



“BAI ALAI” – Small Business and Income Creation Programme Alai and Chon Alai

Gender (and Social) Equity Strategy in Bai Alai

Osh, 27.11.2015

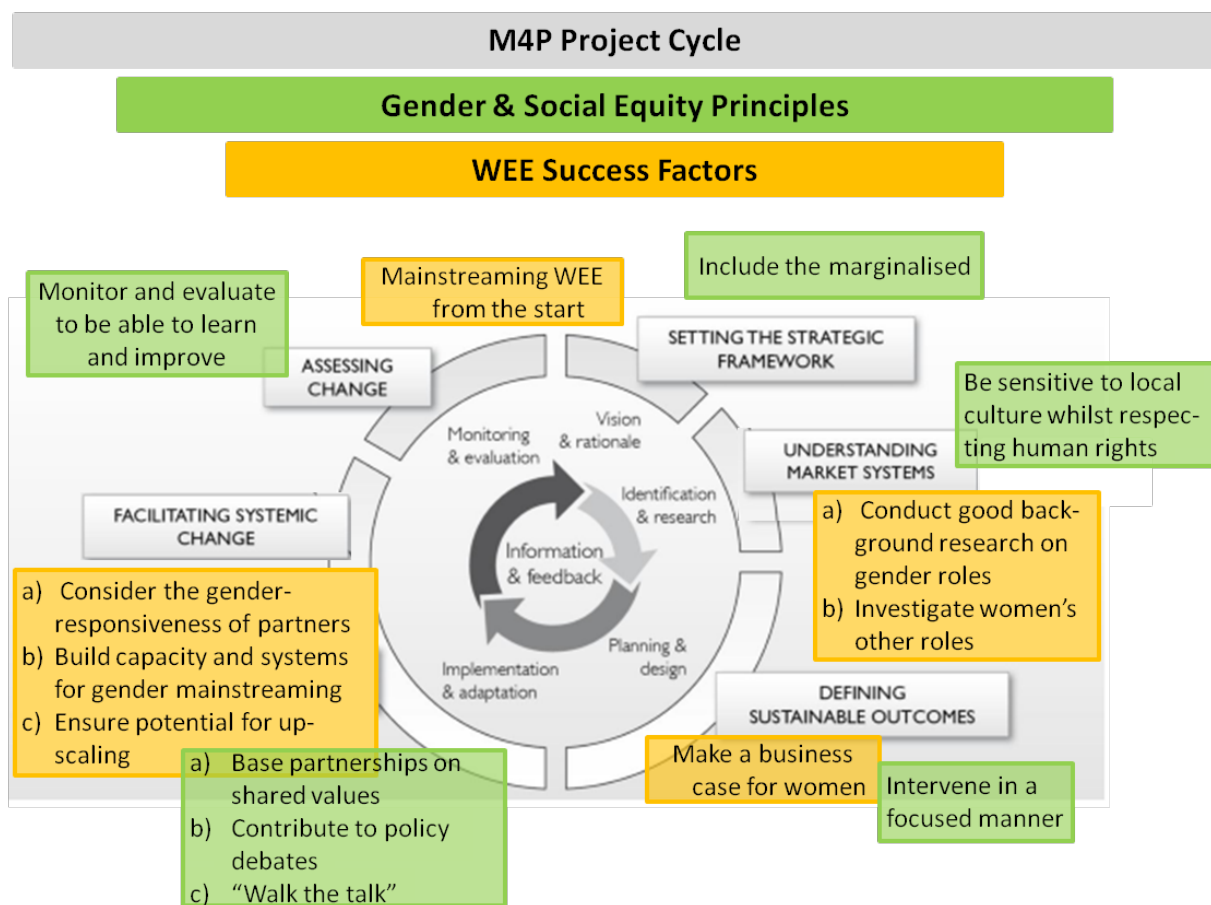
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This strategy shall guide the Project Facilitation Unit (PFU) as well as partners to develop and implement interventions of the Bai Alai Programme in regard to gender and social equality, including women’s economic empowerment (WEE). The strategy will be reviewed at regular intervals throughout the project life cycle to ensure responsiveness to new information and any changes in the local context.

Gender and Social Equity and Women’s Economic Empowerment in Market System Development

Bai Alai is working on economic empowerment in general throughout all the programme components. The sub-component women business development specially emphasises on gender specific constraints towards women. This strategy has been guided by concepts and knowledge around WEE in M4P and GSE with the following key principles¹:



Results from the Gender Scoping Study

Bai Alai conducted an extensive qualitative gender scoping study over the course of more than seven months in 2015. Information was gathered through focus group discussions, in-depth interviews and observations in the villages. These are the main findings that will influence intervention designs:

¹ Key questions for each step in the project cycle: see Appendix 1

Labour regime

Women perform many more reproductive and productive tasks than is generally acknowledged or explicitly valued by the family and communities. Gender roles and responsibilities are based on perceived cultural traditions and are seldom challenged. The years of Soviet rule when essentially all adults were required to work outside the home have been superseded by more conservative norms and traditions with a stricter gendered division of tasks that might even be accelerated and perpetuated by older women. The constant decline of policies and infrastructure that enabled women's labour and societal participation in the Soviet era poses a challenge for women and indirectly the entire family in terms of participation, voice as well as access to resources. Young women, in particular, are expected to be subservient and obedient to the family, performing their ascribed tasks unquestioningly and maintaining this face in any community interactions. For daughter-in-laws living in extended families the relationship with the mother-in-law is the primary determinant for her empowerment. Time and cultural constraints leave generally little room to women to strive for achievements and success outside the home, develop their careers, participate in trainings and workshops or to develop social networks and relations in the community. Any activity outside the house usually comes second or third, including their business or career. There is a tendency for dynamic (young) women to be stigmatised by men as well as older women.

