



Conference Report

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Learning Conference Women Empowerment: Claiming Rights – Promoting Peace

Nepal, 15th to 18th of September, 2008



with funding from

Austrian
 Development Cooperation

Content:

1.	Foreword	5
2.	Executive Summary	6
3.	Introduction of the Program and it's components	7
3.1.	Burundi - KIRUMARA - Let's create a favourable environment for women's rights	9
3.2.	Nepal – SAKCHAM - Women's Empowerment for Transformation in Churia	9
3.3.	Uganda-WEP - Women's Empowerment for Peace	11
4.	First Learning Conference "Learning Conference Women Empowerment: Claiming Rights – Promoting Peace ", Nepal	12
4.1.	Sharing our vision	14
4.2.	Presentation of Country Office learning experiences: sharing of intended and unintended successes	16
4.2.1	Psychosocial component of the programme	16
4.2.2.	UN SCR 1325 related component of the programme	18
4.3.	Mapping of commonalities and differences encountered by the three country teams in implementing the programme	20
4.3.1.	Commonalities (Burundi, Nepal, Uganda)	20
4.3.2.	Differences (Burundi, Nepal, Uganda)	25
4.3.3.	Lessons learned regarding commonalities and differences encountered	26
4.4.	Common Programme Indicators in the context of CARE International Strategic Impact Inquiry (SII) and Women Empowerment Approach (WEP)	26
4.4.1.	Ranking exercise of programme indicators	29
4.4.2.	Challenges encountered regarding common programme indicators	31
4.5.	Recommendations for follow-up from Working Groups	33
4.5.1.	Programme Partners Recommendations	33

4.5.2.	CARE Project Officers Recommendations	33
4.5.3.	CARE Senior Management Recommendations	34
4.5.4.	Recommendations regarding gender advisor (and psychosocial advisor)	35
5.	Annex: Resources for enhancing programme learning and exchange of best practices and successful methodologies	38
5.1.	Evaluation of the Conference (Summary) by Participants	38
5.2.	Nepal: the use of the “Reflect” methodology for WEP	39
5.3.	Burundi: Involving Men in Women’s Empowerment – the Abatangamuco methodology; “Dialogue Valorisant”	39
5.4.	Resource List	40
5.5.	Contact Details of Participants	44
5.6.	Agenda of the conference	46



Picture 1: Song from Sakcham program - Nepali

“Women need to be part of the Constitution – and you men have said that you make us part of the country, think about us, there needs to be economic balance, we need to be together for women’s rights”

Abbreviations:

ACD	Assistant Country Director
CD	Country Director
CÖ	CARE Österreich
CO	Country Office
CÖAFP	CARE Österreich ADA Framework Program
GBV	Gender based violence
IDP	Internally Displaced Persons
LRP	Local Resource Person
PEC	Popular Education Center
PRA	Participatory Rural Appraisal
PS	Psycho-social
PVSE	Poor, vulnerable and socially excluded
SII	Strategic Impact Inquiry
SGs	Solidarity Groups (Groups de Solidarité)
SGBV	Sexual Gender Based Violence
UN-SCR 1325	United Nations Security Council Resolution 1325
VAW	Violence against Women
VDC	Village Development Committee (Nepal)
VSLA	Village Savings and Loans Groups
WEP	Women's Empowerment

1. Foreword

“Nepugarundi”¹ and “Jambo Mama”² were the flying words, together with “Namaste”³ and “Dhanayabad”⁴ – with the women and men participants joking and having fun after some days of intensive reflection on the main concerns of the program: Learning across the participating countries on how to empower women in post-conflict situations. Main vehicle of the program is the implementation of the United Nations Security Council Resolutions 1325, which is about participation of women in peace-building and post conflict development.

Women and men from Burundi, Uganda and Nepal – as well as from Austria, came together to reflect and learn about methods, successes and challenges along the way. It was, indeed, a unique Learning Experience – three continents, four countries, grassroots activists, project managers, partnering organizations and senior management of CARE, three conference languages, a lot of knowledge.....and Martha, the never-tired facilitator, always happy to motivate the people and enhance the common learning, or energetic Agnes translating all day long.

A lot of the conference was about respect – to learn, to listen, to give space to everybody to participate and express her/himself in his/her own language – everything was translated into French, English and Nepali. People coming from as distant as Gulu in Northern Uganda, where the conflict is still not completely settled, grassroots women from Nepali social movements, or women from Burundian peace-movement came together to find out what works best, under often extremely difficult circumstances around armed conflicts, to empower women.

Participants could state, that the entry point via economic or income generating activities, while strategically also involving men, opens up public space for woman; a forum to meet, to join, to work and reflect together. This prepares a good ground for planting the seed for participation in peace-building; for creating and strengthening solidarity between women; and for strengthening them to cope with war and increase resilience of the community. First successes could be reported from everywhere – increased self-esteem, more solidarity between women, stronger demanding of their rights and request of accountability of duty-bearers – as well as increased psychosocial wellbeing through counselling and community based action. First signs are very promising, and of course there are challenges along the way. This conference reports wants to highlight the most important agenda issues, facilitate further exchange between participants and also open up the door for further reflection and extraction of “best practices”.

A deep thank you is sent to CARE Nepal, who hosted this conference, to CARE Uganda and Burundi for bringing along their experiences and especially to all the partner organizations present in the event: they are the front line people directly engaged in the program activities and therefore also the ones who know most about what is most relevant for women’s empowerment, to serve the most vulnerable and poor and to support a significant impact on poverty reduction and social injustice.

¹ This fun-name was created by participants to spell Napl, Burundi and Uganda in one nickname for the whole program.

² A Kishuaheli Peace Song

³ Good Morning in Nepali

⁴ “Thank you” in Nepali

2. Executive Summary

Since 2006 CARE Österreich (CÖ) is running a cross-country program, financed through the Austrian Development Agency (ADA) in Burundi, Uganda and Nepal. It is denominated **“Claiming Rights, promoting Peace: Empowerment of Women in Conflict affected Areas”**, and thus strengthens the implementation of the UN SCR 1325.

It reflects several, most important issues with regard to CAREs programming:

- CARE Österreich and partners put women’s empowerment on the core of their work, as CÖ is committed to social change for women
- CARE Österreich takes on the program approach, in order to contribute to the achievement of significant and lasting impact on poverty reduction and social injustice
- CARE Österreich is committed to be a learning organization and has therefore included a strong learning component into the program.

This undoubtedly very unique conference was the first international “Learning Conference” of the program, hosted by CARE Nepal. It was the first time, that people from Burundi, Nepal and Uganda, as well as Austria, met and discussed what they found in their field of work up to now – from expected outcomes to unintended surprises, similarities and differences – and all together reflected about learning.

Main focus of the conference was:

- ⇒ To create space to get to know one another, reflect, challenge and learn from one another.
- ⇒ To identify common programmatic indicators, shared learning questions and processes across the three projects to 2009 related to UN SC 1325 and psychosocial activities.

The learning conference participants included CARE partner organizations from Burundi, Uganda and Nepal, CARE management and grassroots women. People enjoyed to get known to each other, to find out about the similarities and differences and share experiences. It was an excellent opportunity to strengthen the relationships across countries and continents and to work on follow up suggestions for cooperating closer with each other, as well the pathway up to the next learning conference. The sharing of common space also provided the momentum for strengthening the ownership and understanding of being part of a cross-country program.



Picture 2: Conference Participants

3. Introduction of the Program: “Claiming Rights, promoting Peace: Empowerment of Women in conflict affected areas”

When the UN Security Council Resolution 1325 (2000)⁵ on *Women, Peace and Security* was adopted by the UN Security Council, it was considered a landmark document. For the first time, a Security Council Resolution acknowledged that women were not only victims of war but also active agents in building peace. As victims, survivors and even participants of armed conflict, women are major stakeholders in the resolution of conflict, and for the future development of their countries and societies.

CARE Österreich (CÖ) is deeply committed to supporting social change for women and women’s empowerment⁶ and has placed gender and women’s empowerment at the core of all its work. CÖ considers the explicit gender focus necessary because of:

- ⇒ Ethics – women represent more than 50% of the world’s population
- ⇒ Commitment to a rights based approach in development – women and girls represent the most disadvantaged social group
- ⇒ Proven results – investing in women has shown to reduce overall poverty

Furthermore CÖ is convinced that it is necessary to integrate psychosocial interventions throughout programmes and projects in order to strengthen women’s agency, self esteem and confidence so that they can actively engage in development. By applying a psychosocial approach to programming, CÖ wants to ensure that its programmes and projects embody a holistic understanding of wellbeing of individuals and take into consideration all needs of a person: the material, social and psychological ones. CÖ has additionally decided to work at high political, as well as on community levels, in order to bring women’s grass roots voices and knowledge to the attention of national and international policy makers.

With the main aim to support societal change for women’s empowerment in conflict and post-conflict situations, the CARE Österreich ADA Framework Programme (CÖAFP) has been operating since 2006. The programme seeks to improve the implementation of UN SCR 1325 through a tailored combination of interventions in Burundi, Uganda and Nepal, three countries which have gone through difficult periods of armed conflict.

The CÖAFP seeks to obtain evidence on the program hypothesis, which has been commonly defined with the local partners during an extensive program development process: *“The improvement of women’s psychosocial wellbeing, economic security and the inclusion of women’s voices in conflict resolution and peace building processes will lead to increased women empowerment (program hypothesis)”*.

It is assumed that the combination of interventions in the psycho-social, economic and political decision-making field will lead to long-lasting social change of gender relations and to women’s empowerment in post-conflict situations. In order to learn more about effective ways of implementing UN SC Resolution 1325, the documentation of results, the synthesis of findings and an

⁵ Full text of UN SCR 1325 available under <http://www.peacewomen.org/un/sc/1325.html#Full> or under <http://www.un.org/Docs/scres/2000/sc2000.htm>

⁶ CARE ÖSTERREICH’S Conceptual Approach to Gender Equality & Women’s Empowerment, Vienna August 2008.

intensive, participatory learning agenda throughout the program are given particular focus in all the three countries.

Box 2: Intervention logic of the CÖAFP “Claiming Rights, promoting Peace: Empowerment of Women in conflict affected areas”

Overall Objective

Empowerment of Women in conflict and post-conflict situations to enable active participation in decision making and peace-building processes to fully realize their rights

Specific Objective (= Overall objective of each project)

By 2009 women in conflict affected countries (Burundi, Nepal and Uganda) have enhanced skills and capacities to exercise their rights by addressing the policy and cultural barriers that impede their empowerment and the implementation of United Nations Security Council Resolution 1325 (UN SCR 1325)

Expected Result 1 (ER1)

Cultural barriers to rights fulfillment

Enabling environment created where cultural impediments to women’s rights will be addressed.

