matters concerned with family law (such as marriage, divorce, inheritance and child custody). Thus, it has a great impact on women's everyday lives. The duality of legal structures (civil and customary) can hinder the implementation of international law structures, e.g. CEDAW, as it cannot be codified in customary law.[11]

Gender Gaps

Inequalities persist between women's and men's ability to realize the full spectrum of their rights, including their access to and control over resources, in unpaid work burden, health and safety, and political voice, among other interconnected gender inequality dimensions. For example, in 2011, FAO has published an interesting document, showing alarming gender gaps in agriculture, for instance, vast differences exist between women's and men's land tenure, and that globally less than 20% of all landholders are women. ActionAid[12] (2015) indicated that worldwide women earn on average 10 to 30% less than men for work of equal value. A wide statistical information on gender gaps will further be indicated in the different sessions of module 3 (Mainstreaming gender in SDGs).

Different efforts and commitments to reduce gender gaps have been developed since early 1970s. Since then, different approaches and strategies have emerged to understand and explain the gendered processes of inequalities and its implications on society wellbeing. A globally recognized strategy to identify gender inequalities and advance proactive actions toward gender equality is 'Gender Mainstreaming'. The next session of this module will further explain what gender mainstreaming is and how it can be applied in development practices. In the next section, important international commitments for gender equality are presented.

Sex- and Gender-disaggregated data

Sex-disaggregated data are the quantitative data of any sector or area of concern, which shows the separate number of men and women in the same table. By also further specifying for ethnicity, social class, age, location, etc. data become gender-disaggregated. Sex- and gender-disaggregated data can provide you with information about the status, problems, and needs of men and women, and is therefore essential when doing a gender-analysis. Disaggregated data give insight into which groups of people are affected more by a specific problem and help to target projects, programmes and policies

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[10] Christodoulou, J. (edt. By Anna Zobnina 2009). 2005. *Glossary of Gender-related Terms*, p. 3, see
http://www.peacewomen.org/assets/file/AdvocacyEducationTools/genderglossary _migs_aug2005.pdf
(accessed on 3 March 2016).
[11] Christodoulou, p.4.
[12] ActionAid. (2015, January). *Close the gap! The cost of inequality in women's work.*
http://www.actionaid.org.uk/sites/default/files/publications/womens_rights_on-line_version_2.1.pdf

more specifically. Furthermore, they enable analysis of budgets from a gender perspective as well as gender-sensitive monitoring of impacts and disparities.

Empowerment

Whilst women's rights are determined at high levels, empowerment is to be achieved by individual people themselves.

To understand gender relations better the four interacting dimensions of empowerment can be applied for gender analysis:

- *Economic dimension*
  The gender division of labour and access to resources, such as land, water, assets, income (with its persisting gender pay gap), information and education. Decision-making power about one's education, and about spending the income one earns.
- *Socio-cultural dimension*
  Cultural, religious and traditional patterns and norms towards women and men differ from society to society, from ethnic group to another, and from a culture to culture. How is the category to which one belongs valued by society at large? And how does one see oneself? Self-confidence is an important aspect of socio-cultural empowerment.
- *Political dimension*
  Access to participation in decision-making processes and access to leading positions and power is not gender-neutral. The consequences are that women's voices are not equally represented in the political and other decision-making structures, which is reflected in water and climate policies and practices, for example. The right to vote and be elected, taking active part in democratic processes is a factor of empowerment. Also, legally the status of women and men differs, e.g. in unequal inheritance rights. In some countries the laws are equal for men and women, but not necessarily implemented accordingly.
- *Physical and biological dimension*
  To be empowered also one's physical needs have to be fulfilled, such as the need for safe water, not too far away, proper sanitation facilities, trustable health care close-by, decision-making rights about one's sexuality, the number of children and the spacing between them. A very important aspect is the ability to resist violence such as gender-based and domestic violence. Child marriage is one form of GBV (gender based violence).

These interacting dimensions of empowerment help understand the different sides of gender inequalities, and the ways in which gender discrimination can be resisted. Real sustainable change can be reached if the minorities and vulnerable groups and women have empowered themselves in each of the four dimensions, not tolerating discrimination any longer. This empowerment approach is used for gender analysis, but it is also an objective of gender-sensitive development. Empowerment is to be reached by all people, women, girls, boys and men of all categories.

International Commitments and policy instruments to Gender Equality

There are various international agreements, covenants and voluntary guidelines for gender equality and women's empowerment. For the purpose of this module, the following international agreements are indicated:

Women's priorities core in Agenda 21
The 1992 Earth Summit, reflected efforts by women advocates and allies to integrate gender equality and women's rights through "Agenda 21". Agenda 21 has an entire chapter dedicated to Women and Sustainable Development, Chapter 24[13]. This Chapter, entitled 'Global Action for Women Towards

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[13] Chapter 24 of Agenda 21, "Women in Sustainable Development"

Sustainable and Equitable Development', remains highly relevant today. In UNCED the "Women's Action Agenda 21" from Miami, served as a tool for women activists to lobby for the inclusion of critical references to women and gender issues throughout Agenda 21.[14] In addition to Chapter 24, Agenda 21 includes at least 145 references throughout the text to the specific situations and roles of women in environment and sustainable development.[15] Also, principle 20 of the Rio Declaration reads as follows: *"Women have a vital role in environmental management and development. Their full participation is therefore essential to achieve sustainable development."* Further information on the history of the environmental women's movement can be found in the UNEP publication "Women and the Environment"*[16]*

From the Earth Summit 1992 to the Beijing 1995 World Women's Conference
At the time of the Earth Summit (UNCED) in 1992, plans were already underway for a Fourth World Conference on Women to be held in Beijing in 1995. It is therefore that Agenda 21 Paragraph 24.3j encouraged Governments to review their progress in the areas of Chapter 24 and to submit a report based on that with recommendations to the Beijing Conference. The 1995 World Conference on Women, entitled 'Action for Equality, Development and Peace', built further on many issues in Chapter 24 and adopted a Beijing Declaration and Platform for Action. Strategic objectives and actions in the platform include Women and poverty, Education and training of women, Women and health, Violence against women, Women and armed conflict, Women and the economy, Women in power and decision-making, Institutional mechanism for the advancement of women, Human rights of women, Women and the media, Women and the environment, and the Girl Child.[17]

The **Convention on the Elimination of All Forms of Discrimination against Women** calls on States parties to end discrimination against women in laws, policies and practices, including through the adoption of temporary special measures. Its article 2 obliges States to "take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women." See also 14.2, 15.2, and 16c.

Rio-1992 Earth Summit and further ratification of CEDAW
The UNCED Agenda 21 Paragraph 24.5 calls for the strengthening of UN Convention on the Elimination of Discrimination against Women (CEDAW), particularly its elements on environment and development, including access to natural resources, low-cost housing, creative banking facilities, technology, and pollution and toxicity control. Today CEDAW has 187 parties, of which 75 have been added since UNCED.[18] In order to strengthen CEDAW in respect to the threats of gendered violence, the UNGA adopted a Declaration on the Elimination of Violence against Women in 1994.[19]

The **International Covenant on Civil and Political Rights,** in its article 3, guarantees equality between women and men, and it prohibits discrimination based on sex, among other grounds, in its article 2. The Covenant also recognizes the rights to life, private and family life, liberty and security of person, equality before the courts and tribunals, information, freedom of movement, association, assembly and expression, freedom from torture and cruel, inhuman or degrading treatment, self-determination, equal protection of the law, participate in public affairs, and remedies.