- In general, activities are ascribed to the person whose traditional role it is, not to the person who actually carries out the task. For example, even praise for tending and caring for the elderly, which is performed by women, is automatically attributed to the husband because in society it is the traditional obligation and rule of a son to take good "care of his parents when they are old". A lot of societal pressure is exerted that obliges people to comply to avoid losing their face in the community.
- Clear ideas exist regarding labour tasks of men and women in a household, especially around livestock raising. However, looking closer into the practices today, it was found that traditional men's work is often performed by workers – children and women. Furthermore, women's traditional tasks also significantly differ depending on their age and status in the family.
- Time allocation: If we analyze the time allocation for different tasks, we can conclude that women seem to have some time available early in the morning between 8 and 10 o'clock as well as after 15 o'clock until early evening. For men, time availability seems to be very similar.
- The types of work that remain unquestionably the province of men are the ones that have a symbolic meaning demonstrating their masculinity, their property, or competency and knowledge. Men's work in and for the household is largely related to production of goods; it can be monetized and measured. Woman's daily schedule in the household almost entirely represents reproductive labour around the house that provides the other family members the conditions to perform "productive" activities. This absorbs almost all the woman's available time, leaving very little for "productive" labour and participation in public issues. Thus, although both participate in the structure of the household economy contributing to productive and reproductive activities, men and women are not equal: men's labour is visible and hence measurable ("productive"); women's contribution is largely unseen or taken for granted ("unproductive").
- Crop farming and caring for livestock involves men but also a lot the younger generations (sons and grandsons). Children are also often involved in collecting eggs. Men and women are apparently both involved in bringing up the children to some extent. However, men spend much less time with the children than women, which challenges the former finding. This is similar to the statements that men are taking care of the elderly but who physically performs this are the wives and daughters. This shows that some responsibilities are allocated to one gender out of traditional and cultural beliefs although the time burden lays de facto with the other gender. Cooking and cleaning are tasks of the (younger) girls and daughter-in-laws.
- Daughter-in-laws' labour contribution to the household economy is very significant. However, they only gain respect within the family and communities and are considered as successful if they are disciplined and obedient by fulfilling all traditional household/women tasks. The young women themselves often do not even see their household tasks as labour contribution. Often a blurring of boundaries between labour and leisure happens in the life of a woman-homemaker.

- If the (young) women are employed and contribute significant income to the household budget, they are often only judged and given credit for the fulfilment of their household tasks and not their economic activity. This manifests as follows: Any hold ups at work may lead to discontent and conflicts in the family – with the husband, mother-in-law or other in-laws – accusing the woman not being able to accomplish her traditionally assigned tasks.
- A different but positive attitude towards young women is emerging due, ironically, to increasing divorce rates. While traditionally, a daughter-in-law has to be subordinated and obedient, parents who have a divorced daughter develop new strategies for her to achieve empowerment and guide her towards a professional career and independence.
- Children are introduced early on into household tasks in and around the house. Boys usually help their fathers with the livestock, bringing drinking water or cleaning snow. Girls help their mothers in all domestic works. In Kyrgyz, there are very different terms used for the word “work” depending on who works, where and for whom. The word for work that is used with younger family members translates to serve/tend/cater. This shows the little value and respect for the work of the younger ones in the household. They are expected to serve the family members and be at their disposal. Given the high value attached to family cohesion and strength, children are not encouraged to view themselves as individuals with a wish for self-realization, but rather as member of the family or community which is the highest good, to which other needs are subordinate.
- The household tasks of women diminish with the age of the children, especially the daughter(s). Older women who have adult daughters and/or a daughters-in-law, generally do not do household work – they take care of the grandchildren, visit their neighbors and relatives, go to the bazaar or the store to do shopping, and do handicraft.
- An alarming tendency is an increasing negative image of working women amongst men. The fact that their women meet and exchange with other community members and have a bit of independence is viewed askance. “She would go and mingle with the co-workers, creating jealousy among staff, even if she is not making her hair, putting on a short skirt... If you pray or read namaz [do Muslim prayer], but your wife goes out, drinks vodka in cafes, this is not right.”

Power

Power is spread unevenly over different power dimensions between gender as well as within. It can be classified into:

Symbolic
The power symbolically belongs to the oldest man in the family together with his wife. If there is no husband, it belongs to the mother. However, often the women lose their symbolic power when their men pass away.
Economic
Usually economic power belongs to men. However, this power depends on factors such as employment and status or position at work, education level and social capital (networks and status in the community). Hence, a woman can still have economic power which she most often gained during the Soviet times.
Social
This strongly belongs to women who determine the networks, relationships and partners for all the family members. Women are responsible to fill the family with emotions and love.
Physical
Men have the physical power over the women and children. Violence is a means to put family members back in line with their traditional role and to discipline them. This is not only true for children but especially also wives.
Knowledge
As men have more diversified networks and more frequent external interactions, they have better access to knowledge and technologies.