Expected result 2 (ER2)

Psychosocial Wellbeing

Women’s psychosocial wellbeing strengthened by individual interventions and community support mechanism which aim at preventing and treating of and responding to women’s rights violation.

Expected result 3 (ER 3)

Advocacy

Networks are promoting the implementation of UN SC R 1325 at grassroots, local, national and international level and grassroots women’s voices and perspectives are integrated in peace-building processes.

Expected result 4 (ER 4)

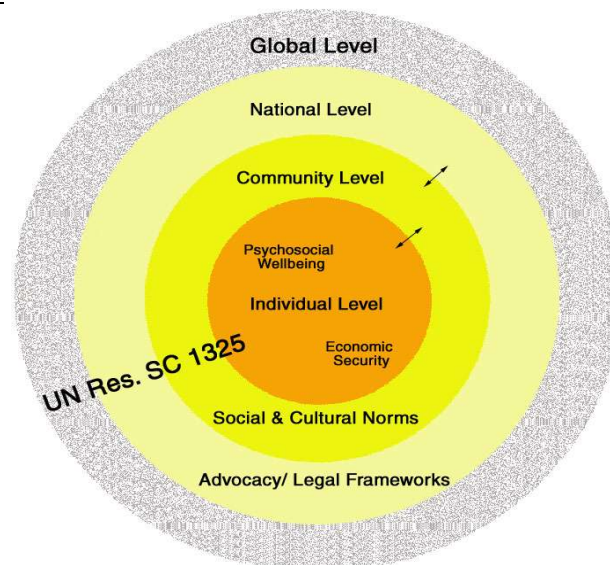
Economic Security

Women have improved capacities to access and control resources for better economic security

Expected Result 5 (ER 5)

Learning

Drawn lessons learnt/best practices whether integration of psycho-social aspects into programming will enhance impact on women’s empowerment



3.1. Burundi - KIRUMARA or “Let’s create a favourable environment for women’s rights in Burundi”

The project KIRUMARA runs since July 2007 to December 2009. It is implemented in the communities of Giheta and Makebuko in the province of Gitega; Mutimbuzi in the province of Bujumbura Rural, as well as Gihanga and Mpanda in the province of Bubanza. The project targets 3,200 women.



Picture 2: Country Map Burundi

Burundi is currently emerging from a ten-year civil war and is in a delicate phase of transition towards democratic governance. Hence, Kirumara is implemented in a post-conflict setting where all kinds of violence are on the rise, corruption of the police is getting worse and traditional and cultural restrictions in depriving women of their rights in the household and in the community are still embedded in the behaviour of Burundians. As a result of the conflict women have taken on more responsibilities as the primary providers for the family but are also bearing the burden of increased poverty and violence. Although gender roles became more fluid during conflict, certain cultural restrictions have remained strong and Burundian women still have little voice in household or community decision making and remain uninformed about their rights.

The project is implemented in partnership with «HealthNet TPO», who focus on improving women’s psycho-social well-being, and with «Dushirehamwe», a women’s rights organization, who works for the creation of an institutional environment favourable for women’s rights. Kirumara seeks to reach the following results by 2009:

An increase in the psychosocial well-being of women in the target communities through individual and communal interventions; improved socio-economic power of members of community based organizations (Solidarity Savings and Loans Groups or “Groupes de solidarité” / GS) in the household; and to overcome the cultural barriers that underestimate women’s socio economic contribution and that prevent them from exercising their rights; collaboration of community based organizations and local and national level networks to encourage a favorable institutional and legal environment for the protection of women’s rights, as well as the documentation and dissemination of lessons learned in relation to the knowledge of women’s rights and psychosocial programming.

Kirumara shows positive results, with the participants beginning to take ownership of the program objectives.

During 2008 sensitization and awareness-raising sessions on GBV, family conflicts, polygamy and psychological violence have been conducted in five targeted communities. TPO agents have continuously been registering and treating people in need of psycho-social assistance, the VSLA groups have received further training in several areas, and have engaged in income-generating activities. Sensitization activities, particularly targeting men, have been organized, resulting in more than 300 men becoming committed against discrimination against women. Community leaders and VSLA group members have been trained to advocate for women's rights.

to fight



Picture 4:
Women gathering of Kirumara

NEPAL – SAKCHAM

3.2. Or: Women's Empowerment for Transformation in Churia

SAKCHAM is aiming at enhancing the skills and capacities of poor, vulnerable and socially excluded (PVSE) women in the Churia region of Nepal, to enable them to implement UN SCR 1325 and to exercise their rights by addressing the socio-cultural and policy related barriers that impede their political, social and economic empowerment.



Picture 5: Girls in Atrauli, Sarlahi, one of the communities participating in SAKCHAM. (photo: Agnes Otzelberger)

The inhabitants of Churia area are one of the poorest, most vulnerable and socially excluded groups in Nepal, which depend entirely on agriculture and forests for their livelihoods. There is a wide range of ethnic groups and castes in the project area. The vast majority can be characterized as 'most vulnerable groups' facing acute food deficits, landlessness, and literacy rates massively below the Nepal average. Gender and caste based discrimination and patriarchy continue to be the dominant problems of the population. The 10 year-long armed conflict has further aggravated the problems, which have been severely affecting women and girls. As during the armed conflict most men left their homes and villages, either to join Maoist militia or to search for income opportunities elsewhere, thousands of poor women were left behind to take care of themselves and their families. These women have gone through states of stress, anxiety and insecurity. Many of the women who still have husbands encounter domestic violence on a regular basis.

Both the displaced and those remaining in conflict zones have faced a heightened risk of sexual and gender-based violence. The

SAKCHAM project was designed to address the impact of armed conflict. PVSE women in Churia generally lack skills and opportunities to take actions to claim their rights. From 2007 until 2009, CARE Nepal addresses these gaps through community led interventions in partnership with local groups (rights-holders), and branches of local government (duty-bearers), primarily targeting the ethnic groups of the Dalit and Janjatis in the areas of Chitwan, Makwanpur, Sarlahi and Mahottari.

The central pillars the project relies on are inclusive management of natural resources for improved livelihoods, enhanced psycho-social well-being and increased participation of women in peace building processes. Popular Education Centers (PECs) serve as major entry points: By bringing the PVSE women and men together in small, informal groups, the project strengthens their unity and capacity development. The “Reflect”⁷ methodology is used, which considerably enhances their empowerment, followed by the improvement of their livelihoods, an increase in psycho-social well-being, and the promotion of the implementation of UN SCR 1325.

Within a short time, the project was successful in generating awareness on women empowerment, GBV, gender, and building the capacities of partners and community women to address the root causes of women’s subordination and discrimination, as well as forming partnership with stakeholders. A total of 108 women PECs and 41 men PECs have been established up to now.



Picture 6: Map of Nepal

Men’s groups were created to increase men’s critical engagement in ending SGBV and gender-based discrimination. Their involvement and collaboration is essential for the women to be able to access the facilities provided by SAKCHAM. In addition to an approximate total of 25.000 direct and indirect beneficiaries, SAKCHAM achieves greater outreach through close collaboration and an excellent relation with local media.

On national level, SAKCHAM has developed links with various women’s rights organizations like ShantiMalika, Jagaran Nepal or the Gender Mainstreaming and Child Rights Coordination Committee – with whom together UNSCR 1325, CEDAW and the Beijing Platform for Action are advocated for on national level for achieving gender equity and equality.

3.3. Uganda – WEP or “Women’s Empowerment for Peace”

WEP is also running from 2007 – 2009. It is implemented in the conflict-afflicted area of Northern Uganda and supports the participation of women in the process of promoting social cohesion and healing of communities affected by the conflict, so that they can lead peaceful and dignified lives. Women’s empowerment in Northern Uganda is mainly impeded by policy gaps (lack of bylaws permitting the implementation of, e.g., the Constitution of Uganda or international commitments such as CEDAW and UN SCR 1325), a lack of financial and human resources for programs targeting women, GBV, harmful traditional practices, as well as armed conflict. The latter has lasted for more than 20 years and has displaced more than 1,4 million people, many of which have spent more than a decade in IDP camps. An estimated 25 000 children have been abducted, a countless number of women and children remain heavily traumatized by rape and other violent crimes. They are in urgent need of legal and social protection as well as psycho-social assistance. Poverty forces girls into early marriage, most men are deprived to earn their livelihood and resort to alcohol and violence.

⁷ For further explanation of Reflect pls.refere to chapter 6.1.

WEP's overall objective is to enhance skills and capacities of women to exercise their rights by addressing the policy and cultural barriers that impede their empowerment and the implementation of UN SCR 1325. The program's psycho-social and peace-building components are a prerequisite for the sustainability of the project in this region. The target groups are victims and survivors of violence, including formerly abducted women, child mothers, widows, female-headed households, and survivors of SGBV. WEP is implemented in partnership with the Forum for Kalago Parish Women Associations; the Diocese of Kitgum and Women and Rural Development Network (WORUDET). This includes community based groups and organizations, NGOs, government, cultural and religious institutions in the districts of Gulu and Pader in Northern Uganda. Key institutions are the District Local Governments, the local councillors to the lowest village level, the Judiciary, the Police and the Ugandan Human Rights Commission.

Expected results include: Strengthened community support networks and institutions that promote the rights and psycho-social well-being of grassroots women affected by the conflict; to promote economic development activities for sustainable livelihoods of women affected by conflict; enhanced capacity of women leaders at the grassroots level actively engaging in peace-building processes for the benefit of their communities.

So far, CARE and partners have mobilized communities and stakeholders and introduced them to the project. A final total of 4.833 direct beneficiaries, 163 VSLA groups (consisting of 25 to 30 members each) and 24 parishes have been identified and registered. 30 Community Resource Persons and volunteers have received training in psycho-social support, several counselling units have been established, one in each sub-county of the region, and several awareness-raising and



Picture 7: Street drama in Pader (photo: Kathrin Pauschenwein)

sensitization activities have been conducted.

As the livelihood support is used as an entry point to address women's rights and psychosocial wellbeing, the 163 VSLA groups have been equipped and trained in group and conflict management. With regard to women's involvement in peace-building, the demand has been constantly increasing and women leaders in Northern Uganda have been trained and have succeeded in expressing their views of the peace process. Challenges encountered up until today mainly include the continued uncertainty regarding the peace talks in Juba, a general lack of basic social services and weak governance on both the national and sub-county level. Currently, the priority focus is on awareness-

raising and sensitization about UN SCR 1325 and on strengthening psycho-social support in the communities.

Since the involvement of men in WEP has been identified as crucial, it has also been included as a strategic priority since January 2008.