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[14] WEDO, Redeh, Heinrich Böll Foundation. *Women's Action Agenda for a Healthy and Peaceful Planet 2015. A decade of women's advocacy for sustainable development.*
[15] http://www.unep.org/gender_env/Historical_background/index.asp
[16] Further information on the history of the environmental women's movement can be found in the UNEP / WEDO publication by Irene Dankelman et al.: "Women and the Environment"
http://www.unep.org/Documents.Multilingual/Default.asp?DocumentID=468&ArticleID=4488&l=en .
[17] http://www.un.org/womenwatch/daw/beijing/platform/
[18] http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-8&chapter=4&lang=en
[19] http://www.unhchr.ch/huridocda/huridoca.nsf/(Symbol)/A.RES.48.104.En?Opendocument

The **International Covenant on Economic, Social and Cultural Rights** in its Art. 3 calls on States parties to "undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant" and prohibits discrimination based on sex. The Covenant also recognizes the rights to food, housing, education, health, culture, work and association (trade unions).

Further, some of the following Voluntary Guidelines and recommendations can be useful for the purpose of your training. You can also review Legal and Policy frameworks for your own region.

The **Voluntary Guidelines to support the progressive realization of the right to adequate food in the context of national food security,** adopted by the FAO Council in 2004, also refer explicitly to land in the context of the right to food. In particular, guideline 8 (access to resources and assets) encourages States to "take measures to promote and protect the security of land tenure, especially with respect to women, and poor and disadvantaged segments of society, through legislation that protects the full and equal right to own land and other property, including the right to inherit."

Voluntary Guidelines on the Responsible Governance of Tenure of Lands, Fisheries and Forests in the Context of National Food Security, under the auspices of the FAO Committee on World Food Security, in May 2012. They are the first guidance on the governance of land negotiated by States internationally. They reiterate the principle of gender equality, calling upon States to "ensure that women and girls have equal tenure rights and access to land, fisheries and forests independent of their civil and marital status" and provide guidance on various aspects of the governance of tenure with reference to the principle of gender equality.

Example on how to develop a workshop session: exercises, cases and tools

Inventory on level of understanding of gender
Sort of exercise   *Inventory and explanation in plenary.*   *This can be used if participants are already somewhat knowledgeable on the topic of gender.*
Time allocation: *30-45 minutes*
Needs/requirements for this exercise   • *A flipchart and pens to write down the answers of the participants*
Description of the exercise   *The facilitator asks the participants to share their understanding about gender by stating one element of the gender concept, preferably in a phrase.*   *Where relevant and possible, the facilitator asks them to give an example of their specific aspect as it is valid with respect to the topic of the workshop (e.g. how it relates to WATSAN in case of a workshop on gender in WATSAN)*   *The facilitator or assistant writes the aspects on a flipchart.*   *After each of the participants have given their brief contribution the facilitator explains the gender concept (e.g. by a power point slide containing the aspects of the gender concept) and refers to what has already been mentioned, and what was missed out.*   *The aspects that were not mentioned by the participants get more attention.*

Boy or girl? Understanding gender

Sort of exercise: *Discussion in plenary and explanation of gender in plenary*

Time allocation: *15-30 minutes*

Needs/requirements for this exercise

- *A photo of an infant or two infants where it is not really clear which sex they have*
- *Projector to project the photo*

Example of picture you can use (the twins are girls)

- *Flip-chart and pens to write down answers*

Description of the exercise

The facilitator shows the picture and asks the participants if they think it is a picture of a girl or a boy (or in case of two infants if they are both girls, either both boys or a boy and a girl).

Let participants discuss and ask them/every participant why they think the baby is a girl or boy and write down the answers on a flipchart. After discussion explain that when a child is born, we can identify it as a male or a female only by its sex. After identifying it as a girl or boy we give them different dresses and toys. Later we give them different tasks and expect different behaviour. This refers to gender.

Through these social practices boys tend to become decision-makers with free mobility, dignified and independent and girls tend to become decision-implementers with restricted mobility, less dignity and dependency. Because of this boys and men are treated as honourable, powerful, earner, and self-dependent in the family and society. On the other hand, women are supposed to be involved in household responsibilities and play role of a follower of men and having a submissive position. This shows how gender has an impact everybody in every part of their life.

Characteristics of men and women: The difference between sex and gender[20]

Sort of exercise: *Plenary brainstorm*

Time allocation: *45 minutes*

Needs/requirements for this exercise

- *Two Flipcharts and pens*

[20] *Be careful not to end up in stereotyping of women and men, because that is exactly what we try to avoid.*

Description of the exercise

Take two flip chart papers and put them up side-by-side in front of the group. On the top of one, write the word "women" and on the other, "men".

Ask the participants "What are the characteristics of women and men?" Get participants to respond quickly and without commenting on the contributions from others.

Write down everything that is mentioned. Do not discuss anything at this point. It would be advisable to have a co-facilitator with you to assist with writing on the flip chart sheets. Make sure that the sex-related characteristics of women and men such as: gives birth, breastfeeding, getting pregnant, growing a beard or moustache are also mentioned. If not, you will need to mention them.

After the lists are completed, go through each chart item by item. For example, under the heading of "women", ask if men too can be patient, sensitive, caring…? If so, mark that characteristic with a "yes" or a "+" sign. Characteristics that cannot be changed, i.e., getting pregnant, growing a moustache etc., should be marked with a "no" or a "-" sign.

Do the same for the chart entitled "men".

Discuss the following questions:

1) *What female and male characteristics cannot be changed? Which characteristics can both males and females have?*
2) *Are women always patient, sensitive etc.? Do men always talk loudly, are strong etc.? Why or why not?*
3) *How would you react if a woman talks loudly and is stronger than a man? How would you react if a man does not talk loudly and is not as strong, but patient and sensitive?*
4) *Are these characteristics of women and men natural? Biological?*
5) *How do we get these characteristics? Are we born with them or are they socially constructed?*

Explain the difference between sex and gender. Take questions and comments from the group.

Equity and equality Exercise

Sort of exercise: Play role exchange of gender roles or,
           Story of the fox and the crane

Time allocation: for the first exercise 20 minutes and for the second 15 minutes

Needs/requirements for role play
The facilitator can bring some kitchen's utensils (pot, plates, cups, broom, etc.) and tools (that usually is managed by man) for the role play.

Description of the exercise

Divide the participants in two groups: the role players and the observers. For role play, it is advisable to consider the following personages: papa, mama, 2 children (one boy and one girl who should go to school), one sister-in law, one brother-in law and a mother in-law. Ask two men to act as they are women (mama and sister in-law), and vice –versa, as women to act as papa and brother in-law. The other roles no need for exchange. Then think what they do all they long, their tasks, etc. The observers should judge how realistic the role is played, according the local context.

This exercise helps the participants to realize how busy a woman can be in what is known as simple 'housework', etc., and on the other hand, invite people to think that it is possible to exchange gender roles.

Needs/requirements for exercise: the story of the fox and the crane
Pictures to illustrate the story (see pictures in the next page)

Description of the exercise

The facilitator tells the following story showing the accompanying pictures:
The Fox and the Crane are good friends, so one day the Fox invited the Crane to dinner. He served the food on a large flat dish. The Crane with her long, narrow beak could not eat, while the fox enjoyed the nice soup. To return the favour, the Crane invited the Fox to dinner. She served the food in a tall and deep glass, and now this time the Fox with his short, wide face could not eat.

Explanation of the story:
This story shows that both friends had an equal opportunity to eat food, but both times one of them could not take advantage of this opportunity.

However, to reach equality in the end, we need to address the different needs and requirements of the fox and the crane. Therefore, we should not treat them equal, but differently to have the same result in the end (them both being able to eat the soup). We have to treat them equitable (fair, but not the same) to obtain an equal outcome.

This is the same in the case of gender, in every case we must identify the barriers to the development opportunities that exist, and adjust and tailor the activities in such a way that they will lead to equality of outcome for both women and men.