Although a mix of patriarchic family structures with matrifocal characteristics² where most power lays in the hands of the older generation, father and mother of the family, prevail in Kyrgyzstan thanks to the Soviet era, practices are changing. Young men more often “expropriate” the older generation of their symbolic, economic and physical power to acquire the decision making power of the father and subordinate the mother. This can be a sign for the formation of new models of masculinity and femininity.

² Patriarchic family structures have their historic roots rather in the Kyrgyz tradition that predominated before whereas matrifocal characteristics in the families accelerated during the period of the Soviet Union.

Young people, especially girls, have the least direct power. However, they adopt some coping mechanisms such as opposition/rebellion and manipulation when deal with other family members.

A closer look at the distribution of decision making power shows that most activities related to decisions and access to money such as purchases, payments and selling of assets (like livestock) are mostly men's responsibility. Even purchases for household articles are not clearly allocated to women – in contrast to many parts of the world.

The data on decision-making over and access to income is ambiguous, and a solid conclusion could not be formed. However, it seems that the society accepts the paradigm that women spend the money rather on the family and household than on personal needs.

Womens' and men's participation in the value chains

Women actively participate in almost all types of activities in and around the house, including animal husbandry and crop farming. The traditional pressure to restrict women to their household role and activities and the common perception that women's contributions to productive labour is secondary, prevent women to engage actively in economic initiatives. Many business activities are performed under assumptions of profit; however, very few entrepreneurs and farmers really plan and calculate their business activities to evaluate and steer revenues and costs. Some activities are also stigmatized; for example, the common perception in villages is that harvesting of wool is only performed by poor families.

Relationships and Communication in Families and Communities

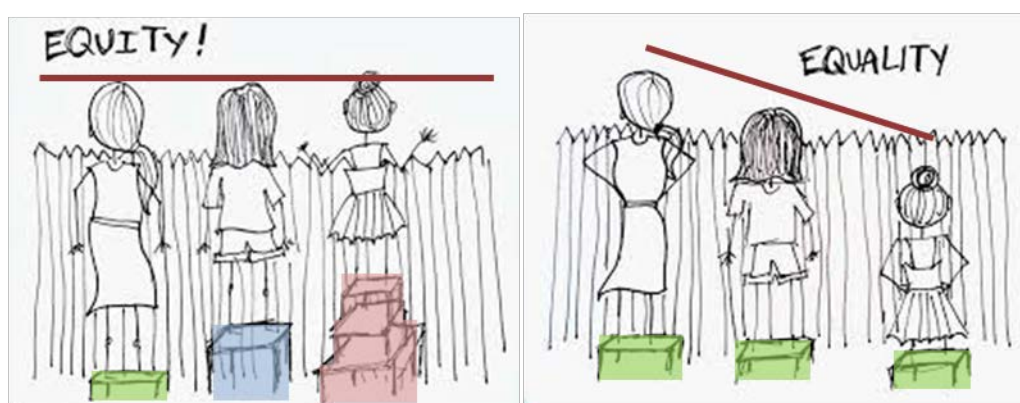
The observation of the local research team that lived with several families concluded that there is a relatively low level of emotional attachment and empathy among family member in these remote areas. Communication is held at a minimum and usually related to functional necessity of giving orders. Usually, communication does not involve many feelings or tenderness. The communication flow between family members seems very shallow; be it between husband and wife or the parents and children. Active communication is also rather attributed to women or children/youth. As a custom, respectable men (family heads) are not to be talkative. As there are very little organised alternative structures and places, mosques take an increasing importance as place for exchanging on social issues and gender roles.

Communication within the communities is also very fragmented according to gender and social classes. Women have very little time to maintain networks and communication outside the house, men are able to exchange more often usually due to their productive activities during the day outside the house and the traditional acceptance of men going out and mingling. These very segregated lines of communication make it difficult for development organizations to communicate with and target a diverse population group. The lack of knowledge about the activities of development agencies encourages distrust among the communities towards such organizations. Informal philanthropists such as criminal institutions (drug / gun traders) use traditional structures such as local influential aksakal, religious leaders, and community leaders. These communication channels seem to be relatively effective.

Gender and Social Equity Strategies of Bai Alai Programme

Bai Alai as part of Helvetas Swiss Intercooperation is committed to promote Gender and Social Equity, as the fight against poverty requires a holistic approach beyond economic assets. This approach works towards a world in which everyone can live in dignity. Therefore, Bai Alai and HELVETAS promote **social justice that includes respecting human rights and promotes equality and solidarity**. The Gender and Social Equity Strategy of HELVETAS Kyrgyzstan (2013) highlights *GSE as a transversal topic* that stresses eight key principles to foster inclusion of disadvantaged groups.

Gender is one aspect within the GSE. Bai Alai is mainstreaming gender in all its interventions to close gender gaps and places specific emphasis on women's economic empowerment by increasing women entrepreneurship under the second component of Local Economic Development.