Picture 8: Map of Uganda

4. First Program Learning Conference “Learning Conference Women Empowerment: Claiming Rights – Promoting Peace”, Nepal

Contributing to meaningful social change in the field of women’s empowerment in conflict and post-conflict situations is the center piece of this program. The CARE federation as a whole is strongly committed to be an impact oriented, learning organization⁸. Therefore, right from the start of the ADA framework program, across the three post-conflict countries, a strong learning component was foreseen. The main goal is to draw lessons learnt and best practices around the main program hypothesis, which is:

“The improvement of women’s psychosocial wellbeing, economic security and the inclusion of women’s voices in conflict resolution and peace building processes will lead to increased women empowerment.”

In other words this means, that “within the heart of the UN SCR – 1325, we find the proposal that the most victimized from the war are the most instrumental in the creation of peace. But in order for women to take this place, they must have homes and psychosocial well-being. It is impossible to empower them to participate in the decision-making for their daily life, if they have no psycho-social well-being.”⁹

The program explicitly wants to include “*reflecting critically to improve action*”¹⁰. The experimental learning cycle includes the steps of: action – critical reflection - planning and action. In September 2008, after one and a half year of program implementation, diverse and multiple stakeholders of the program working at different levels of implementation came together for the first time to jointly

⁸ See: CARE: Achieving Lasting Impacts, understanding the shift to more programmatic approaches in CARE.

⁹ Statement of facilitator, Martha Bragin in her introduction statement, Hetauda (Nepal): 16th of September 2008.

¹⁰ Submitted programme document, „ADA Framework Program (CÖAFP): Claiming Rights –promoting peace: Empowering women in conflict affected areas“, page 9.

and critically reflect together on their experiences of strengthening WEP in different post-conflict settings.

The main objectives of the conference were:

- ⇒ To create space to get to know one another, reflect, challenge and learn from one another.
- ⇒ To identify common programmatic indicators, shared learning questions and processes across the three projects to 2009 related to UN SC 1325 and psychosocial activities.

Participants ¹¹ included members of women's grassroots organizations, program partner organizations from all three countries, as well as CARE staff from field offices and head quarters in Burundi, Uganda and Nepal plus CARE Österreich staff.

A large part of the conference was dedicated to give space and time for interaction, which meant for example to translate the individual contributions from English to French and Nepali and vice versa – in order to make everybody feel comfortable and enable participants to share ideas and findings in their own language. CARE Österreich is proud, that all the participants together made diversity a truth: respect from senior management for grassroots activists and the other way round, space, and the necessary time to listen and the opportunity to be translated across the nations for everybody, meaningful participation of female and male stakeholders, divers levels of management and of individuals being involved in the program activities.



Picture 9: Mixed Country Working Group

It was the perfect timing after the start up of the program and one and a halve year to go, to come together in this first learning conference.

4.1. Sharing our vision

At the beginning, Martha Bragin, the facilitator said: “The political is personal and the personal becomes political – this is where we are in this program: the political situation of each country is unique, the program was formed on the basis of a common vision of where to go; it has not gone the same way in each country. So we want to share the unique experiences how this the program is operationalised in peace- building and psycho-social programming in each of the participating countries.”

As a first step of getting familiar with each other within and across country groups and as individuals, a visioning exercise was done. Working in groups, initially by country, then shuffled, the participants were given the task to translate UN SCR 1325 and psychosocial well-being into the programmatic approach, by outlining their common visions of the program. The products were diverse, but very obviously all including the same spirit. All the participants could identify with the common vision statements.

¹¹ For a detailed list of participants pls see Annex 6.5. Participants List with contact details

Box 3: Country Groups Vision Statements

➤ **Vision statement Nepal**

“Women are enjoying self-empowerment and women leading dignified lives in a enjoying equality in a violence free society”

➤ **Vision statement Uganda**

“A society where men and women live in dignity. Peaceful co-existence and mutual respect”

➤ **Vision statement Burundi**

“Our vision is a woman enjoying her rights, capable of making her own decisions, having an influence on creation of an egalitarian society.”

Group work II: Consolidation – Cross-cutting Working Groups:

➤ **Group I:**

“An empowerment program for increasing women’s access and control to private and public resources, creating women’s networks and relationship to end violence against women for their informed decision-making, the psychosocial wellbeing and sustainable peace.”

➤ **Group II:**

A society where socio-political and cultural structures ensure an enabling environment, where women enjoy their rights and take responsibility of their wellbeing.”

“Society where women live a life of dignity and prosperity led by their own aspirations and choices”

➤ **Group III:**

An enabling environment, where women feel empowered to claim and exercise their rights in accordance with UN SCR 1325.



Picture 10: Group work by country: Nepal (photo: Déo Nkurunziza)

4.2. “Sharing our Successes” - Presentation of Country Office learning experiences: sharing of intended and unintended successes

Aimed at providing an introduction to “learning” as a key subject of the conference and at facilitating an initial exchange of experiences between the three participating countries, the activity “Sharing our Successes” encouraged the participants to present intended and unintended successes they had experienced since the beginning of their respective projects KIRUMARA, SAKCHAM and WEP.

By country groups, success stories were identified, highlighted and identified as intended or unintended and, later on, presented in a plenary session. After the previous exercise which had focused on the common ground unifying the three projects and which led to the identification of very similar joint visions, “Sharing our Successes” gave everyone an initial opportunity to present and introduce each project to the colleagues from the other countries, to get a first idea of commonalities or particularities. Focusing on success stories was an encouraging way of opening the exchange process in a cheerful way.

4.2.1 Psychosocial component of the programme

PSYCHOSOCIAL WELLBEING - the intended...

Intended successes concerning psychosocial wellbeing, as reported by the three countries, covered a wide range of issues across the programme, but commonly referred to their respective group approaches – Popular Education Centers (PECs) in Nepal, Solidarity Groups (SGs) in Burundi and Village Savings and Loans (VSL) groups in Uganda – as entry points for the successful implementation of further project components.

CARE Uganda and its partners, for instance, highlighted the fact that, in Northern Uganda, it was the VSL approach that enabled women to benefit from improvements beyond economic empowerment, giving them more self confidence and self-esteem to claim their rights and increasing their psychosocial well-being. Communities, including their leaders, could successfully be mobilized to form and participate in VSL groups and to engage in activities enhancing solidarity and mutual support.

With regard to social mobilization, CARE Nepal and its partners went into further detail, emphasizing street drama as particularly powerful method for gaining access to victims and for awareness-raising and sensitization among direct and indirect beneficiaries. Through PECs, the main problems and issues in different communities could be identified. Subsequently, the street-drama group developed



and presented street dramas adequately addressing the communities’ particular needs and experiences (such as domestic violence, child marriage, etc.). Increasing awareness of the importance and components of psychosocial wellbeing was indicated by the increasing demand for support by community-based psychosocial care-workers.

Picture 11: CARE Nepal street drama group displaying during the conference

Burundi, having conducted awareness-raising sessions on violence against women, also reported a significantly increasing demand for psycho-social assistance. After psycho-social training sessions for SGs, however, the number of people demanding psychosocial counselling from CARE Burundi's partner HealthNet TPO decreased. Women increasingly used the SGs to break the silence and to freely talk about experiences of violence committed against them, touching even subjects considered "taboo" – which can be considered a very important step regarding trauma healing.

In summary, all the three country teams could report success in increasing the self-esteem of the participating women, as well as their feeling of solidarity with others, through the programs activities.

... and the unintended successes

The fact that, after the first awareness-raising and mobilization efforts, not only women, but also men started to seek psycho-social assistance is one of the rather surprising successes that CARE Burundi and its partners HealthNet TPO and Dushirehamwe presented. Further, men who previously mistreated their own wives themselves became advocates for egalitarian relationships between men and women, and the fight against polygamy and illegal marriages. These men, the so called "Abatangamucos" ("enlighteners"), who will be dealt with in more detail in chapter 6.2, cause behavioural change among men in their communities. Through an appreciative inquiry technique (le dialogue valorisant) they seek to convince other men of the positive changes they have benefited from, by improving their relationship with women and change negative male behaviour (gender based violence, etc).

Uganda presented another good surprise: The approach foreseen in the initial project design had established one lead partner for each of the specific project components: FOKAPAWA for peace-building, DOK for livelihoods and WORUDET for psycho-social well-being. Challenges encountered due to this preliminary design – such as expensive or unavailable staff for the components and high coordination costs – could successfully be addressed by each of the partners through adopting an integral approach, handling all three components at the same time. Training of the available staff in all three project components not only broadened their skills and significantly reduced the number of personnel required, but also enabled each of the VSL groups to benefit from engaging in activities related to both economic and social notions of empowerment. This new approach of integrated components considerably improved planning and implementation of project activities and has been attracting a variety of actors interested in learning from and adopting this strategy – including CARE Norway, who is using this strategy to inform their approaches applied in their new framework program with NORAD.

Box 5: Carla, a woman who is participating in WEP in Northern Uganda, tells her story:

In 1998 my son Olweny Richard who was by then 12 years was sleeping in a hut with his fellow boys (it is customary among the Acholi that boys who have become of age do not share rooms with their parents but usually build huts for them). They were 5 boys and all of them were taken by LRA¹². Two boys escaped but my son and the other two never came back to date. I later heard that he was killed because he failed to walk for a long distance.

In 2003 as I was still recovering from the shock of my son's death another calamity struck. My second son Labongo Samuel was again abducted by the LRA. This incident left me completely discouraged. The situation was so bad that the community in Paimol had to move away to Kalongo for safety. I refused to move and was hoping that the rebels would one day come and either abduct me or kill me

¹² LRA is the Lords Resistance Army, led by Joseph Kony. The LRA is fighting in Northern Uganda since 1987 against the regime of Museveni; Peace Talks have been suspended in April 2008, when Kony did not sign the Peace Agreement due being chased by the International Criminal Court. Children still get abducted.

so that I die after my 2 sons. I was persuaded in vain to leave Paimol and come to Kalongo but I never left. To add insults to injury my son Otim Largo who was in school in Kitgum was abducted in 2004. With this last incident life had completely no meaning for me. All I wanted was to die. I could never go among fellow women nor share my feelings with anybody. My husband especially got so worried about me.

I never knew I could ever smile, stay among people or even stay alive up to now. Life had completely lost meaning for me and the best thing I always thought of was to die and follow my children. There was no need for me to live without my three sons.

Last year we were introduced to another project under FOKAPAWA called Women Empowerment for Peace (WEP). This is now the project that we feel has touched our lives more. Many NGOs came and gave us a lot of things like blankets, soaps, saucepans and others but they never touched the reality of our lives. We had deep sorrows because we lost our children, husbands, relatives, friends and properties to LRA and to the Karimojong warriors during these past years. We had nobody to tell some of these disturbing stories. It is only this project that opened its door for us for such important service.