Important sources:

Hot Issue: Gender Equality and Gender Equity. Gender tool box Sida (2016). http://www.sida.se/contentassets/3a820dbd152f4fca98bacde8a8101e15/brief-hot-issue-equity-equality.pdf
Bridging the Gap. FAO's Programme for Gender Equality in Agriculture and Rural Development. FAO (2009). http://www.fao.org/3/a-i1243e.pdf
Promoting Gender Equality: An equity-Focused Approach to Programming. Unicef
https://www.unicef.org/gender/files/Overarching_Layout_Web.pdf
Gender Equality and Equity. A summary review of UNESCO's accomplishments since the Fourth World Conference on Women. Status of Women and Gender Equality (2000). http://unesdoc.unesco.org/images/0012/001211/121145e.pdf
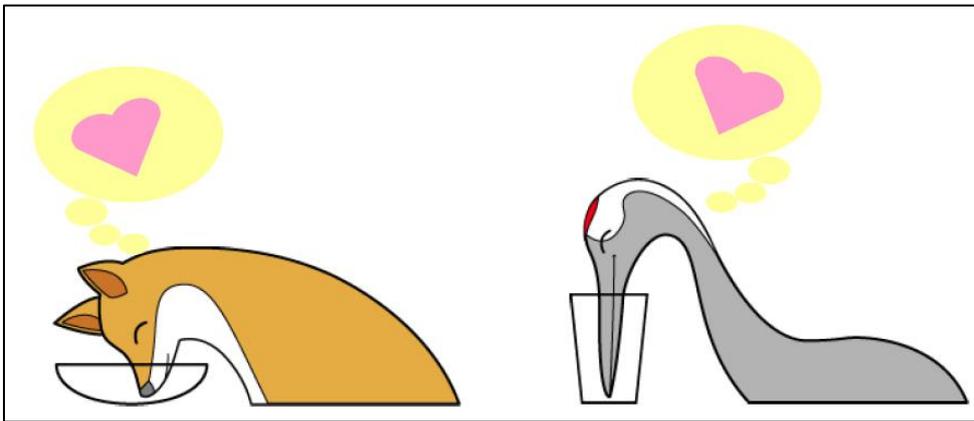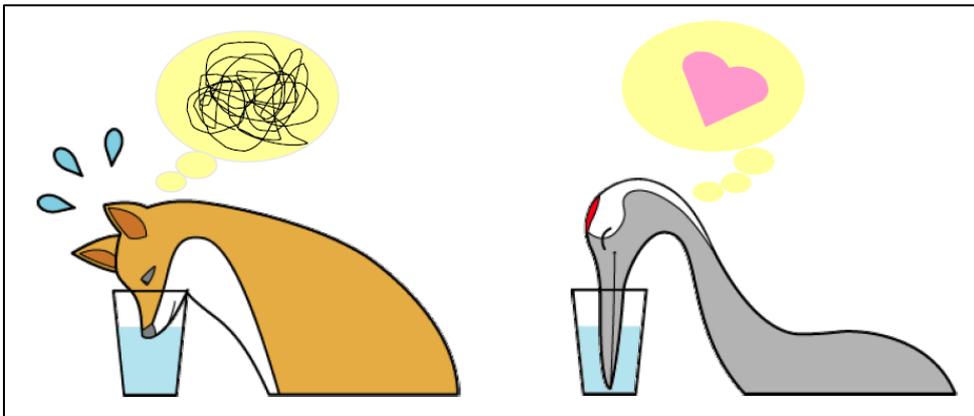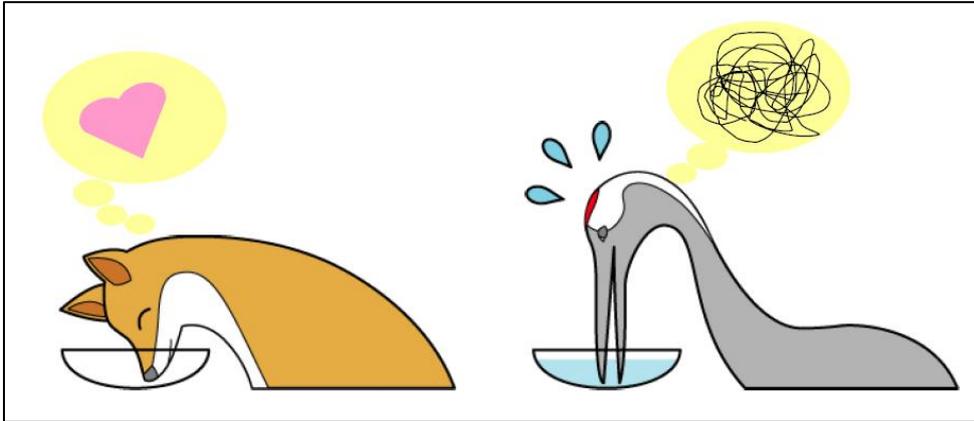
Session 1.2: Gender Mainstreaming and Women2030 programme approaches

Introduction

This module explains what Gender Mainstreaming is, and why it is important. It describes various aspects of gender mainstreaming and different approaches and strategies used for mainstreaming gender in policies and legal frameworks, institutions and organisations and in projects and programmes. It describes the various tools to do so, and gives practical hands and feet to do this.

Learning objectives

At the end of this module participants will:

- be able to describe what gender mainstreaming is
- be able to mention important aspects of gender mainstreaming
- be able to describe the different approaches that can be used for mainstreaming gender in institutions and organisations, policies and frameworks and in projects and programmes
- be able to mention the key principles of gender mainstreaming
- have an overview of methodologies, tools and techniques available to mainstream gender and are able to identify which tool can be used and when

Gender mainstreaming (GM) and how to do it

Gender mainstreaming is a process rather than a goal. It aims to foster transformative change to achieve gender equality and sustainable development. It does by assessing and analysing the implications of any planned action, policies and programmes on women's and men's wellbeing in all areas and across different social and cultural groups.

Gender mainstreaming is a strategy to include concerns and experiences of women and men in the identification, design, implementation, monitoring, and evaluation of the policies, programmes and projects in all fields. It includes all people (men, women, rich, poor, old, young, etc.) in consultation, management and decision-making process, and draws on women's knowledge and skills equally as on that of men. It essentially offers a pluralistic approach that values the diversity among both women and men and its purpose is that women and men can benefit equally without gender discrimination.

The gender mainstreaming concept presupposes that there is a "mainstream" approach (called 'gender neutral') in policies, institutions and organisations, where things are done in a certain way, and that this approach does not take the diversity of people into account. By doing "gender neutral" intervention, gender disparities are thereby reinforced and inequalities are deepened. Gender mainstreaming aims to transform the gender-neutral intervention and policies, and make gender considerations part of the day-to-day life of people. It targets people doing things differently than before, and attention should be paid that gender is not "diluted into the mainstream" and forgotten again.

Gender mainstreaming principles

When mainstreaming gender at field level, it is advisable to take into account the following **principles**:
- **Use gender-sensitive communication and language,** it is important to prevent the use of stereo-types (e.g. pictures that always show women cleaning, and men operating machines). It also forces people to be specific; not to talk about "local people" but about "poor local female farmers" or

"poor male farm labourers", or "rich male land owners and their wives". When addressing letters to people whose sex is unknown, both "Dear Sir" as well as "Dear madam" is used. Care is taken not to assume that somebody will be a male or female based on their profession (e.g. if you are looking for an engineer, you should not assume this is a man, or if you like to talk to the administrative assistant ask "where can I find her"). Also, assigning specific tasks to women or men by the choice of words should be avoided (e.g. Use "Can somebody make us some tea?" instead of "Can the women make us some tea?" during a field-visit).

- **Try to pursue diversity and gender balance when implementing a programme/project** to avoid that your programme only benefits men or women. Programmes should reach different groups irrespective of class, ethnicity, caste, age and sexual orientation to achieve meaningful participation, and that both women and men are involved in decision-making processes. However, the pure presence of men or women in a certain workshop or organization does not ensure that gender is mainstreamed. If people are not in a position to make a meaningful contribution because they lack the skills or knowledge, or cultural practices restrict them from speaking out, their presence is just tokenism. In this case, you may need to target on disadvantaged groups (such as poor/illiterate women, indigenous women, girls, etc.).