Based on different research findings and implementation experiences Bai Alai has developed this strategy that highlights principles and guides interventions in relation to GSE.

A. Social Equity

Kyrgyzstan is a country where the Article 16 of the new Constitution (passed by referendum in June 2010) guarantees equal rights for women and men, and prohibits all discrimination on the grounds of gender, ethnic origin or religious belief, and all other distinguishing social characteristics. Bai Alai subscribes to this provision by following the GSE Strategy of HELVETAS Kyrgyzstan. To fulfil this mandate, all Bai Alai partners share the convictions of GSE and social justice by following the eight key principles:

Action: Bai Alai, its PFU and all partners, actively uphold the following principles in all its interventions (see appendix 1)

1. We strive to include the marginalised and excluded
2. We are sensitive to local culture whilst respecting human rights
3. We intervene in a focused manner
4. We acknowledge the needs and opinions of men and women
5. Our partnerships are based on shared values
6. We seek to highlight gender equality and social equity in development policy debates
7. We uphold gender equality and diversity in our internal organization
8. In monitoring and evaluating our efforts, we seek to learn and improve

HELVETAS Kyrgyzstan through its country and GSE strategy prescribes *GSE as transversal topic and strives to identify and target the poorest and most disadvantaged population*.

HELVETAS Kyrgyzstan has identified a reduced, simplified number of indicators to easily determine the marginalized and excluded individuals and monitor our outreach: Women, age

below 25, living more than 40 km from rayon centre, living in disaster prone areas, having more than 5 dependents. Those beneficiaries with more than three characteristics are considered as disadvantaged.

Action: The zone of influence of Bai Alai is considered as one of the poorest areas of Kyrgyzstan due to its remoteness and geographic characteristics. The baseline study of Bai Alai shows that it is even poorer than the remote Chon Alai district. The Kyrgyz Ministry of Emergency has detailed maps which show that Alai and Chon Alai are prone to natural disaster with some AOs that are more exposed than others. Bai Alai hence fulfils per se the remoteness as well as the disaster prone indicator and focuses on women and youth under 30 years old. However, Bai Alai will work constantly on deepening its outreach. To monitor achievements in involvement of disadvantaged groups (DAGs), *Bai Alai and its partners will a) use the GSE indicators to target beneficiaries and b) report on these indicators on a half-yearly basis but latest on for the annual operational report.*

B. Gender equity

Agriculture and Livestock

The roles and responsibilities in agriculture activities are not always clearly attributable to certain family members. It is rather the case that each family member is somehow involved in the family farm business. However, all tasks that involve decisions and money are most often the responsibility of men.

Action:

- Bai Alai makes efforts to reach as many women as men in all activities and promotes gender equality in all partners and local institutions.
 - Bai Alai will target specifically women-led households that do not have adult men living with them, e.g. informing selected households with GSE characteristics about programme activities based on data received from LSG.
 - Bai Alai will ensure that all trainings introducing new technologies and methods in animal husbandry and crop cultivation involve two family members, husband and wife or alternatively the young son(s). For trainings held by partner organizations, Bai Alai requires the partners to follow this principle. During monitoring, it is important that the PFU and the partners analyses the value added of joint trainings in terms of achieved qualitative and quantitative indicators (e.g. revenues, weight of animals, health of animals, costs etc.) to prove the business case of increased effectiveness of family farms/businesses.
 - When working with other organisations and local institutions, Bai Alai and its partners inform them about the values as well as Gender and Social Equity Strategy of the programme. Due to the scarcity of collaboration partners in the area, Bai Alai will not be able to select always the most advanced and suitable partner. In these cases, Bai Alai needs to work together with these organisations to get to a common denominator regarding the inclusion of disadvantaged groups (incl. gender sensitive approaches) and if appropriate to support the organisation with soft capacity building
- Successful farm collaboration between husband, wife and children will be transformed into success stories that will be spread as part of the trainings as well as communicated through other widely accessible media (newspaper, social media, radio, etc.).
- When working on the livestock curricula with universities and VET schools, Bai Alai will ensure that
 - gender sensitive education material (pictures of young women and men working together, woman breaking negative stereotypes, gender sensitive language and case studies) is elaborated and
 - the importance of women in agriculture and of shared decision-making in families around farm management is promoted.

Business management

Basic business management and planning skills are poorly developed in existing businesses, including farm businesses. Furthermore, there is very little access to market information and innovation.

Actions:

- Bai Alai facilitates business planning and management training for men and women equally.
- Bai Alai will support developing a plan how existing local institutions including LSG can be strengthened to provide better market and innovation information (services) to entrepreneurs in their thematic area (farming, trading etc).
- Innovative solutions for providing information, including communication channels such as SMS services will be tied to spread crucial information to a wider public.
- Bai Alai will further support the Alai Business Women Association (ABWA) to build a network of interaction between the local and national NGOs (like Kurak NGO) as well as business associations and local producers.

Communication channels

The lines of communications within families and communities are often quite disrupted which impedes the flow of information to other important stakeholders.