After attending several meetings of the volunteers I decided to go to the Counseling Center and share what has been disturbing me for years. The volunteers were very welcoming and they made me feel at home at once. After the first experience I found myself going back to the Center again and again. It was so consoling to have someone

listening to you and help you to come out of yourself. I have at long last surrendered my children to God who created them and have taken them back. It is so encouraging to know that I am not alone in my suffering there are people out there who can listen and guide you in pains narrated Carla



Picture 12: Carla in yellow head gear participates in the group's drama on peace in the family

4.2.2. UN SCR 1325 related component of the programme

RESOLUTION 1325 – the intended ...

As expected by CARE and its partners in Burundi, KIRUMARA has contributed to enabling women to actively participate decision-making at different levels. Women not only get involved in peace-building at informal community level and have been adopting increasingly important roles in the management of household incomes, but they also manage to have a say in the final decision making

of conflict resolution processes. Further, women have increasingly been elected as representatives at “*colline*” (sub-community) level, participate in community councils and advocate for the fight against gender-based violence. Thanks to an enhanced awareness of their rights, women increasingly know how to resort to human rights and other legal commitments made by their governments, using them as advocacy tools.

In Uganda, women bring about change on the local and regional level. They link with other organizations and use regional fora for advocacy at, for example, peace summits. Further, there now is a campaign on women issues in which Members of Parliament participate. CARE Uganda has participated in the 16 Days of Activism against Violence against Women and plans to monitor the implementation of the Peace, Reconstruction and Development Plan for Northern Uganda by the Ugandan Government.

UN-SCR 1325-related activities undertaken by CARE Nepal have achieved significant, positive results, such as special provisions for female participation in decision-making, the specific allocation of budget for activities related to women empowerment including, inter alia, capacity-building related to UN-SCR 1325. The involvement of national level organizations has resulted in strengthened networking and stronger alliances as well as women engaging in disaster risk reduction initiative at national level.

Summarizing it can be said, that the activities to implement UN SCR 1325 have lead to stronger networking, solidarity and consolidated efforts to strengthen women’s rights and political participation – with all three countries seeing positive effects on women’s empowerment.

... and the unintended successes

As reported by Burundi, women no longer accept to be arbitrarily led by politicians. By contrast to the initial fear of CARE and its partners that the ambitious political efforts of women in SGs may result in their exploitation by political parties, the women explicitly demonstrated their impartiality in party political matters. Further, the abovementioned Abatangamuco have not only had a surprising impact on relationships between men and women in households, but they have also reached local administrative authorities, leading to a greater level of acceptance of female leadership among men.

Another, but rather unexpected advocate for women’s rights in this program was introduced by Nepal: Local media, who, in response to enhanced awareness-raising on UNSCR 1325 by SAKCHAM, were particularly collaborative by providing extensive coverage on the topic and thereby helped increasing the demand for training on the inclusion of women in peace-building, even by the Nepalese army. The most perfect example illustrating this unexpected result is the story of a participant of the program, who was arrested two years ago by members of the Nepalese Royal Army. The very same woman has been recently , within the project component of 1325, been invited by the army to do a workshop in the camp, which she successfully did. For this woman, having been a victim of war and now overcoming it, this experience has been extremely empowering. Training activities about UN SCR 1325 for the army are ongoing.

The Ugandan country team stated, that for them it was a surprise, that the women started to act in solidarity with each other over the VSLA groups. They even plant together, and support each other in other activities, which is definitely empowering them. Now, as other NGOs are coming in to the North, these formed solidarity groups are a basis for eg. UNDP, Women in Development , etc. The

formed groups now serve as platforms for others. This means that the program has empowered them to be confident to participate in other programs.

In short, all the three participating countries could see successes which are due to facilitating space for women to learn and reflect about UN SCR 1325, which lead them to more self-esteem and decision-making capabilities.

4.3. Mapping of commonalities and differences encountered by the three country teams in implementing the programme

The conference agenda provided for an intensive reflection on learning, including exercises and group work on the deconstruction of learning, prominently addressing the attitudes and behaviour necessary for learning. Participants were given the opportunity to afterwards “test” the proposed learning attitudes during a field visit¹³ in some of the communities where CARE Nepal is working with the SAKCHAM project. Four groups of around nine persons met with grass roots women organizations in their villages. CARE Nepal works with the “Reflect”¹⁴ methodology of Paolo Freire, and has been establishing Popular Education Centers (PECs) as start-up platforms for local development and women’s empowerment.

The exchange of grass-roots women from Nepal with the visitors from Burundi, Uganda and Austria proved to be an exiting opportunity for all of the conference participants to get a more detailed understanding of women in post-conflict situations in other countries than their own. An intensified dialogue about the situation of gender based violence, local governance accountability, the impact of marital customs on women, participatory decision-making on household, as well as on local political level was taking place.



Picture 13: Field visit of participants in a Madeshi community

After the field visit, the conference participants were asked to take this unique experience as a starting point to reflect about the differences and commonalities of the program in each of the countries, and to start mapping them. The people gathered in the same working groups as they were organized for the field visit (mixed country groups) and started to exchange in depth information, including their methods of implementation and

challenges encountered along the way. Through this exercise, a clear picture of commonalties and differences of the program in the three countries became more apparent.

4.3.1. Commonalities (Burundi, Nepal, Uganda)

Commonalities detected across the program in the three countries:

¹³ Group 1: Madeshi region Group 2: Chhatiwan, Makwanpur; Group 3: Karmaiya, Sarlahi: women empowerment program; Group 4: Sanapur, Sarlahi

¹⁴ For understanding the methodology of P.Freiere better, pls see either Annex XX, or refer to <http://www.infed.org/thinkers/et-freir.htm>. The acronym REFLECT stands for 'Regenerated Freirean Literacy through Empowering Community Techniques', see Annex.

⇒ **Women's Empowerment: increasing self-esteem of the women through program interventions**

In all the three countries, the self-esteem of the participating women has already increased through the program's interventions; different examples were mentioned.

- Uganda: 80% of VSL committees have women in leadership roles
- Burundi: grass-roots women start to speak out in Public
- Nepal: grass-roots women speak out in public (in front of men)

⇒ **Provisions in National Law: Female Quota**

A further commonality detected was the legal provision of a women's quota set in all the three countries, which can be used and is used by the program in order to facilitate women's political leadership.

- Uganda: 30% women quota for governmental structures, also on district level (since 1995 official structures); there is an affirmative action plan for women, also on local government level, where at least one position on district level is reserved for women—Uganda has a very decentralized administrative structure.

Box 6: Female Quota provisions in Ugandan national legislation

Article 78(1) states that the parliament shall consist of one woman representative for every district, and numbers of representatives of the army, youth, workers with disabilities and other groups that Parliament may determine. There are 56 districts in Uganda. The 8th Parliament of Uganda is comprised as follows: 214 Constituency Representatives; 56 District Women Representatives indirectly elected. 10 Uganda People's Defence Forces Representatives, of whom two must be women. 5 Youth Representatives, of whom one must be a woman, 5 Representatives of Persons with Disabilities, of whom one must be a woman, 5 Representatives of Workers, of whom one must be a woman. -- Article 180(2)(b) in the 1995 Constitution states that one third of the membership of each local government council shall be reserved for women.

- Nepal: 1/3 of women have to be included in governmental bodies – which is true for example for the Constituent Assembly; due to conference participants' opinion, it is currently more easy to reach the quota on national level than on local level – where women's leadership is weaker and in need of more support.

Box 7: Nepal - Proportional Representation Quotas

According to the Constituent Assembly Members Election Act, 2007, candidate lists submitted by political parties for the Proportional Representation election must cover at least 10% of the seats to be elected under the Proportional Representation system i.e. there must be at least 34 candidates submitted on a candidate list. The candidate lists are also required to consist of at least one-third women and to have the following minimum representation from the groups listed;¹⁵
Also for local government there is a constitutional quota - 20% of all village and municipal council seats are reserved for women candidates.

- **Burundi:**

¹⁵ <http://www.nepalelectionportal.org/EN/elections-in-nepal/electoral-system.php> Website of Nepalese Electoral Commission, accessed 2nd of October 2008.

Article 164 of the 2004 Constitution stipulates a 30% quota for women in parliament. If the quota regulation is not met a process of co-optation will follow, where the Electoral Administration adds more members to the parliament to meet the quota. -- Article 38:3 and article 147 of the Electoral Code: "lists must take account of the gender balance, and one in four candidates must be a woman."

⇒ **Working with men: strategically necessary to reach women's empowerment**

In all of the three projects of the it was found out, that the access of women to meetings (=public sphere) is much easier, if men are strategically integrated, and therefore all three projects began to include men in different ways.

- Uganda: 30% of men integrated, men are in all groups which are mixed
- Burundi: Men's groups are specifically used as vehicle for women rights, very seldom gender mixed groups. Men are never in leading positions in the few mixed groups.
- Nepal: In the lowlands currently there is a ratio of five women groups to one male group, whereas in the hilly region, there is a three to one ratio due to the distances.

Burundi:

NDAYATUKWE Frederik is member of the SG « TERIMBERE » in Mwumba. He is thirty-three years old and is married to one wife and has four children. His mother died and his father remarried with BUNAME Basilice. Frederik says:

" Basilice and I were true enemies; our neighbors know about it. When I received visitors at my place, Basilice and my father through stones over the compound. They feared that one day, my visitors advise me to ask for my share of the property.

With the KIRUMARA program, we met in sensitization meetings on the Nawe Nuze approach. Ever since, we have become good friends. One day, she came over with a jar of beer. I invited the neighbors to come and drink with us. We made mutual declarations that tied our friendship. Collaboration is effective. Whenever there are SG meetings and activities, we always remind each other. "

⇒ **Entry point to the communities: economic activities useful**

At the moment all three COs are using an "economic" (income generating) entry point: the Village Savings and Loans Groups (VSLA) in Uganda and Burundi; Nepal is working mainly with the Forest User Committees; and also sets up PECs in the new regions. In Nepal the economic component of Sakcham is about to be strengthened through other, parallel interventions in line with the overall program approach CARE is taking. Participants stated, that the entry-point via economic activities facilitates the access of women to meetings, although there needs to be considered to also work with men – as in many cases success of women might hamper their well-being in the household sphere, as men may fear that they "lose power" and then take negative attitudes of even GBV against women. This is especially true for post-conflict settings, where also the male roles changed and most often men are not able to provide their families/Households with the necessary income or other assets.