- **Gender-sensitive logistics** takes into account the different needs of women and men to be able to participate in meetings and workshops. Examples are: appropriate timing of meetings; if people are busy harvesting, farmers and agricultural labourers will be busy working the land and will not be able to attend the meeting. If a meeting is planned at a time when women are preparing dinner for their families, they will not be able to attend it. Other limiting factors could be: Are people allowed to bring their children to the meeting? If not, is child-care provided for? This can affect the possibility of women to be able to participate in the meeting. Also, in some cultures, it is not acceptable that women stay out overnight. In case you plan a meeting outside of their home-town, women must be able to travel back before it gets dark. Likewise, the provision of appropriate toilets is very important, especially for women. Are the toilets separate? Do they lock properly? Etc.

- **Gender-sensitive participatory processes** ensure that all different groups of people are able to participate in decision making about the programme or project. Participatory processes are used to get the opinion of those that will be affected or implicated by the project or policy, but are not necessarily gender-sensitive. An extra effort should be made to ensure that vulnerable and marginalised groups of people can give their opinion, as participatory processes can be dominated by powerful groups of people. Also here the opinion of both women and men should be represented.
- Have an attitude of respect, humility and patience, and willingness to learn from the local people's knowledge and practice. Try also to be as flexible as possible in order to adapt to local contexts and dynamic activities.

Women2030 approaches to mainstreaming gender and advocate for gender equality

There are different approaches to mainstreaming gender in development interventions. Partner organizations (beneficiaries) of the Women2030 programme use the following approaches towards gender equality: Gender-Responsive Approach (GRA), Empowerment Approach (EA), and Development Justice Approach?

Gender-Responsive Approach (GRA)
GRA is an approach that calls for an urgent need to recognize and address adequately the particular needs, priorities and realities of both men and women (across different class, ethnicity, caste, and

generational groups), in such a way that each of them can equally benefit from any policy intervention and programme/project implementation. This means 'leaving no women, girls, poor men or other disadvantage groups behind'. GRA implies that attention is giving to gender issues in policy-making (to avoid 'gender neutral' policy), in design and planning of programmes and projects, in building evidence-based and gender-disaggregated data, building gender-responsive indicators and monitoring, and in developing a gender-responsive budgeting.

Empowerment approach (EA):

In session 1 of this module, it was mentioned that gender inequalities affect disproportionately women and girls, generating not only pervasive gender gap across the different gender dimensions, but also asymmetric power relations. At the meantime, asymmetric power relations feed gender inequalities and under-development, generating a vicious circle. A manner to break this vicious circle is to support the empowerment of women and disadvantaged groups, ensuring that they know their rights, so that they can avail themselves of the resources, services and recourse they are entitled to.

Empowerment is a process of change, enabling people to make choices and convert these into desired actions and results. In doing so, people - not just women - take control of their own lives, improve their own position, set their own agenda, gain skills, develop self-confidence, solve problems, and develop self-sufficiency. Empowerment leads to genuine participation of all actors as it is a process of gaining self-confidence for individual development as well as to contribute towards development of others. In short, empowerment refers to increasing the economic, social, political, and physical strength of any individual or entity. Therefore, when we assess the level of empowerment of an individual or a group, we look at the following interrelated dimensions: economic empowerment, socio-cultural empowerment, physical empowerment, and political empowerment. For more information on these four dimensions of empowerment see session 1.1. page 11, and for a wider explanation as well as the related matrix to do gender analysis see the following link that the Gender and Water Alliance provides:
http://genderandwater.org/en/gwa-products/capacity-building/empowerment-for-gender-equality/

Feminist Development Justice (FDJ)

FDJ[21] is a framework that has emerged as a need to address increasing inequalities not only between men and women, but also between countries, between rich and poor. The framework requires five transformative shifts to achieve this aim: Redistributive Justice, Economic Justice, Gender and Social Justice, Environmental Justice and Accountability to the Peoples. Redistributive justice aims to redistribute resources, wealth, power and opportunities to all human beings equitably. Economic Justice aims to develop economies that enable dignified lives, accommodate for needs and facilitate capabilities, employment and livelihoods available to all, and is not based on exploitation of people or natural resources or environmental destruction. Social and Gender Justice aims to eliminate all forms of discrimination, marginalisation and exclusion that pervade our communities including the need to eliminate patriarchal systems and fundamentalism. Environmental Justice recognises the historical responsibility of countries, and elites within countries whose production, consumption and extraction patterns have led to human rights violations, global warming and environmental disasters. While Accountability to Peoples demands for democratic and just governance that enables people to make informed decisions over their own lives, communities and futures. For more information, see the following links:

- Bangkok Civil Society Declaration: From Inclusive to Just Development - http://apwld.org/bangkok-civil-society-declaration-from-inclusive-to-just-development/

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[21] The Development Justice framework was developed by 100 civil society organisations in 2013, and to date has been endorsed by more than 400 organizations - providing a new vision for equitable, sustainable and just development agenda.

-   The Road to Development Justice (video) - https://youtu.be/1I2cEDbIW04
-   Development Justice Briefer - http://apwld.org/updated-development-justice-briefer/

Finally, when working with men and boys, programmes should explicitly address gender attitudes and promote alternative notions of masculinity. These have proven to be effective in changing attitudes and behaviours related to different gender injustices, such as violence against women, reproductive health, food security and nutrition, climate resilience and adaptation.

Some techniques and tools to mainstream gender

Depending on the objectives of mainstreaming gender in your work or your organization you can use some of the following techniques:

Gender Analysis,

At community and policy level to assess gender needs and areas where commitment and action is needed, so that policies, programmes and projects meet the different needs of different people. A gender analysis can be applied to organisation, policies and programmes to assess what implication each decision and activity will have on women, men, girls and boys. It analyses the differences between men and women in terms of rights, responsibilities, access to resources, and power. A wider explanation of Gender Analysis and different matrixes for analysis can be found in the following link:
http://genderandwater.org/en/gwa-products/capacity-building/empowerment-for-gender-equality

Gender policy assessment

For focussing attention on gender issues in the organisation and ensuring its implementation. A gender policy is formulated by an institution or organization and outlines its commitment to taking gender issues seriously. It relates to the organizations work and specifies the involvement of women and men in the project cycle and other work. It also relates to the staffing and organizational culture, and therefore addresses the issues affecting female and male staff like, recruitment, promotion and training opportunities for female and male staff, available gender budgeting, levels of salaries, shared gender vision, access to gender representative mechanisms of decision-making etc. Setting up support structures that enable women to work such as child-care facilities, flexible working hours, etc.. A gender policy also should include a Gender Action Plan (GAP) in which the way in which the gender policy will be implemented is described over a specified time period with specific activities, budgets, responsibilities and indicators for monitoring and evaluation. Mainstreaming gender into the policies, practises, procedures and services of the organisation will lead to better services (or projects and programmes) and to a more diverse, dedicated and loyal workforce. Services will become more equal, but also more sustainable, effective and efficient.

Gender audit or Gender scan

Gender audit or scan of the institution to assess the relevance of gender to day-to-day work and effectiveness. A gender-scan is a (self-)assessment methodology for organisations that assists on improving the performance of the organisation with respect to gender-equality and women's empowerment. It can be used as a starting-point to formulate a gender-policy, but can also be used to assess if an existing gender-policy is implemented effectively and successfully. The overall objective is to assess an organization's performance and potential to successfully develop and implement a gender-inclusive policy and practice to strengthen its activities, services and products.