Action:

- Bai Alai will bring whenever appropriate men and women, husband and wife, together for trainings under the framework of the programme. For trainings held by partner organizations, Bai Alai requires the partners to follow this principle. If a training is conducted only for one group, the reason should be explained to the spouse. This shall ensure that men and women and youth have equal access to information and benefit equally from programme activities.
- Bai Alai will target specifically women-led households that do not have adult men living with them.
- Bai Alai will continue and improve exchange and communication with the communities using a variety of information channels; traditional ones like community leaders (elder, religious, formal and informal leaders, teachers, members of the village health committees), mobile and social communications like SMS, websites, facebook etc. as well as conventional channels such as TV, radio and newspapers.
- Using a variety of appropriate and relevant communication channels is equally important for market players to spread information about important services. The PFU will support these market players in finding appropriate channels.

Recognizing women's economic contribution

Women are currently little recognized as economic agents contributing to household income. Their role in this regard is limited due to cultural, traditional and religious norms. Working women are to some extent increasingly stigmatized and any kind of female labour (productive and reproductive) is generally little valued.

Actions:

- The ABWA will, in line with its mission, organize together with local businesses, LSG and other organizations business exhibition and networking events to promote existence and importance of local businesses and improve the public opinion on the contribution of working women to the economy and family income.

- Bai Alai will strengthen organizations that are interested in working on the perception of women as economic agents who can make a valuable contribution to their families and communities. These organizations will receive institutional capacity strengthening to be able to implement own activities accordingly.
- Within this new intervention, Bai Alai will support creating and spreading
 - promotional videos about the importance of the joint contribution of women and men in households (to create a positive perception of labour contribution of both men and women)
 - media images of successful women in order to provide female role models and to promote possible business activities and
 - the project success stories around women as economic agents and collaborative business management.
- Bai Alai will encourage female role models as businesswomen ambassadors who will help disseminating information and skills as well as promoting female entrepreneurship at various events.

Marketing of services and products

Existing women businesses often struggle with marketing.

Action:

- The ABWA will create a business directory with existing women businesses and their available products and services. This can help to coordinate at least a part of market information to potential customers.
- Furthermore, the ABWA will, in line with its mission, organize together with local businesses, LSG and other organizations business exhibition and networking events.

C. Strategies in the Bai Alai sub-components:

Livestock

Usually men are working with and around livestock, especially cattle, horses and other large animals. Women and children are however often involved – feeding the animals, cleaning the pens, milking etc. As not all information is shared equally amongst family or wider community members, we cannot assume that information received by a family member, especially a man, is shared with others. Therefore, Bai Alai (MSDSP) will invite always at least two family members of each household, the household male head as well as his wife or son, for all basic animal husbandry trainings. Furthermore, Bai Alai (MSDSP) will develop a well-conceived outreach and communication concept that is targeted to different social and age classes of both genders. Thus according to need, different types of training for specific groups (by age, sex, interest etc) may be developed. Any assets shall be acquired by both household heads which are both involved in the negotiations.

Poultry

Poultry husbandry is usually a task for women, especially backyard poultry. However, women were equally interested to establish small scale poultry businesses. Although women have performed equally well in terms of productivity and income generation, marketing is a major issue in egg production due to high competition. Thus Bai Alai will for the time being not facilitate any further small commercial egg production businesses.

Cashmere

Bai Alai will continue to spread the information about cashmere combing equally to men and women. Furthermore, MSDSP has to raise awareness of collectors about the importance of training and informing women directly about cashmere harvesting practices, prices, quality etc.

and not through their husbands as often they are the ones doing the harvesting. Furthermore, the project should develop mechanisms to ensure that collectors and direct buyers reimburse the person who has produced the cashmere themselves – not a third party (such as the husband). Thus women should be encouraged to bring the cashmere on their own to the collector and receive the money directly. At the same time, the project will work with men to raise consciousness about the benefits of women earning cash and contributing to the overall household economy. This is important to pre-empt any backlash and the risk of domestic violence. As cashmere collectors are important actors in the value chain, their gender sensitivity should be increased by the buyers (through requirements) and MSDSP. The project will monitor the number of women and men collectors, encouraging buyers to promote a gender balance (especially in villages and areas where no means of transport is required).

Women business development

Bai Alai will support business planning and management skills by facilitating such trainings in Alai and Chon Alai. To keep such skill in the area so that more people benefit, Bai Alai will support local business mentor/coaches by providing them with entrepreneur skills. One important institution for business know-how and networking platform will be the Alai Business Women Association (ABWA) that shall increasingly provide services to its member entrepreneurs for accelerating local economic development. These interventions are aiming primarily at women entrepreneurs but will also target (young) men equally. This will prevent of widening the gender gap and create mutual understanding and respect between male and female entrepreneurs. The ABWA will also organise business expositions which will promote businesses, especially women-led ones, and services in the region and create a positive image of women entrepreneurs within the society. Last but not least, Bai Alai will support local organizations that are interested in gender and business issues to promote the importance of women as economic agents contributing to household incomes.

As a side activity, Bai Alai will strengthen the knowledge about vegetable growing in household plots by women. Local lead farmers, both women and men, will continue to provide necessary knowledge to accelerate vegetable growing in the area. This will decrease the households' expenditures, diversify and improve available food items and even increase income by selling vegetables to local markets.