⇒ **Domestic violence, and sexual gender based violence: Common problem in all three countries**

The prevalence and intensity of domestic violence needs to be regarded as a severe issue in all of the three countries, with a very negative impact on women's (and children's) psychosocial wellbeing. All the three country teams address GBV via direct response (psychosocial

interventions, counselling and counselling centres) and prevention (campaigns, advocacy, etc). In all the three countries, the programmes' projects do to a large extent depend on volunteers for psychosocial counselling and community support. The work with volunteers in the tough field of supporting victims of violence and other conflict related atrocities has been largely debated by the group and will be under consideration for the next upcoming phase.

- **Uganda: works in response and prevention –**

Response: The Psychosocial program is especially working in response through psychosocial counselling centres, where there is a strong referral network with health-centres, police, etc., in order to facilitate access to justice for victims of GBV.

Prevention work includes: street-drama, peace-building, advocacy activities – especially political networking with regard to (harmful) cultural practices. There are also positive aspects of cultural traditions, which should be revived; as well as the negative or harmful practices to get rid of. Currently, CARE Uganda is undertaking a study on cultural practices. As an example for culture and GBV prevention, the Ugandan program participants explained: the traditional (patrilinear) clan eldest or “chiefs” can deal with GBV, and are strategically included in the advisory system of the project (in same area additional program for SGBV, where the medical structure is strengthened and the medical centres are equipped for better responding to the needs of victims of SGBV). Their influence over the male population is huge and can be used, if the “chiefs” are sensitive about the issue.

- **Nepal also works in response and prevention:**

Response: there are community workers for psychosocial support and women's psychosocial well-being in the communities: In the Gender Analysis Framework, CARE Nepal staff are identifying the poor and most vulnerable women, in order to work with them on a livelihood plan and to support them. “Poverty pockets” are strategically addressed through Gender and Underlying Causes of Poverty (UCP) analysis. If GBV is detected, the community psychosocial workers are supporting the women who need or want it.

Prevention: Advocacy activities include the “16 days against Violence Campaign”, the celebration of the International Women day, street-drama on village level; Legal provisions are also used and strategically approaching male leaders for their support, interventions.

Means: prevention strategies are similar in Nepal and Uganda

- **Burundi: equally works in both prevention and response of GBV;**

The difference can be seen in the means of response to the psychosocial needs of women, which is handled through psychiatrists and a case load with a referral system, installed and managed by TPO HealthNet with support of psychosocial assistants.

⇒ **Polygamy: common problem faced in different forms in all three countries**

Polygamy poses a severe problematic for gender equality; especially with regard to access to land, inheritance laws and access to productive assets for women. So the program participants found out, that across the program all projects are doing advocacy in favour of land and property rights for women, which is often related to the (cultural) practice of polygamy.

- **Uganda:**

Many women get traumatized, as traditional marriage is legally recognized (man can marry as many women as he wants); but courts only allow one official marriage. There is a tendency among men, to legalise the marriage with the youngest woman only. Consequently, the other women and their children do not have any legal status with regard to heritage (male line).

Once a woman is married, her family receives the bride-price (Bola) from the husband's family. Whenever she wants to leave her husband (or his male clan lineage), she has to pay it back. As women and their family normally do not have the material assets to pay back the bride-price, this forces women to get married to another member of the husband's clan in case he dies. Women cannot afford to leave the husbands clan and are "inherited".

- **Burundi:**

The situation of women, polygamy and being "owned" by the patrilinear clan of the men's family was described similar to the Ugandan

- **In Nepal:**

The dowry system is responsible to a great extent for child marriage and discrimination against girls. The Brides family has to provide the dowry (Tilak) for the groom's family. If a girl is married at a tender age, a small amount of dowry will work, but if the girl is educated and qualified, she needs an equal amount of dowry to get a bridegroom of the same status.

The older the bride is, the more money or means they need to give away with the bride to the family of the husband. This leads to early child marriage, especially for poor girls and women, and might even favour trafficking. In the Terai region, where the program is working, dowry is a must (although legally forbidden). Therefore girls are taken as a burden by the family, and sadness is in the homes when a female baby is born.

That is why parents often arrange the marriages of girls at a tender age. Nepal's "Social Customs and Practices Act" prohibits the dowry system, but cases are not punished and the tradition is continued without question. Dowry deaths are rare in Nepal, but there are incidents in the Terai belt, which is on the border of India. Many girls from this region marry Indian men because of the open border, and in their marriages follow the traditions of India. Most of the incidents are not brought to light as they are taken to be private family affairs.¹⁶

⇒ **Using UN SCR 1325 as an advocacy tool and promotion of women's rights**

Each of the three projects participates, for example, in the international "16 Days of Activism against VAW", and all the program is working on awareness rising on women's rights. Awareness raising campaigns and trainings are held about women's rights and the contents of UN SCR 1325. Advocacy is included from grass-roots up to national level.

⇒ **All the three countries are working for getting local authority commitment**

All the program participants are strategically approach community leaders (political/traditional/religious) in order to sensitize them and to create their awareness regarding their accountability. As well campaigns are realized in order to get public support for the program.

¹⁶ Poudel; Smita: Dowry: a social evil. Strict laws required to prevent women from being treated as commodities (2006). See: http://english.ohmynews.com/articleview/article_view.asp?menu=c10400&no=319188&rel_no=1, accessed October 2nd 2008.

⇒ **Use of street-drama as tool for sensitization**

Street drama is successfully used in all the three countries of the program as a powerful method of sensitization of the target population on GBV and other program activities.

⇒ **learning**

Common challenges encountered across the program countries, which could not been discussed in detail during the session:

- ⇒ Child soldiers and their reintegration (stronger in Uganda, less strong in Nepal)
- ⇒ Child mothers and child (and early) marriage
- ⇒ Negative barriers cultures practices and norms, versus positive cultures/resources (dancing, singing)
- ⇒ Alcoholism (of men)
- ⇒ Transition from conflict to post conflict

4.3.2. Differences (Burundi, Nepal, Uganda)

Uganda:

- Uses community dialogues, mixed groups (female/male), psycho-social counsellors.
- Men and women participate in savings and loans groups
- CARE Uganda works in IDP camps – the other program countries don't
- Key entry-points are the VSLA groups and the psycho-social centers
- There are incentive for volunteers
- Local resource persons (community volunteers) are paid,
- Cross border talks with camps take place in Northern Uganda(cross border issues).
- Local partner organizations work on all components of the project

Nepal:

- Uses the REFLECT methodology : therefore the key entry point is the PEC,
- Men form specific supporting groups for women's rights; there are separate groups for men and women
- Working with grass-roots women who had no experience with women's groups at all,
- The activities coming out of the PECs are directly embedded with community issues, like school management committee, mother group, political members of parliament – it is related to the Village Development Committees (VDC)¹⁷.
- Nepal has community based psycho-social care workers (are not "counsellors")
- Strong media advocacy included in project activities
- Access to the communities through the community forestry group, buffer zone management,
- There are different ethnic groups within the women's groups, and there is the caste issue which is only now starting to break up in the aftermaths of the conflict
- Had a specific project component-disaster preparedness (natural disaster)

¹⁷ A **Village Development Committee (VDC)** in Nepal is the lower administrative part of its Local Development Ministry. Each [district](http://en.wikipedia.org/wiki/Village_Development_Committee_(Nepal)) has several VDCs, similar to municipalities. A VDC is comprised of wards which, depending on the population of the district, can have more or less than the average of nine. In VDCs there is one elected chief. From each ward, there is also a chief that is elected along with these there are also four members elected or nominated. VDC is guided from the District Development committee, headquarter, and the chief of DDC is a local development officer (LDO). Retrieved from [http://en.wikipedia.org/wiki/Village_Development_Committee_\(Nepal\)](http://en.wikipedia.org/wiki/Village_Development_Committee_(Nepal))"

Burundi:

- Uses psycho-social counsellors, working with TPO (for psy. Support of their members) – also with a mental health clinic.
- Separate groups for men and women: only 7 groups include men (2-5 men)
- Methodology is Appreciative Inquiry or "Dialogue valorisant"¹⁸.
- Intensive Work with male change agents (Abatangmuco), specific methodology
- savings and loans, some groups of men in savings and loans,
- civil society, women (members of solidarity groups who are in local administration leaders,
- Human Ressources for human rights (working with specialized partners= each partner has special task), conflict resolution training in the community.
- key entry point- solidarity group,
- Local partners don't work on all the project components

Similarities of two and difference with the other country detected:

Nepal and Uganda both detected as communalities: child marriage, problem of alcoholism, partner organizations carry all activities and project components (there is no specialization), the project relies on community resource persons/ volunteers.

Nepal and Burundi: strong media advocacy, the LRP get only transportation but are asking for payment (still in discussion).

Burundi and Uganda: gender mixed groups in the VSLAs, history of strong interethnic tensions, cultural (traditional) leaders, local political leaders included, raped cases, counselling centres set up, group saving and loans (solidarity groups, VSLA), more opening up for psy. have experience with working with women's groups, have longer VSLA- experience than in Nepal.

Burundi and Nepal: activities of income generation, no incentives to volunteers, beneficiaries are settled in homes /villages and not in IDP camps.

4.3.3. Lessons learned regarding commonalities and differences encountered

From the discussion of the commonalities and differences regarding implementation of the program, it became very clear, that the program partners and the CARE staff involved has a great interest in sharing more about how the program approaches certain issues in the different countries, which methods are the most useful, etc. It was decided to gather all the interests expressed in the follow-up session (pls. see chapter 4.5.) and to actively pursue the exchange of information throughout the programs life.

For CÖ this means, that it will go on with great enthusiasm to facilitate the interchange of information, documents, research material and other relevant information between the stakeholders of the program.

4.4. Common Programme Indicators in the Context of CARE International Strategic Impact Inquiry (SII) and Women Empowerment Approach (WEP)

CARE International, throughout the last years, has conducted a "Strategic Impact Inquiry" (SII) in order to answer the question, *"are CARE programs having an impact on the underlying causes of poverty and rights denial, and if so, how?"* CARE has recognized gender inequality as a root cause of poverty, in particular through its impact on the capabilities of women.

¹⁸ See annex.

CARE's worldwide SII on women's empowerment explored two broad questions¹⁹:

- What impacts (positive and negative) have CARE programs had, if any, on the empowerment of women and the advancement of gender equity?
- What evidence (pro and contra) exists regarding the link between CARE's approaches, principles, and internal dynamics (staff, structure, policies, reward systems, culture, management, etc.) and the empowerment of women and the advancement of gender equity?

Defining Women's Empowerment: Agency, Structure, Relationships

One of the key underlying causes of poverty is the construction, in different contexts, of what it means to be a man or a woman. Gender is, in this sense, one manifestation of a general model of power which holds that individual and group behaviours produce social structures (ideologies, rules, institutions) which, in turn, reinforce and "normalize" those behaviours to the point where they are seen as common sense, as the "normal" order of things. Identities, roles, and relationships are, in this view of things, socially constructed, as are the constraints and opportunities that certain actors face. Gendered forms of power come into play in the social construction of identities, roles, relationships and distribution of resources, all of which are related to women's human rights and the question of poverty. These gendered "rules of the game" are not always obvious to women and men who live by them, but they can be discussed and challenged through individual and collective consciousness and action.