Gender sensitive budgeting

Gender budgeting aims to ensure that funds are available for addressing gender issues and gaps in a project, programme or policy as this cannot be done without an adequate budget. **Notice** that there is a difference between a gender-budget and a gender sensitive budget. A gender budget is a separate budget-line for gender mainstreaming activities like hiring a gender expert to develop a gender strategy, or the provision of capacity building on gender and gender mainstreaming for staff of the organisation. In a gender-sensitive budget there is no separate budget-line in the budget for gender or gender mainstreaming. But a gender-sensitive budget ensures that women and men benefit equally from the investments of the project, programme or policy, or that disadvantaged groups benefit more from the project than others. For more information check page 120 – 125 of the following link with many references and available in various languages: http://genderandwater.org/en/gwa-products/knowledge-on-gender-and-water/resource-guide-on-gender-and-iwrm/download-complete-gender-and-iwrm-resource-guide

Gender sensitive indicators and gender disaggregated data

Gender-sensitive indicators are indicators disaggregated by gender, age, ethnic and socio-economic background. They measure gender related changes over time and point out how far and in what ways the programmes and projects have met their gender equity objectives. These indicators reveal the anticipated differences in impact for women and men. The indicators should be linked to the gender objectives and goals of a project, programme, or policy and a limited number should be developed during the identification or formulation stage. At the beginning of implementation, they should serve as a baseline or benchmark, and after that they can be used for monitoring progress and establishing impact during evaluations.

Individual Gender Action Plan (IGAP),

This is a tool for development practitioner professionals, which helps to mainstream gender in one's work, without directly being involved in the Gender Action Plan for the whole project or programme. It is usually made for one year. IGAP helps to ensure commitment by each individual person to contribute to improving gender relations and enhancing equality. It also contributes to self-monitoring of work for improving gender relations and enhancing equality by individual staff members, showing how they personally can contribute to gender mainstreaming, which can make them proud of really making a difference in one's own space. An IGAP does not need to be closely aligned with the organization's objectives and outputs, but usually will be. It can go beyond project activities, as it can also address the office environment, or gender relations within the organisation.

Example on how to develop a workshop session: exercises, cases and tools

Understanding gender mainstreaming: Transforming the flow
Sort of exercise: *Transforming the flow*
Time allocation: *10 minutes*

Needs/requirements for this exercise: A drawing similar to the one depicted below
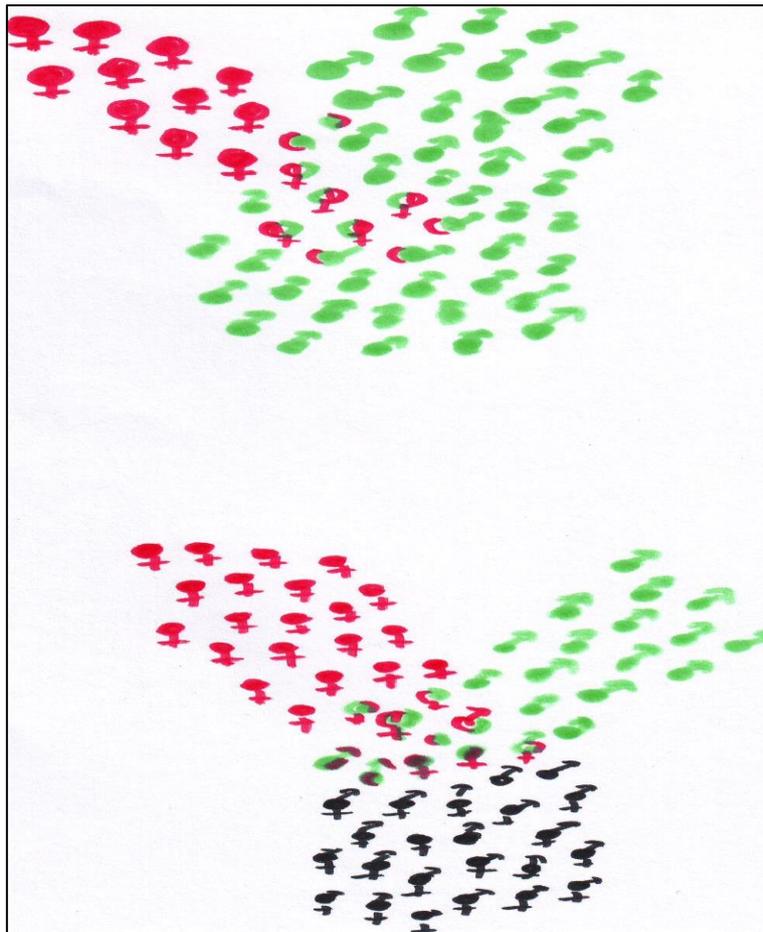
Description of the exercise

The facilitator explains gender mainstreaming using the picture as follows: The above picture shows the green mainstream which is male dominated, and a red side-stream which is female dominated. When the side stream flows into the mainstream it is absorbed and also rendered green. This implies that the female side-stream have to adapt to the male mainstream. In the second picture, you see that when the female side-stream enters the green mainstream, it changes colour and becomes a dark-blue stream. The mainstream is now not male or female dominated, but transformed to another kind of stream. When we try to mainstream gender, we try to make gender part of the "mainstream" of the day-to-day life and work of people. We want people to do things differently than before and need to be aware that gender is not diluted and forgotten again.

Analysing how to mainstream gender at local level: case study analysis

Sort of exercise: *Case study analysis in groups*

Time allocation: *90-120 minutes*

Needs/requirements for this exercise

- *Case study description*
- *A flipchart and pens for presenting the group work*

Description of the case

The inhabitants of the slums in Tiruchirapalli district in Tamil Nadu, India are mostly poor people of the lowest caste. They live separated from the rest of society that considers them to be unclean. Typical occupations for men would be labourers and manual workers, whereas the women would work as maidservants and homemakers.

As in the past, members of the community have often been exploited by people from outside the slums, they tend to mistrust outsiders. There is no communication link between the people living in the slums and government officials. Men do interact with outsiders, but women lack awareness of government services and schemes and are afraid to meet government officials.

Gender beliefs hold that wives should obey their husbands, and the only power women have is to manage the family on whatever funds their husbands choose to give them.

There are only 6 community dry latrines where human waste falls into an open pit, and 2 latrines with septic tanks constructed by the municipal corporation. However, these 8 latrines have all become unserviceable because of poor maintenance by the municipal infrastructures. Even so the broken toilets are still used for defecation, as well as the pavement area or open drains in front of the houses. The generated waste is collected from the pits and swept to the side by people of a lower caste. This creates a huge mound of human waste, which is a hazard to community health. After rainfall, the waste floats around in the streets and into the homes as there is no drainage system.

Women from Viragupettai report, "the non-maintenance of the latrines causes faecal worms to generate and reproduce, and they can be found nearby the water taps, and even inside the walls of our houses". The poor sanitation and contaminated water affects all families with disease, increasing not only their medical expenses but also the work load of women who need to take care for the ill.

Local government does not clear blocked latrine complexes and if waste or sanitation related construction work is to be carried out, they do so without involving the community. A lack of supervision has led to unfinished work but also to new toilets that stayed locked for two years. Requests to local governments for better services were to no avail. The state authorities for urban affairs in Tiruchirapalli district want to start a programme "Namakku Name Thittam" (We for Ourselves) to encourage peoples' participation and to empower women, involving NGOs.

Source: Manual for flexible and tailor-made Capacity Building, Training and Coaching on Gender and Water. GWA 2016

Questions

1. What are the gender issues in this case?

(Think of how different groups of people will be or are affected differently, and who will benefit from proposed developments, and who will be negatively impacted.)