Youth business development

Youth in remote areas face various challenges to find employment. Therefore, Bai Alai will strengthen and facilitate local youth centre that will act as knowledge platform around employability and entrepreneurship for younger citizens. The programme will emphasize the importance of targeting young women as well as men and will advocate for female youth centre leaders. Bai Alai also facilitates grants for youth start-up businesses which will target and support female and male entrepreneurs equally.

Tourism

Tourism presents a big opportunity for women to generate supplementary household income by providing guesthouse and catering services. Bai Alai will support especially women to excel as micro-entrepreneurs providing these services through strengthening their business and practical skills. On the other hand, tourism provides also a lot of employment opportunities for young men and women. By strengthening CBT Alai in the area, the range of tourism services will be enlarged, such as hiking tours, mountaineering, horse riding etc. Bai Alai will provide equal opportunities for young men and women to venture into these new employment opportunities but will support young girls especially to overcome cultural barriers that inhibit their engagement.

Machinery

Machinery services are nearly exclusively a men's domain. Nonetheless, women without male adult also need to receive up-to-date information about forage fodder production and machinery

services if they are involved in livestock or agriculture production. Therefore, the programme will make an effort to involve female headed households and ensure that information reaches both men and women farmers directly or through other organisations. This requires finding suitable communication channels that target women such as health committees, health centres, women and youth committees etc.

Results by June 2015

The livestock sector, especially cattle, and all the supporting functions around it have been traditionally men's work. Nonetheless, some women farmer participated in WUA trainings, one woman is part of the capacity building of the PUC in her role as accountant and one women is the WUA director part of the institutional capacity building around WUAs.

Women were very interested in poultry businesses; therefore 70% of the supported poultry businesses are women-led. Looking at the collected data, it shows that women perform as well as men if not better. Bai Alai will develop case studies of Bai Alai farmers with good poultry practices as learning material and incentive to perform better.

Bai Alai also supported the establishment of female cashmere collectors who gained knowledge about fibre judging and cashmere combing. They will play a crucial role in the villages as collection points in the coming years which will facilitate the selling of cashmere between buyers and farmers.

Vegetable growing can be done in some areas in Alai and women have been extremely interested about it. 80% of the training participants are women who have planted new vegetables successfully this year, mostly for home consumption. Many of them want to expand vegetable production next year to be able to sell also to the local market.

The ABWA counts now about 20 members (7-10 core members) and has successfully realized events and trainings that benefitted not only the members but also the community. The events also showed the local population what women produce in the area and draw also the interest of local decision-makers about female local businesses. The business skills trainings also counted 50% of women who learned about business planning and dealing with micro-enterprise bookkeeping and finances.

In tourism, 27 women increased their skills around managing guesthouses, restaurants and customer services. 30 young men gained knowledge in guiding tours professionally and were able to provide their services to tourists this year.

Bai Alai is working in two remote and mountainous districts covering many AO with information and is frequently in contact with local stakeholders such as community organizations, AOs or district administration.

Appendix 1: Key Questions for Women's Economic Empowerment in the Market System Development Approach

1. Mainstream WEE from the start

- What are the main economic activities in which poor women are already involved, either specifically as a women's activity, or with men?
- What are the most promising opportunities for women?
- Is there a need to target poor women specifically?
- Establish a sex-disaggregated baseline and gender-specific indicators
- Establish a clear sex-disaggregated M&E system with a feedback loop into project activities

2. Conduct good background research on gender roles

- What are the constraints for women's involvement in the market (mobility, access to services, etc)?
- What are the constraints in women's access to resources?
- What resistance may be expected at household, community and wider level to women's greater involvement in the market?
- What are the risks that women – or men – may be harmed?
- How might the identified constraints and/or risks be overcome?

3. Investigate women's other roles

- What are women's expressed needs in terms of their other roles that impact on their involvement in the market?
- What are the primary incentives motivating women to be engaged in the market?
- How can these needs and incentives be met?

4. Make a business case for women

- How do women currently fit into the overall market system, what are the points of leverage that would make the market work better for them?
- What is the "competitive advantage" of women?

5. Consider the gender-responsiveness of partners

- Are there potential partners with strong "gender credentials"?
- What training/capacity building do partners need?
- Is gender responsiveness part of performance monitoring of partners?

6. Build capacity and systems for gender mainstreaming

- What tools are needed to support a gender sensitive approach in the field, and who will use them?
- What other opportunities for women may sustain the results of the intervention (group advocacy, women's organisation, policy or legislative changes, etc)?

7. Ensure potential for up-scaling

- Evaluate the scale potential, and use this in the selection of the sector(s) for intervention

Here crucial questions for subsequent monitoring would be

- What is the impact of the initial intervention on women?
- How can the potential for up-scaling be realised?