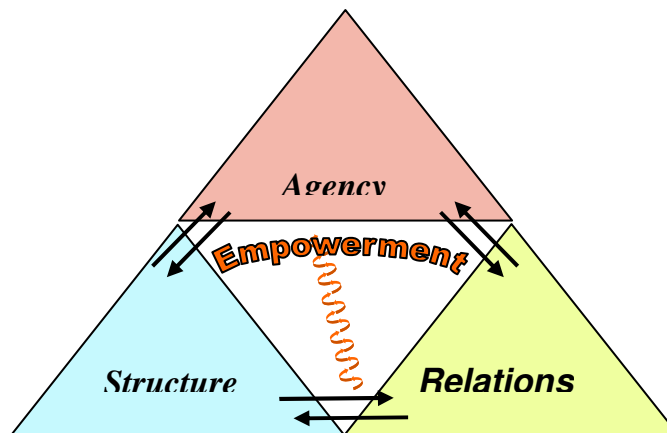
Empowerment is broadly defined as **"the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable the institutions that affect their lives."**²⁰ Notable in this definition is the recognition of empowerment as a *process of building capability* and of the importance of *structure* as represented by the institutions affecting people's lives. This broad conception can be further grounded in feminist theory as "the expansion in [women's] ability to make strategic life choices in a context where this ability was previously denied to them."²¹ This definition is notable in its focus on *choice*, which Kabeer defines as comprising three critical elements: *agency* (power within/to), operationalized in reference to *resources* (power to/over), and made visible in its resulting beneficial/valued *achievements*. Agency is exercised, in this conception of empowerment, in opposition to a prior condition of subordination in important (*strategic*) arenas of life. Strategic interests (in gender and development theory) differ from "practical gender needs," in that they go beyond the basic functions/capacities which allow people to fulfill the gender roles assigned to them, and aim to open new gendered spaces of ideology, action and opportunity. In this sense, empowerment is importantly tied to impact on the structural underpinnings of women's subordinate status and well-being.

With this conceptualization of power and social change, *empowerment* should be conceived of as both process and outcome that comprises three dimensions—agency, structure, and relationships. These three dimensions are intimately related, structuring and influencing one another as the graphic below implies:

¹⁹ Pls. find relevant information <http://www.enterprise-impact.org.uk/pdf/StategicImpactInquiryonWomensEmpowerment.pdf>; or <http://www.csps.emory.edu/CARE%20SII.dwt>

²⁰ Deepa Narayan ed, *Empowerment and Poverty Reduction: A Sourcebook*. Washington, DC: World Bank, 2001

²¹ Naila Kabeer, "The Conditions and Consequences of Choice: Reflections on the Measurement of Women's Empowerment." UNRISD Discussion Paper 108. United Nations Research Institute for Social Development, Geneva, 1999.



- ⇒ **AGENCY:** Carrying out our *own* analysis, making our *own* decisions, and taking our *own* actions. Every person has agency, every person analyses, decides, and acts. Empowerment focuses on how poor women can increase their agency.
- ⇒ **STRUCTURE:** Routines, patterns of relationships and interaction, and conventions that lead to taken-for-granted behaviour; institutions that establish agreed-upon meanings, accepted (“normal”) forms of domination (who “naturally” has power over what or whom), and agreed criteria for legitimizing the social order. Examples include kinship, economic markets, religion, castes and other forms of social hierarchies, educational systems, political culture, resource control/ownership dynamics, forms of organization, etc.
- ⇒ **RELATIONSHIPS:** Both agency and structure are mediated through relationships between and among social actors while, at the same time, forms and patterns of relationships are deeply influenced by agency and structure. Empowerment, in part, consists in individual women building relationships to claim and expand agency, to alter inequitable structures, so that they are able to realize rights and livelihood security.

Women’s Empowerment: A Crucial Core

CARE believes that – although there have been further sub-dimensions defined - there is a crucial core of empowerment sub-dimensions and indicators that merit attention in all women’s empowerment research. Four crucial sub-dimensions have been identified by the SII study and they must be fulfilled to achieve sustainable women empowerment:

Core Sub-Dimensions of Empowerment	Agency-Level Indicators ²²	Structural Level Indicators	Relational Indicators
Notions of self worth; dignity	1. Knowledge of rights and structures of gender inequality 2. Education Level	4. Equitable access to basic human services	10. Participation in civil society/solidarity groups and those groups’ connections with other groups 11. Incidents of Violence Against Women and active prosecution of same
Control and Influence over HH and Public Resources		5. Participation in political processes	
Bodily Integrity		6. Legal changes and/or enforcement of women’s control of strategic resources	

²² The indicators are a mixture of effect and impact level measures. They may be quantified – if that makes sense in a particular site – or may be left as qualitative indicators and researched in that fashion.

Collective Effort/Solidarity	3. Changes in self-images	7. Pro-women changes in family/kin norms and institutions 8. Equal economic opportunity, including ownership/ control of strategic assets (land, labor, livestock, credit, home) 9. Pro-women state budgets and development policies	12. Influence on formal and informal decision-makers to make pro-women decisions 13. Male attitudes regarding gender roles and norms
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Furthermore, CARE understands that, if any CARE programme has sustainable impact on women's empowerment, it also needs to be able to show positive effects on all thirteen indicators, even though it does not have to be CARE that produces those effects.

Also the ADA Framework Programme was carefully embedded into the WEP categories during the design phase. At the conference, the participants were asked to exchange their opinion on the Program Level Indicators and their appropriateness for measuring success towards the goal of women's empowerment in two of the five result-areas of the programme:

Program Objective (Programm-ziel)	By 2009 women in conflict affected countries (Burundi, Nepal and Uganda) have enhanced skills and capacities to exercise their rights by addressing the policy and cultural barriers that impede their empowerment and the implementation of UN SC Res 1325	- Women's self image positively changed - Policies/byelaws enacted to protect women's rights at the district, regional national and regional level - Police and justice system proactive and responsive to issues of rights violation - Participation of women in peacebuilding/reconciliation/conflict resolution increased	Midterm evaluation reports, Final evaluation reports Annual project reports	Commitment to peace by the Government and rebel groups in the different countries Stable political situation
Expected Result 2	Women's psychosocial well-being strengthened by individual interventions and community support mechanisms which aim at preventing, treating and responding to women's rights violation	- Women's psychosocial wellbeing improved - Incidence of violence against women decreased - Women's freedom increased to control her own's body - Institutions respond to women's rights violations	Midterm and final evaluations Interviews with women and men Psychosocial guideline document	Women have trust and confidence in support networks and Stigmatization of women can be avoided by using sensitive approaches
Expected Result 3	Networks are promoting the implementation of the UN SC Res 1325 at grassroots, local, national and international level and grassroots women's voices and perspectives are integrated in peace-building processes.	- Women and Men are aware of UN SC Res 1325 - Women join local advocacy initiatives - Women's leader participate in reconciliation processes at local and national level - GLAG initiative successfully implemented	Midterm and final evaluation Report of events,	CARE's position and role in advocacy processes well defined Conflict affected women and their family/community members willing to raise their voice

4.4.1. Ranking exercise of programme indicators

In order to get a meaningful analysis of what is relevant and effective on the ground, the participants were asked to exchange experiences of these 1,5 years of the programme and to discuss which categories of the above mentioned indicators were most important and relevant according to their

respective concepts of WEP and realities encountered on the ground. The questions to focus on at the first Learning Conference were:

I. What indicates that integrating psychosocial programmes into a comprehensive strategy increases women's empowerment?

II. What indicates that integrating awareness programmes about UNSR 1325 into a comprehensive strategy increase women's empowerment?

- ➔ This helps us, as a learning organization, to rank indicators by importance and also to integrate new ones which might have been identified as crucial
- ➔ This in change helps CARE to better serve communities in your countries and to share these experiences with others for effective programming for WEP in post-conflict situations
- ➔ The Objective & Output were considered as recommendations to CÖ, supporting the further harmonization of the projects at programme level. The results will serve as a basis for follow-up with the CÖ Gender Advisor during individual visits to the Country Offices, where the nature of the Country Level Indicators and their linkages with the Programme Level Indicators will be discussed and aligned in detail.

The purpose of this exercise was to prioritise the Programme Indicators in relationship to the shared vision and shared program practice. It was explained, that for CÖ it is important to measure outcome and impact over time and that therefore the participants view on the relevance of the indicators is crucial. The participants met in country and mixed groups in order to discuss and review the existing ones, chose the five most meaningful to them and to suggest new ones.

Results of Participants Ranking of Programme Level Indicators:

With regard to expected result Advocacy for UN SCR 1325:

The expected result is: Networks are promoting the implementation of UN SC Resolution 1325 at grassroots, local, national and international level and grassroots women's voices and perspectives are integrated in peace-building processes.

For the participants, the most meaningful and relevant program level indicators were:

1. Participation of women in peace building/reconciliation/conflict resolution increased
2. Women leaders participation in reconciliation process (local and national level)
3. Women join local advocacy initiatives
4. Institutions respond to women's rights violations
5. Men and women are aware of UN SCR 1325

With regard to psychosocial wellbeing

The expected result is: Women's psychosocial well-being strengthened by individual interventions and community support mechanism which aim at preventing and treating of and responding to women's rights violation.

The participants ranked as the most meaningful and relevant program level indicators:

1. Women's psychosocial well-being improved
2. Women's self-image positively changed
3. Women's freedom to control her own body increased
4. Incidence of violence against women decreased
5. Police and justice system proactive

One new suggested indicator appeared:

1. Men advocating for women's rights

Song: Kishuaheli – Jambo Mama (Ugandan Peace Song)

Jambo, jambo mama,	Hello, hello Madam/Sir,
Habari gani	How are you ?
Mzuri sana	Very well
wageni wakaribishwa	Visitors are welcome
Nepali yeto	To our Nepal,
Hakuna matata	There is no problem
Nepali inchi zuri	Nepal is a good country,
Hakuna Matata ...	There is no problem
Inchi yenye amani	A peaceful country
Hakuna matata	There is no problem
Inchi ya urafiki	A friendly country
Hakuna matata	There is no problem
Jambo wote!	Hello, all!
Hakuna matata	There is no problem.
Jambo ...	Hello ...
Hakuna matata	There is no problem
...	...