2. What strategies and approaches can the project adopt to address these issues?

3. List aspects of the four interacting dimensions of empowerment: economic, political, socio-cultural and physical.

Resources for Gender mainstreaming

The "Tutorial for Water Managers: Why Gender Matters" a useful "quick-guide" to strategies and approaches for gender mainstreaming in Integrated Water Management. It is available at GWA website: http://genderandwater.org/en/gwa-products/capacity-building/tutorial-for-water-managers-why-gender-matters

Review 'Women and Farming'. Gender Analysis in Agriculture of Republic of Tajikistan. EWA, WECF (2014)

Gender Mainstreaming Resource Pack: a Practical Guide for Programming. Trocaire (2010) https://static1.squarespace.com/static/536c4ee8e4b0b60bc6ca7c74/t/53c5416ae4b0cb5e94fcd8a5/1405436266672/Gender+Mainstreaming+resource+PACK+final+May+2010.pdf

What Works for Women. Proven approaches for empowering women smallholders and achieving food security. Act!onaid, Care, Concern Worldwide, Oxfan, Practical Action and Self Help Africa. http://www.care.org/sites/default/files/documents/CC-2012-What_Works_for_Women.pdf

Engendering Transformational Change. Save the Children Gender Equality Programme Guidance and Toolkit. Save the Children.
https://www.savethechildren.ca/wp-content/uploads/2016/03/gender_equality_program_toolkit_2014.pdf

Gender Mainstreaming in the Joint Inclusion Memoranda for future Member States: Practical Guide. http://www.genderkompetenz.info/eng/w/files/gkompzpdf/gmprac_guide_en.pdf

Gender Equality and Equity. A summary review of UNESCO's accomplishments since the Fourth World Conference on Women. Status of Women and Gender Equality (2000). http://unesdoc.unesco.org/images/0012/001211/121145e.pdf

Gender and Climate Change Research in Agriculture and Food Security for rural Development. Training Guide. CGIAR, FAO (2012).
file:///C:/Users/Juana%20Vera%20Delgado/Downloads/guide%20on%20climate%20and%20agriculture%20fao.pdf

Session 1.3: Gender Mainstreaming in SDGs

Introduction

This session is designed to understand the importance of mainstreaming gender across the 17 SDGs, what the Agenda2030 is, and what its relation to the SDGs is. It explains the different dimensions of the SDGs, key issues and challenges to achieve the Agenda2030. Using a case, this session guides you on how to mainstream gender in the Agenda2030. In the last part some interactive exercises and tools are suggested for the facilitator.

Time allocation

- Short interactive exercise: 30-45 minutes
- Power point presentation: gender and the SDGs: 45 minutes
- Focus group discussion on how to start with implementing the SDGs: 2.30
- Recap: The main learning and conclusions of the plenary: 15 minutes
- Video projection: two possibilities, one of 3 minutes and the other of 15 minutes

Total time: 4.30 – 5.30 hours

Learning objectives

At the end of this module participants will:

- Be aware of the importance of mainstreaming gender in the SDGs
- Be able to understand what about the Agenda 2030 is
- Have an overview of the main challenges to achieve the Agenda2030
- Have an overview of how to start with mainstreaming gender in the implementation of the Agenda 2030.

The Sustainable Development Goals

The SDGs form a comprehensive agenda –known also as the Agenda2030 - for achieving the world's sustainable development by 2030, which was agreed upon by Heads of States and Governments in September 2015). This agenda includes 17 Sustainable Development Goals, or SDGs, which set out quantitative objectives across the social, economic, and environmental dimensions of sustainable development. This ambitious agenda will significantly shape development efforts for the next 15 years. To know more about the 17 SDGs, see the following link:
http://www.un.org/sustainabledevelopment/sustainable-development-goals/.

The SDGs paint an inspiring vision of what the world has to look like in 2030. The 17 goals comprise 169 targets, which are global in nature and universally applicable, taking into account different national realities, capacities and levels of development and respecting national policies and priorities. Gender-related targets and indicators are integral to achieving all goals, including SDG 5 which specifically addresses gender inequality. This underlines the importance of gender equality and women's empowerment in all areas, from education, leadership, health and nutrition to employment, resilience and sustainable production and consumption. The Agenda2030 calls for actors to move away from business-as-usual (BAU) approaches towards the sustainable use of resources and peaceful and inclusive societies (SDSN 2015). In line with this calling, the SDGs comprise three interrelated dimensions.

The three interrelated dimensions and key themes of the SDGs

The 3 interrelated dimensions of the SDGs are economic development, social inclusion and environmental sustainability. These dimensions should act as organizing principles for implementing the SDGs. Furthermore, the 17 SDGs and its 169 targets are set to spur action in areas of critical **key themes** for humanity: **p**eople, **p**lanet, **p**rosperity, **p**eace and justice, **p**artnership and **d**ignity (Graph. 1).

Graph 1: The key themes of the SDGs

Source: UN 2015

The adoption of the SDGs also comes at a time when we are reminded that the challenges we face – migration, conflict, climate-related disasters, ocean plastic litter – cannot be solved by individual countries. Solutions to these and other urgent issues can only be found in a truly global endeavour and collaboration, among all countries (without exception), and stakeholders committed (ODI 2015). **Unless true collaboration and significant changes in the way how current economic trends take place, none of the SDGs will be met**. To understand this need (collaboration and change) the Overseas Development Institute (2015) has developed a SDG-scorecard (Graph 2) to reveal how much urgent progress will need to deliver the goal against current trends. To do this analysis, ODI selected one target per SDG – a total of 17 – and projected forward to 2030, grading them from A-F according to how near they will be to completion in 2030.

The resulting scorecard shows the different targets moving fast or slowly to the desired mile against current trends. The targets fall into three groups, depending on what measures will be needed to achieve them:
1. Those that require **reform.** Current trends take these targets more than halfway to achievement by 2030. This group includes ending extreme poverty, strengthening economic growth in least developed countries (LDCs), and halting deforestation.
2. Those that require **revolution.** These are goals where progress needs to be speeded up by multiples of current rates to meet the goals. Nine targets fall under this group: ending hunger, reducing maternal mortality, secondary school completion, ending child marriage, access to sanitation, access to energy (electricity), industrialisation in less developed countries (LDCs), reducing violent deaths, and domestic resource mobilisation.

3. A final group of targets are heading the wrong direction and require a **reversal** of current trends. They include inequality, slum populations, climate change, waste management and marine (reef) conservation.

In order for reform, revolution and reversal measures to happen, we need to develop both short- and long-term agendas which need to take into account **gender mainstreaming** seriously, since on the one hand the most affected and impacted people by these measures are women, children and poor people. On the other hand, these are also the hardworking groups that contribute to development in all SDGs and change in inequality. It certainly calls for appropriating integrated right-based and gender-responsive approaches. Using an integrated and rights-based approach to SDG implementation, the creation of positive synergies (because of the interconnected nature of SDGs) could also be assessed and promoted. Progress on some goals can contribute to the fulfilment of other goals. For example, the health goal (SDG-3), which aims at reducing maternal mortality and ending preventable deaths of children under the age of 5, should be explicitly recognise that water, sanitation, and hygiene are key ingredients for achieving both of these targets, although the SDG-3 does not explicit it. Making this kind of assessment, one can realize that the 17 SDGs are basically interconnected to gender.

Considering the three dimensions of the SDGs, it is clear that number four which we apply in the Empowerment Approach: the physical dimension, is left out. This is the dimension which is crucial for all development to be equal and successful and is lacking here and there in the targets of the SDGs.