For more details see also the "*Mainstreaming Women's Economic Empowerment in Market Systems Development – Practitioners Guide*" from Coffey international development

Appendix 2: Implications of the GSE principles on project implementation

Principle	Implications
<p>1. We strive to include the marginalised and excluded We inform ourselves about local and wider power dynamics, seeking to ensure that those who have the least space to develop their own development initiatives benefit the most from our interventions.</p>	<p>1.1 We need to find a practicable method to identify who are the marginalised and excluded in our target area / target sector.</p> <p>1.2 We need to clearly identify who are the current primary stakeholders of our project interventions / partner organisations / governmental policies.</p> <p>1.3 We need to assess needs and opportunities to redesign / refocus our interventions or those of our partners / government to assure inclusion of the marginalised and excluded.</p>
<p>2. We are sensitive to local culture whilst respecting human rights In raising awareness about socially embedded cultural practices and norms that are gender-biased or otherwise discriminatory in nature, we seek to understand the rationale behind them and to find non-discriminatory responses that uphold human rights.</p>	<p>2.1 We need to clearly identify cultural practices and norms that are discriminatory in nature.</p> <p>2.2 We need to understand the underlying rationale or values that lead to discriminatory practices and norms.</p> <p>2.3 We need to assess needs and opportunities to find alternative responses and define approaches in defence of basic human rights.</p>
<p>3. We intervene in a focused manner In working with women and other poor and disadvantaged individuals or groups, we aim to support them to build their human capital, promote their economic empowerment and increase their voice (agency, or social and political empowerment.)</p>	<p>3.1 We need to understand the factors that limit or may enhance the human and social capital, economic development and voice of the poor and marginalised.</p> <p>3.2 We need to understand the power dynamics that impoverish / disempower the poor and marginalised.</p> <p>3.3 We need to assess needs and opportunities to reduce the limitations and increase the power of the poor and marginalised.</p>
<p>4. We acknowledge the needs and opinions of men and women We are aware that changes in gender relations require a changed perception of social norms and expectations amongst both men and women. Furthermore, we acknowledge the fact that men's and women's knowledge and opinions are often different and together provide a more comprehensive picture; we seek to build on this wherever possible.</p>	<p>4.1 We need to understand the various social norms, values and expectations that influence both men and women and their relation with each other, as well as among different groups of society.</p> <p>4.2 We need to identify gender 'champions' (role models) who successfully challenge discrimination and narrow stereotypes.</p> <p>4.3 We need to facilitate and support the emergence or the crowding in of others willing and capable of challenging discrimination and exclusion.</p>

5. Our partnerships are based on shared values

We are selective in our choice of cooperation partners – government, private and NGO - endeavouring to work with those that share our values with regard to gender and social equity as set out here and in the HELVETAS Swiss Intercooperation organisational strategy, and to support them in building their capacities accordingly.

- 5.1 We need to **assess our current or potential partners' GSE responsiveness** and performance.
- 5.2 We need to **set targets and provide support** for increased inclusiveness and adherence to principles in our partner agreements.
- 5.3 We need to promote relationships that go beyond simple contractual agreement towards **strategic support, trust and shared values**.

6. We seek to highlight gender equality and social equity in development policy debates

We intervene in a targeted manner in policy discussions and campaigns supporting gender equality and social equity in the context of development cooperation.

- 6.1 We need to assure that all our partners' and project reports **identify and analyse GSE relevant issues**.
- 6.2 We need to **identify lessons learnt as well as good practices** that offer opportunities for knowledge sharing and up-scaling.
- 6.3 We need to support advocacy campaigns and **build capacities of our partners** to raise their voice.

7. We uphold gender equality and diversity in our internal organisation

Our human resource policy supports gender equality and workforce diversity, and we aim for as gender-balanced a workforce as possible, especially in middle and senior management as well as in our Board of Directors.

- 7.1 We need to **monitor our workforce diversity** and that of our partners and promote gender balance and social diversity as much as possible.
- 7.2 We need to observe and **appraise adherence to GSE principles** by staff and partners and offer support and training as appropriate.
- 7.3 We need to assure that our **human resource regulations are responsive** to gender equality and social equity.

8. In monitoring and evaluating our efforts, we seek to learn and improve

Through our planning, monitoring and evaluation procedures we seek to continuously learn from experience and improve our performance in promoting gender equality and social equity – also sharing with and learning from others working in the same field.

- 8.1 We need to work towards **full data disaggregation on the basis of social status** as well as gender.
- 8.2 We need to systematically monitor project outcomes and **impact on the poor and marginalised**, identify lessons learnt and consequently apply conclusions to activity planning.
- 8.3 We need to **document and share our experiences** and integrate in our activities learning from others, striving to progress and innovate.

Appendix 3: Key questions for designing interventions that foster GSE

This tool shall help the different task teams and the grant committees to identify to which extent a proposal is gender sensitive.

Identifying target groups and negative impacts

1. Who are the people who will participate in and benefit from this intervention? Are there any possible negative impacts on women, men or youth due to their different roles?
2. Do the project beneficiaries belong to the primary target group?

If no: How will the primary stakeholders be impacted by the project? Consider the following points carefully:

- Is it possible that the lives of primary stakeholders (men and women) will be made more difficult as a result of the intervention?

If so, think again about the design of the proposed project!

How can such negative effects be avoided or compensated by other measures?

- Are there any women and men amongst the primary stakeholders who are unlikely to benefit from project activities (because of their location, lack of assets, lack of time, social status, etc)? Is it possible, through a participatory process, to find ways of including them?