Picture 14:

Woman in Nepali village

4.4.2. Challenges encountered regarding common programme indicators

The Indicator exercise posed several challenges to the participants:

Four different levels of participants from grassroots women to senior management CARE staff were represented at the conference, and despite them all being stakeholders in the program, they had a very varying level of knowledge about the program as a whole, or a program approach as such. This led to confusion about if and the degree to which the ranking of program level indicators would directly affect the ongoing project activities on country level. Considerable effort of explaining the interrelationship between individual projects and common program indicators²³ was needed.

²³ Furthermore, exactly during the explanations of the Program Level Indicators, all the Burundi and Uganda participants were asked to go outside the conference facility in order to hand out their passports for getting the flight tickets confirmed, which created considerable confusion.

Furthermore, the individual CO's do have a variety of M&E systems in place. CARE Nepal, for example, has just very recently published "Guidelines for Best Practice Indicators"(2008), which of course have to be taken into account.

The indicator discussion showed clearly that there is a need for deeper exchange related to the Country Monitoring Systems and the harmonization with the program level indicators across the three countries, in order to gather a set of meaningful data supporting the "theory of change" or the Program Hypothesis.

Some of the discussions regarding the indicator ranking were mainly around the following topics: Each of the CARE Country Offices has a specific Monitoring System in Place, therefore they came up with specific suggestions regarding the M&E:

- ⇒ Suggestion of Clustering by Uganda: They wanted to be the three indicators "Participation of women in peace building"; "awareness of women and men Un SCR 1325", and "Women leader participate in peace-building process" to be gathered into one; whereas Burundi made a strong playdoyer to keep the indicators as they are, as all of them are meaningful.
- ⇒ The idea behind was from uganda, that "Participation of women in peace process" and "women leader in peace process" only represent a gradual difference,as women leaders can be seen as a sub-category of women in general. Nevertheless it was argued, e.g. by Nepal to keep the three levels of indicators apart, as they are reporting on all of them individually (Women join local advocacy initiatives, Institutions respond to women's rights violations, Laws enacted...).
- ⇒ Women and men awareness about UN SCR 1325: Burundi lobbied in favour of keeping the "Men's and women's awareness of UN SCR 1325" indicator as a priority, in order to .maintain accountability of governments towards its implementation.

The common program indicators in relation to the individual project level indicators are going to be discussed in depth and detail during the upcoming visits of the CARE Ö Gender Advisor to the Country Offices, in order to find the best modality how to ensure are meaningful, more harmonized system of M&E across the program; which should especially focus on measuring change and over time impact. It is envisaged that only in the next phase of the program more harmonized M&E

system can be set up, and that during the current program phase the emphasis shall be on cross-learning exchange .



The main challenge was definitely seen in how to integrate a learning or best practice experience in the middle of the project/program cycle into the ongoing program without changing too much of the ongoing work on the ground. Therefore, much thinking and reflection will be needed in how to integrate the finings and learnings on time into the program cycle.

Picture 15: Poster in the CARE Nepal headquarter in Katmandu, by Deo

4.5. Recommendations for follow-up from Working Groups

The way forward and most important aspect of the Learning Conference has been the sharing between projects and program partners, enabling the expansion of knowledge, and on how to improve performance.

In the wrap-up session, participants were asked to gather in three different groups and to share their suggestions for follow up. The groups were split into program partner organizations from Nepal/Burundi and Uganda; the CARE project management staff and the CARE senior management staff.

4.5.1. Programme Partners Recommendations

Suggestions for follow up from the program partners included:

- ⇒ Facilitation of an E-mail network: the program partner organizations want to communicate directly between them, and with CARE
- ⇒ Wish to receive Minutes and plans for follow up; as well as the report of the conference – distributions through CARE
- ⇒ Want to get the pictures
- ⇒ Want to get the profiles of the partner organization(across the countries)
- ⇒ Want to exchange success stories
- ⇒ Want to have a net where they can ask for suggestions and share best practices
- ⇒ Partner organizations want to participate also in the next Learning Conference
- ⇒ A partner organization from Uganda wanted a computer for her organization
- ⇒ Possibility of direct communication with CÖ

4.5.2. CARE Project Officers Recommendations

Exchange on **Objectives for communication among CARE project team members** of the three projects: There was a general agreement that the group wants to establish a learning group per email for participants (as per email list) to exchange the following:

- ⇒ Update concerning the projects within the program, information on new developments
- ⇒ Learn more on advocacy initiatives to inspire each other
- ⇒ Exchange of the mid-term evaluations
- ⇒ Exchange of the narrative reports: (no agreement could be reached on whether to exchange narrative reports on quarterly or half year basis)
- ⇒ Baseline studies
- ⇒ E-diary from Nepal as pdf file

- ⇒ Psychosocial guidelines: translate as advocacy tool & for the field (NPL particularly interested)
- ⇒ Psychosocial counselling: very different methodological approaches → more exchange
- ⇒ Reflect methodology (NPL → UGA)

4.5.3. CARE Senior Management Recommendations

Senior staff from all the three Country offices discussed the follow-up and communication structure:

For the ongoing phase of the programme, the main interlocutors are the individual project officers within the Country Offices. Contact details of the project officers - e-mails: Uganda: Rose Amulen – Amulen@CareUganda.org; Nepal: Radha Paudel – Radha@careneapl.org and in Burundi: Josee Ntabahungu - jntabahungu@care.org.bi

For the development of a next phase:

Burundi:	Would first discuss within the Program Unit (Director, ACD, quality advisor, etc) to decide who would participate
Nepal:	Koruna (Head of Q&M department, CARE Nepal) Diawari (Assistant Country Director, CARE Nepal)
Uganda:	Christine, ACD with cc to Project Manager

Discussion of further cooperation modality:

- ⇒ **Next Learning Conference:** enhance country ownership; install a preparation committee (focal points, one of each CO and CÖ as facilitator)
- ⇒ Define Process how to **develop the proposal for the programme**; until mid - February 2009 because everybody is usually very occupied, but process needs to start soon enough. Proposals need to be submitted in October 2009 in order to secure a smooth phasing over. CÖ will decide with Program Director how the development of phase two might happen (if a special meeting of the involved persons in design of the proposal in some place can be organized); another opportunity might be a special meeting around the next Learning Conference.
 - CARE Uganda: last process in designing the program started well, each had a guide with broad areas which it was a bottom up, follow up on completion process, the kind of input you want from CARE Austria
 - CARE Burundi: Guidelines from CARE Ö discuss in mission, which areas, which strategies, then make discussion and after decision
 - CARE Nepal wants CÖ to lead the WEP Cluster: follow-up will be discussed with Program Director in CÖ

4.5.4. Recommendations regarding gender advisor (and psychosocial advisor)

Within the Program, it is foreseen that the CARE Österreich gender advisor and the CARE Österreich psycho-social advisor are supporting the learning component on program level. During the closure of the conference, participants were asked to comment on the tasks foreseen for the CÖ's Gender Advisor and to suggest activities or support regarding to the CO's needs:

→ Gives technical support for the M&E plans and research activities related to the program hypothesis

Suggestions and needs of CO's:

- ⇒ It is very essential therefore discussions between CARE Nepal and Austria should be increased. It should be planned and organized in a systematic way.
- ⇒ Revision of the Logframe and the program learning (Burundi) – Programme learning Database tools; integration of recommendations of mid-term evaluation into the program
- ⇒ Restoring research methodologies and questions, support with data analysis once detected; support during the mid-term review and final evaluation; review of project indicators
- ⇒ Wants with staff to develop M&E skills of staff, analyse reports to identify, suggest areas where research can be conducted to enrich program and works with team to develop methods

→ Is doing studies on the implementation of UN SCR 1325 and cultural implications for Uganda, Burundi and Nepal

Suggestions and needs:

- ⇒ CARE Nepal review policy of government and share its findings with government authorities, political parties
- ⇒ Research about Status quo of the implementation of the UN SCR 1325, needs more budget (Burundi)
- ⇒ Work with staff to identify learning agenda, agree on methodology for data collection, agree on information needed and coordinate analysis; share with staff experiences of other countries how they have overcome conflict in their countries; etc.

→ Will work on best-practice guidelines for psychosocial programming, based on the field experiences

Suggestions and need:

- ⇒ Yes, we want to share and utilize an optimized experience
- ⇒ Training; Guidelines on psycho-social programming
- ⇒ Building on the process that CARE Uganda/WEP began with Janine and Martha; properly developed guideline-culturally sensitive
- ⇒ Work with the staff to define best way to capture learning; learning and discuss the target groups for each context, and the different country experiences to help others

➔ **Capturing of lessons learned, dissemination and use to improve action during implementation**

Suggestions and need:

- ⇒ Documentation of lessons learned of different countries and share them, and support their integration into the different programmes
- ⇒ Pulling out from quarterly reports and other relevant documents

➔ **Organize the two Learning conferences**

Suggestions and needs:

- ⇒ Develop a Core Team among the four countries; pay attention on the goal of the conference; develop a frame for the conference; optimize on partners experiences
- ⇒ Include Gender analysis ; to be involved in the organization of the learning conference and diversify the facilitation
- ⇒ Jointly with the Cos: Draw resource persons from Cos and use an overall facilitator who has a good understanding of the programme
- ⇒ Work with country teams to identify areas of learning, content and how best to build strength where gaps have been identified; identify a common skill gaps and use the forum to help staff develop these; guide the staff through the process of analysis and through common learning areas, developing ways to build on this.

➔ **Support the participation of grass roots women in international conferences**

Suggestions and needs:

- ⇒ Should give forum, space to them and also think for sustainability
- ⇒ Yes, develop an agenda accordingly (conform with the niveau and abstract categories)
- ⇒ Should also identify opportunities for exchange visits for the grass-roots women
- ⇒ Identify conferences and how best they can be linked, work with the Cos to ensure that they are represented

➔ **Identification of innovative pilots**

Suggestions and needs:

- ⇒ Yes, engagement
- ⇒ Integrate different countries on time for developing phase II
- ⇒ Is this within the project only? Should also include external initiatives that can enrich and inform the projects/program
- ⇒ Analyze country reports and through their work with offices to identify issues on which innovative actions can be done. Think through with the team on how best to do this and help them implement (back up support)

➔ **Organize a database for WEP experts and networks (East Africa, Himalaya Region)**

Suggestions and needs:

- ⇒ Is also a good idea, we will discuss more about it
- ⇒ Identify utility in other programmes and their behaviour; develop a database on trainers
- ⇒ Yes
- ⇒ Identify the persons to help to do this or if possible, help the Cos acquire skills on how to use the data base; work with the CO s to ensure that the beneficiaries are helped to access the network

➔ **Organize a database on East Africa and South Asian case studies and projects in WEP in conflict and post-conflict situations**

Suggestions and needs:

- ⇒ Burundi is in favor, should include qualitative and quantitative data
- ⇒ Yes
- ⇒ Identify issues and learning in both the reports and field trips and suggest how they can be documented; support the countries to develop skills and knowledge on how the documentation is best done; CEP skills in managing the database, how to tke relevant information and build it into the database

5. Annex:
Resources for enhancing programme learning and exchange of best practices and successful methodologies

5.1. Evaluation of the Conference (Summary) by Participants

At the end of the last day, evaluation sheets in English, Nepali and French were given to each participant in order to enable them to give detailed and anonymous feedback on the content, organization and facilitation of the conference. The following summary provides both the questions the participants were asked and an overview of answers we have received.