Graf. 2: SDG Scorecard 2030 (projected results for some targets) Source: ODI 2015

Moving toward the last mile — Slow gains mean falling short — Changes in direction are needed
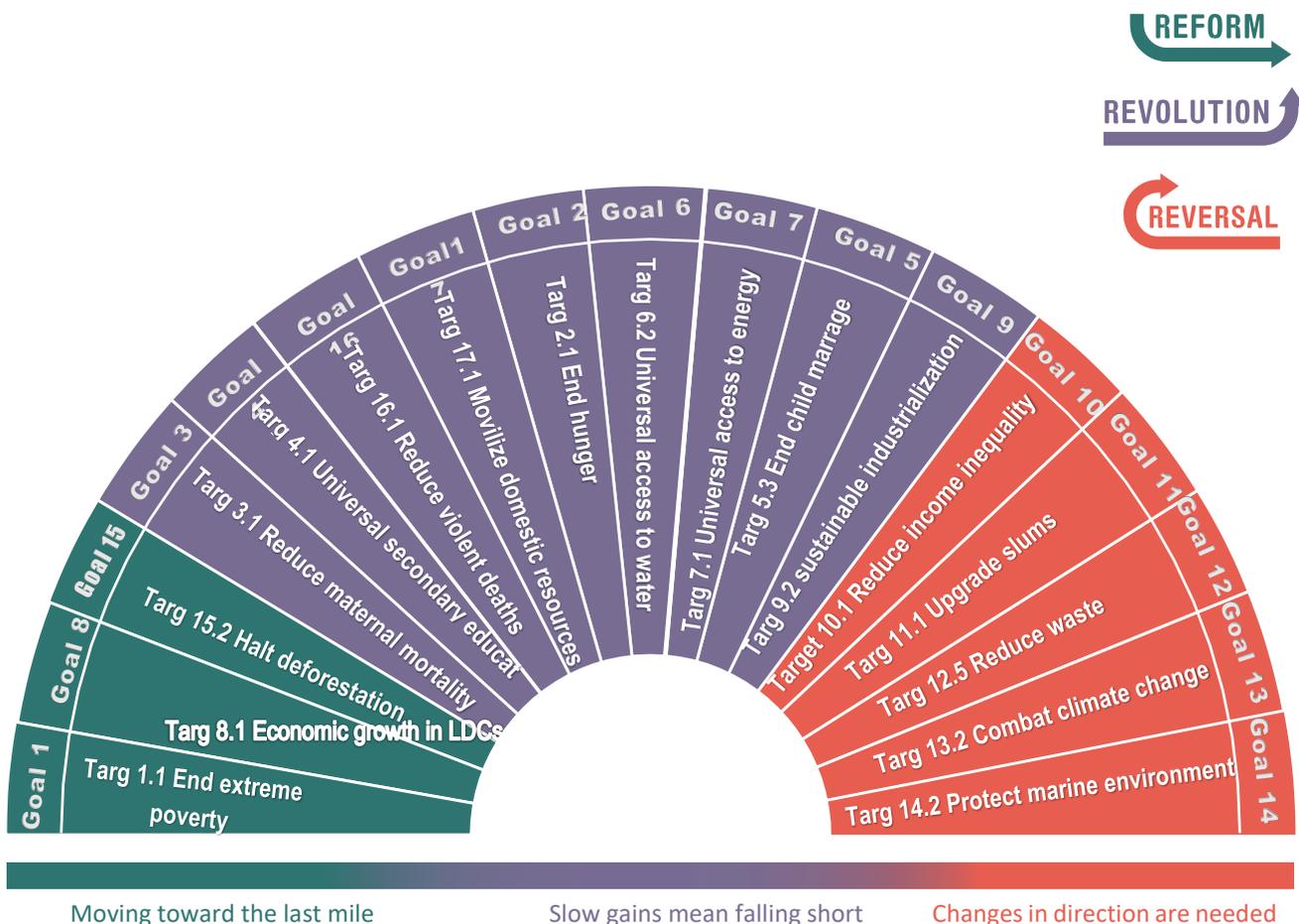
To assess the interconnectedness of the different SDGs to gender, the CSW6o (2016) has suggested 10 vectors of action – known as the 10 I's- which also help for an accelerated implementation of SDG-5. It is a clarion call to **Step it Up for Gender Equality for a Planet 50:50**. It is a **Call to Action** to those who have committed to making gender equality and women's empowerment a reality. The "10 I's" are fundamental to the way forward towards the 2030 Agenda. For more information see the following link: https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/9839.pdf

How to get started in mainstreaming gender in the implementation of the SDGs?

Mainstreaming gender for the fulfilment of the 17 SDGs calls not only for a real commitment to integrate gender in both short- and long- term agenda, but also for a renewed global partnership at all levels, with all stakeholders working in solidarity to achieve the goals. Accountability and transparency will be increasingly important at all levels of society, with revised regulatory mechanisms needed to ensure human, civil, and environmental rights. To this end it is necessary to define place-based and gender-sensitive indicators, in line with national priorities and those suggested by Inter-agency and Expert Group on SDGs (IAG-SGDs)). Importantly, it is central to define resources, timelines, and allo-cation of responsibilities.

Commitments to mainstreaming gender in SDGs can be combined with the suggestions of the Sustainable Development Solution Network (2015), who advises for implementing the SDGs to make long-term planning by **back-casting**. This consists in 'generating a desirable future, and then looking backwards from that future to the present in order to strategize and to plan how it could be achieved' (SDSN 2015). Back-casting is a **problem-solving framework** that envisions how development should progress, with intermediate actions [in present time] based on long-term quantitative targets. Unlike forecasting, which estimates the probabilities of various outcomes based on expected trends, back-casting begins with a projection of the desired outcome(s), and works backwards to understand what is needed for their realization. In our case, the 'desirable future' (long term target) is already reflected in the different targets related to each SDG.

Steps for long-term planning to mainstreaming gender in SDGs by back-casting

Before starting with back-casting you proceed by choosing one of the SDGs that your organization is committed with. For the exercise of this session, we chose SDG-6, and target 6.3, which states (desirable future): 'By 2030, improve water quality by reducing pollution, eliminating dumping and minimizing release of hazardous chemicals and materials, halving the proportion of untreated wastewater and substantially increasing recycling and safe reuse globally'. In what follows, it is explained step by step on how you can do a back-casting. To this end, a case of a project in Cusco-Peru is used (see box 1). This project is trying to improve the water quality of a river by mainstreaming gender and Integrated Water Resource Management in the project (IWRM).

Step 1: *Use the gender analysis tools to analyse current national policies in relation to gender, IWRM, and treatment of polluted water sources.*

For this exercise you might use the following questions as reference:
- How have water pollution problems reflected in national, sectoral and local policies? is IWRM and gender included in these policies?
- How have these policies been translated into strategies and practices?
- Is there any national plan sensible to gender and IWRM?
- Which are the key challenges? and what is needed?
- Is there any information tool and monitoring system?

- Has the national government mobilised public and private resources to develop the plan?

Step 2. Gender analysis and impact assessment at local level

This step should be a pre-requisite for developing any sustainable IWRM, since gender is one of the principles of this approach. Conducting gender analysis will also help to determine the real amount of required funds (public, private, ODA, etc.) to implement the respective SDG. This activity should also focus on assessing the need of other marginalized groups (poor men, indigenous people, migrants, etc). For this exercise, you can use one the gender analysis framework developed by #Women2030, especially the **Social relations matrix** can be useful for this analysis:
https://drive.google.com/open?id=0ByejYlliYlrUcWVLaF83cHlfakE .

Some guiding question, using the case of the Huatanay River water treatment, could be:
- Who are those that pollute the river?
- Who/how are the people (disaggregated by gender, social class, migrants, etc) affected by the river pollution? (And how is the larger environment affected: seas and oceans and all life in it).
- How have the local governments (municipalities and communities) tackled the pollution problem?
- What is the role of women and men in managing the river? Who does what? And how are they rewarded?
- How different actors participate in decision-making levels for the management of the water of Huatanay River? Is there any mechanism to promote the participation of marginalized groups?