Hold meetings with primary stakeholders to identify appropriate and realistic measures in a participatory way, and include these measures in the project design.

Example:

Less opportunity for wage labor for those who depend on these daily incomes; lost source of small-scale income-generation (from gleaning a second harvest, from processing a product of little local value etc) because a more efficient harvesting system or new market opportunity has been facilitated?

Example:

Opportunities for negotiating better wages; specific inclusion in training programs; improved access to affordable credit?.... etc?

Identifying gender issues

3. What are the main activities in which poor women and youth are already involved, either specifically as a women's/youth's activity, or with men within this intervention area? What are the most promising opportunities for women/youth related to this intervention? Does the proposal outline these?
4. What are the specific constraints for women's/youth's involvement in this intervention (mobility, access to services, etc)? Are they different to men's/other's constraints? What are women's/youth's expressed needs in terms of their other roles that impact on their involvement in the market? Is the intervention taking the specific constraints and needs into account?
5. What are the specific constraints in women's/youth's access to resources regarding this intervention? Are they different to men's/other's constraints? Is the intervention tackling these constraints?

Note:

It is very rare that there are no clear differences in gender/age roles and constraints! This usually calls for a (slightly) differentiated implementation approach for men, women and youth.

Designing interventions

6. How specifically will the intervention work with the differences in gender roles and constraints within the intervention?
 - a) Are gender/social differences readily discussed in the community?

If not, consider making the topic a point for reflection through conducting a participatory gender analysis – ideally training local men or women to facilitate this themselves. Follow up on the suggestions made by the participants.

- b) Are gendered/traditional roles compatible with the project aims – can the project work within them and strengthen positive aspects of them?
 Consider introducing innovations compatible with gendered roles that enhance positive feminine or masculine attributes (for example, home-based income generation activities for women that build on their existing skills; leadership training for men that stresses inclusive decision-making), before introducing innovations that are less stereotypical.
- c) Are there activities that can realistically be introduced that help to question, raise awareness about, or break down, negative gender/social stereotypes?
 Consider working particularly with men and women who break stereotypical roles, or offering training and coaching to those interested in so doing.

7. What resistance may be expected at household, community and wider level to women's/youth's greater involvement? Does this particular intended intervention challenge any cultural practices or traditions? Does the project address an issue that is likely to provoke resistance from men, women or elders? **If yes**, how can/will the issue be approached in a respectful manner - promoting dialogue and building trust?

Example

Cultural practices and traditions such as traditional gendered roles of men and women, particular practices defining power relations or implying the inferiority of one group over another

Consider

- building a “sensitization” period into the project design, and placing specific emphasis on gaining the support of local opinion leaders. E.g. discuss the intervention with local opinion leaders (political, traditional, religious, economic etc) in advance and gaining their acceptance (at least to enter into dialogue) before commencing activities; distributing information about relevant health and education aspects.... etc
- take care to discuss the matter with men and women separately to understand their respective arguments and be able to respond to them. Then discuss the matter all together to find a common field of understanding. Try also to identify influential men and women who support the intervention and are willing to speak out in favour of it – acting as “champions”.

8. With regard to gender equity, what does the intervention seek to do and on which level of target stakeholders? (Project rationale)
- improve women's / men's / youth's participation and voice in value chains
 - increase women's / men's / youth's productivity levels and incomes from employment (entrepreneurship);
 - increasing women's / men's / youth's access to capital, technologies as well as business and vocational knowledge;
 - increase employment opportunities for women / men / youth;

Note:

If the intervention is designed to reach the primary stakeholders (low-income households) but only through one of the above mentioned objectives, reflect on whether it is best to work purely on this issue or if there are options to broaden the scope of project activities to work simultaneously on several objectives, focusing on women or men separately.

9. What if the intervention is not (primarily) target to low-income households? How can it be modified to do so? Consider the following:

Objective: Building capacity and share knowledge

- sensitize target group to include low-income households and women in their work/business models and train them on specific bottom-of-the-pyramid (BOP) and gender equity approaches;
- including a minimum percentage of primary stakeholders in the indicators;
- making special provisions (scholarships, differential enrolment qualifications, pre-training sessions, transport arrangements..) to facilitate the participation of primary stakeholders;
- giving incentives to training centres to accept primary stakeholders; etc.

Objective: Promote economic opportunities

- including a minimum percentage of primary stakeholders in the indicators;
- making special provisions (eg. advantageous credit arrangements) to facilitate the participation of primary stakeholders;
- the labor implications of the innovation, and possibilities for supporting men and women laborers to negotiate better conditions; etc.

Example:

Promoting economic opportunities through income generation, opportunities for wage labour (equal pay for equal work, dignified work), access to markets, access to affordable credit....etc.

Express opinions and influence decision making:

- promoting equal representation (including quotas);
- civic education, such as the provision of workshops for primary stakeholders to ensure they are aware of their rights, and know the processes for accessing development funds;
- training on leadership skills;
- training on self-confidence and public speaking (especially for women in many situations);
- measures to raise awareness amongst decision-makers;
- measures to promote accountability, etc.

Monitoring gendered interventions

10. Have result indicators (output/outcome) been defined that reflect a gendered approach