Step 3. Build a concerted long-term vision statement

Water problems are interlinked and related to various multiple uses and users, it is necessary to build a common long-term vision statement in a concerted manner, which can guide different short- term actions, of different stakeholders, in an integrated way. The case depicted in Box 1, can shed some ideas. For more information on this case you can see the following links:

http://www.ima.org.pe/publicaciones/experiencias/PUB_huatanay.pdf

Step 4. Create a 15-year gender-responsive strategy by developing short-term actions

Following the case of Huatanay River, the multiple-stakeholder platform has created following short term strategies, to achieve the planned long-term vision:
- Development of gender-sensitive knowledge and skills of local people to manage garbage, treat and reuse water, forestation, organic agriculture, soil and river bank protection, construct basic infrastructure;
- Inclusion of gender a crosscutting approach. To make sure that this should happen in practice, a gender quota was agreed in all activities;
- Inclusion of gender-responsive climate change adaptation and resilience strategies in the programme;
- Inclusion of environmental and climate education into the educational curriculum of primary and secondary schools;
- Monitoring of the water quality of the river;
- Establishment of alliances with different women's water user organizations to improve integrated water governance mechanisms;
- Participatory annual planning, which could also retro-feed the long-term planning; Distribution of task and responsibilities to implement the programme, according to the expertise of each organization of the platform;
- Development of specific financial mechanisms, including the private sector;
- Conformation of reporting and accountability mechanisms.

> **Box 1: an IWRM case from Cusco - Peru**
>
> Huatanay River is one of the main rivers that flows across Cusco City (the former capital of the Inka's empire) and many other small urban towns and rural villages (communidades). The river provides water to different users: farmers, industries, and tourism. In former years, the river also provided water for consumption by the population, but because of the high level of contamination (as product of the city's sewerage, waste and industry), no longer is water from this river used. During rainy seasons, the river used to cause flooding, affecting (poor) people living alongside the river bank. Although poor people (especially women and children) and farmers were the most affected by the pollution of Huatanay River, in the end the entire city was suffering from the fetid odours and the consumption of contaminated vegetables irrigated with this water.
>
> In 1995, the local government took the initiative to develop a programme to manage and 'clean' the Huatanay River. To this end, different actors of the water sector (GOs, NGOs, farmers, tourism, local municipalities, and health care) were invited, who after 3 years of long process of negotiations, joined together in a platform. This time, no representatives of women organizations were invited to participate.
>
> The common long-term vision of the platform was: "water of the River Huatanay is clean, and it is managed in a sustainable manner'. After almost 5 years of negotiations and failures to achieve concrete results, the platform adopted the IWRM and participatory approach. One of the first achievements of the platform was its legal recognition and as such, they were capable to influence policies and move funds to start consultation and planning processes.
>
> The IWRM of Huatanay includes:
> a) Wastewater treatment and reuse for agriculture,
> b) Domestic waste management,
> c) Forestation,
> d) Protection of the river bank to prevent flooding, and
> e) Environmental educational activities at all levels.
> Gender was implicit to IWRM. Each organization of the platform took the responsibility to develop one or two of these objectives. Until the implementation phase of the programme, women were invisible. They were neglected during the design and planning process, although women (as individual and as a group) are active water actors as farmers, domestic users, WASH managers and garbage collectors. The platform did not have 'eyes' to see women as actors and could not identify their particular gender needs. Giving the active role of women in different water and waste management activities, the platform took the initiative to do a gender assessment. Then women become visible and engaged as leaders in the programme. They were the main allies to turn into reality many agreements, promote transparency and accountability, since some male leaders tried to take advantage of the programme to gain political favouritism.

These strategies were crucial for developing (gender-sensitive) IWRM of Huatanay River. The first five years, the programme confronted strong disinterest and financial problems, which made early development crucial. Once the IWRM of Huatanay River gained a legal status, changes have moved towards the desired objectives step by step. Nowadays, and after 15 years of the starting of the

programme, the multiple stakeholder platform of IWRM of Huatanay River has gained legitimacy and authority. The programme is still struggling to achieve the planned long-term objective, since the last 15 years the population of Cusco has racketed and tourism activity has rapidly increased. The IWRM of Huatanay River becomes not only of local interest, but also of national interest. And of international interest by the need to protect the marine environment too.

Step 5. *Setting indicators for monitoring short-term actions.*

The success of learning from our experience, as well as assessing our progress depends, to some extend, on careful monitoring. Quality, accessible, timely and reliable gender disaggregated data will be needed to help with the measurement of progress and to ensure that no one is left behind. Such data is key to decision-making. Attention should be payed to set transformative indicators related to the different targets of the respective SDGs that your organization is working with. The following indicators are some examples:

- Proportion of poor people, and/or women with access to improved (safe) water sources;
- Proportion of Multiple stakeholder water platforms that mainstream gender and IWRM;
- Proportion of water sources protected by local water user organizations in coordination with local government (municipalities) and local water authorities.

Further, you need to collect reliable data, which will depend on three key processes:
- Crafting a robust set of local and/or national monitoring indicators
- Strengthening statistical capacity
- Capitalizing on the data revolution, harnessing new technologies and new sources of data

Finally, a political Forum on Sustainable Development should be promoted to tackle the structural obstacles that hinder women and girls' rights and promote positive synergies to realize human rights, equality and sustainability for all.

Step 6. *Include gender-responsive budgeting.*
A wide explanation of gender-responsive budgeting is explained in module 4 of this Manual.

Example on how to develop a workshop session: exercises, cases and tools

Introductory exercise and time allocation: **The Spider Web**
- ***Time: 30-45 minutes***
Needs/requirements for this exercise   - *A flipchart or small boards,*   - *Different colour of markers or cards*
Description of the exercise   *The facilitator should in advance prepare two circled cards with the following message: "gender equality and women's and girls' empowerment", and "SDGs (6 or 7 or 15, the one that your organization is working on)". Each card will be fixed on a central part of a flipchart or board.*   *The participants are divided in two groups, each of them will work with one of the messages. When there is a big group of participants (more than 20), they can be divided into four groups, then they can work on another SDGs, but always together with the message on gender equality. Ask the participants to write-down on one or two carts, an activity (or theme or strategy) that his/her organization is working on in relation to the message fixed on the flipchart. After, each participant will stick his/her card on the flipchart close to the central card, drawing a line to link both. When all*

the participants have finished with sticking their cards and drawing the lines, then ask them to draw other lines that may relate to other cards that they have written. In the end, the resulting figure looks like a spider net.

Finally, ask the participants what kind of message or idea they can draw from the spider net. The facilitator and his/her assistant will write down these messages on a card, which will be used later on, for instance during the power point presentation of mainstreaming gender in SDGs, to highlight that gender is constitutive (interlinked) to all SDGs.

Mainstreaming gender in the SDGs: power point presentation

Exercise and time allocation:

- *Power point presentation (first part): 15 minutes*
- *Questions: 10 minutes*
- *Re-cap of the messages of former exercise: 10-15 minutes*

Needs/requirements for this exercise

- *Computer*
- *Power point projector*
- *Pens and flipchart to write questions*
- *Draws and written-down messages of the former exercise*

After the spider net exercise, the facilitator will proceed with a short power point presentation of the SDGs (provided in the section of information) and the relevance to mainstreaming gender across the 17 SDGs. During this presentation the facilitator can use the ideas and messages which came up in the introductory exercise (spider net) to start an interactive discussion. To do this, the facilitator can use the following questions:

Developing gender-responsive planning and implementation of the SDGs

Exercise and time allocation: *focus group discussion of a case*

- *Focus group discussion: 90 minutes*
- *Plenary: 30-40 minutes*
- *Summary and reflexions: 10 minutes*

The objective of this part of the training is that the participants will be able to sketch out a first plan to mainstreaming gender in SDGs. To this end, each group will choose a concrete case from their own region, and take as reference the planning steps suggested in this session, using the case of the 'Huatanay River' (box 1). Before dividing the participants in groups, the facilitator should explain (either using flipcharts or pp presentation) to the participants these steps.

Video Presentation on the SDGs

You can close this session by projecting a short video on SDGs and gender relevant to your own region, which you can choose form internet. An alternative can be to project the video after the Spider web exercise.

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