Evaluation Sheet
A. In rank order, please name three things that you found most valuable in this conference and explain. B. In rank order, name the three things that you found least valuable in this conference and explain. C. Name one thing that you learned at this conference that you did not know before. D. Name one experience that surprised you and tell us why. E. List anything that you would have liked changed about this conference. Please explain. F. What have you learned from someone in another country that is relevant to your home country? G. Was space provided for reflection? H. Was space provided for sharing between countries? 1. How would you rate the food? Good_Fair_Poor_ 2. How would you rate the accommodations? Good_Fair_Poor_ 3. How would you rate the logistics? Good_Fair_Poor_ I. Is there anything that we have not asked that you would like us to be aware of?

Cross-country exchange, sharing of experiences, commonalities and differences, as well as networking were almost unanimously featured among the three things rated most valuable in the conference. Hence, not surprisingly, the mixed country group discussions were explicitly mentioned as valuable by many participants. Another activity very often brought up under question A. was the field visit to SAKCHAM project sites, which, however, was considered too short by a couple of participants.

As to section B., the criticism raised by participants mainly concerned the lack of summarizing/ concluding elements for and linkages between the different sections of the conference, particularly concerning the learning exercise but also with regard to the field visit and the visioning exercise. General dissatisfaction with the planning was stated by a considerable amount of participants: many were confused by the agenda, unclear and vague instructions and by the lack of explanations regarding the purpose of each activity. Many participants also stated that language barriers impeded their comprehension and participation during and between conference sessions. Another issue frequently mentioned was the disappointment of the fact that most of the material previously prepared by project staff of the three countries, particularly by SAKCHAM, who displayed various posters and photographs, was largely disregarded during the conference.

Rather heterogeneous varieties of answers were given to the questions regarding new revelations, surprising experiences and learning relevant to the participants' home countries. Under questions C

and D, however, participants often referred to similarities and differences between the social, cultural and economic conditions as well as the methodological approaches in each of the three countries which they had heard of and considered surprising. With regard to social and economic aspects, the participants from the African countries expressed astonishment about the fact that Nepalese women also suffered from poverty, whereas a Nepalese participant was surprised that gender-based violence was not a phenomenon encountered in Nepal only. One participant, answering to question D, wrote:

“What surprised me was that the contextual issues seem different but there is a common threat of powerlessness among the community and that, in order to change this, there is a need to build on the agency of people”

As to the question whether space was provided for reflection and sharing, the majority of answers were affirmative. However, even though space for reflection and sharing was given, a vast majority of the participants would have liked having more time to share.

5.2. Nepal: The use of the “Reflect” methodology for WEP

The Reflect approach (Regenerated Freirean Literacy through Empowering Community Techniques), unites Paulo Freire’s thinking with the methods of Participatory Rural Appraisal. Members of a group/ community are engaged in a democratic process of reflection and analysis, eliminating barriers such as formal power relations in order to permit free expression and “flow of ideas and opinions”. Initially, PRA methods mainly relied on visual techniques such as maps, trees, and other graphics; lately, there has been a range of other techniques used, such as performing a drama or singing a song. These methods are aimed at providing “initial structure to a Reflect process, to encourage discussion”, participants later come up with their own techniques of reflection, the outcome of which “should be used as a means to link micro to macro analysis.”²⁴

In CARE Nepal’s SAKCHAM project, Reflect is applied at various levels. Trained on these principles by Education Network Nepal, SAKCHAM community facilitators develop expertise in, inter alia, popular education, PVSE women, women’s rights, good governance and advocacy, and then apply the same methods in the PEC, in their monthly review and reflection meetings with implementing partners and in the quarterly SAKCHAM meetings. After three months of Reflect sessions in a PEC, each group identifies volunteers, resulting in 50 women and men (25/25) actively engaging in advocacy and empowerment campaigns.²⁵

5.3. Burundi: Involving Men in Women’s Empowerment – Appreciative Inquiry and Abatangamucos resolving delicate issues in communities²⁶; “Dialogue Valorisant”

In Burundian communities, a range of issues are considered “taboo” as they interfere with the sphere of privacy of people. These topics, such as women empowerment, sexual violence and conflict are difficult to deal with in local communities. Putting into question harmful practices in connection with these issues represents an enormous challenge and requires profound behavioral change. CARE Burundi therefore relies on an approach called “Appreciative Inquiry” (*Dialogue*

²⁴ <http://www.reflect-action.org/reflect/tree/participatorytools.htm>

²⁵ CARE Nepal: Women Empowerment: Project Context, Indu Pant Ghamire indu@carenepal.org

²⁶ For further detail regarding the Appreciative Inquiry / Dialogue Valorisant Methodology, see CARE int. in Burundi / Kristien de Boedt ; Baseline study KIRUMARA, 2007

Valorisant), which “focuses on valuing people and their stories of positive change as a means to approach sensitive issues within the communities where CARE works.”²⁷

CARE Burundi’s practice consists of four stages. At the first stage, project staff enter into dialogue with men and women of the community, encouraging them to share their life stories and focusing on a certain issue. Secondly, change agents – the so-called “*Abatangamuco*” (Kirundi for “enlighteners” – are identified. As a precondition, an Abatangamuco “must be ready to testify before others and very motivated to lead a struggle”, they “must be convinced, convincing and have an open mind”.²⁸ At the third stage of the process, the Abatangamuco, assisted by a project staff, spread their own stories and lead discussions on the issues they bring up. This process often causes a fundamental change in the attitude and behaviors of many of the listeners as they identify with the Abatangamuco’s testimony. Subsequently, a “second generation” will adopt the behavioral changes, transmitting the change to a “third generation” and so on. In other words, the Abatangamuco and those who identify with them turn into transmitters or multipliers of their messages, ensuring continuity and sustainability of profound social change.

5.4. Resource List

International Instruments

- CEDAW - Convention on the Elimination of All Forms of Discrimination against Women; 1979. <http://www.un.org/womenwatch/daw/cedaw/>
- BPFA - The United Nations Beijing Declaration and Platform for Action, 1995. <http://www.un.org/womenwatch/daw/beijing/platform/>:
- UNSCR 1325 - UN Security Council Resolution 1325: Women, Peace and Security, 2000 http://www.un.org/events/res_1325e.pdf
- UNSCR 1820 – UN Security Council Resolution 1820: On sexual violence against civilians in conflict. http://www.un.org/Docs/sc/unsc_resolutions08.htm.
- CPD – Convention on the Rights of Persons with Disabilities <http://www.un.org/disabilities/convention/conventionfull.shtml>
- CRC - Convention of the Rights of the Child, <http://www2.ohchr.org/english/law/crc.htm>
- OHCHR - <http://www.ohchr.org>
- UN-SCR 1325 http://www.un.org/events/res_1325e.pdf

Gender and rights based tools from CARE International

- CARE International Strategic Impact Inquiry on Women’s Empowerment, ‘The Courage to Change’ Synthesis report Phase 2: E Martinez, CARE 2006.
- RBA and Gender Characteristics Scale. A CARE India tool to analyze projects, programmes or sectors according to a rights-based and gender perspective. Johan de Wilde (CARE USA)
- Gender Equity Building Blocks: Tools that reflect tried-and-tested lessons about what it means to mainstream gender and other diversity issues into the core elements of programming: our concepts, analysis, strategic choices, implementation methods, partnerships and information systems

²⁷ Ibid., p.3.

²⁸ Ibid., p.7.

http://mycare.care.org/portal/server.pt?open=space&name=Dir&psname=SearchResult&psid=21&cached=true&in_hi_userid=1294&control=OpenSubFolder&subfolderID=18453&DirMode=1

- Entry points for empowerment: An analytical toolbox to help put into practice right-based approaches that 'empower people to claim and exercise their rights as well as new programmes to address discrimination, exploitation and violence against women. Andrew Bartlett
http://pqdl.care.org/pv_obj_cache/pv_obj_id_2BD75F3CCFCE33B8C994AA901B6EA9EA62F60D00

UNSCR 1325 & Peace Building

- Inclusive Security Sustainable Peace. A tool kit for Advocacy and Action. International Alert, Women Waging Peace. 2004
http://www.huntalternatives.org/pages/87_inclusive_security_toolkit.cfm
- Rethink: a handbook for sustainable peace, Kvinna till Kvinna, Sweden 2004
[http://www.reliefweb.int/rw/lib.nsf/db900sid/LHON-64LH4L/\\$file/KvinnaTillKvinna_Women_Peace_2004.pdf?openelement](http://www.reliefweb.int/rw/lib.nsf/db900sid/LHON-64LH4L/$file/KvinnaTillKvinna_Women_Peace_2004.pdf?openelement)
- Report on involving men in the implementation of UNSCR 1325, GAPS, Canada, 2007
<http://www.eplo.org/documents/gaps%20report.pdf>
- Resolution 1325: from rhetoric to practice (A Report on Women's Role in Reconciliation Processes in the Great Lakes Region), CARE Norway and PRIO, 2005.

Empowerment

- Measuring Empowerment in Practice: Structuring Analysis and Framing Indicators. Ruth Alsop, N Heinsohn, World Bank Policy Research Working Paper 3510, February 2005
http://siteresources.worldbank.org/INTEMPowerment/Resources/41307_wps3510.pdf
- Gender and empowerment: definitions, approaches and implications for policy. Briefing prepared for the Swedish International Development Cooperation Agency (Sida), Zoë Oxaal with Sally Baden, Bridge/IDS, October 1997
<http://www.bridge.ids.ac.uk/bridge/Reports/re40c.pdf>
- Women's empowerment an annotated bibliography, Emily Esplen, Shirini Heerah and Chris Hunter, May 2006, Bridge/IDS with Pathways of Women's Empowerment.
<http://www.bridge.ids.ac.uk/reports/bb14.pdf>
- Resources. Listing on empowerment, Gender and Development, Vol 15, Number 2, July 2007 pp312-313.

Psycho-social issues

- Gender, conflict transformation and the psycho-social approach. Tool kit. SDC 2006
- IASC guidelines on Mental health and psychosocial support in emergency settings, IASC 2007
- International research and program evaluation collaborative, project bibliography, Center for the Victims of Torture USA, 2006.

- Intervention, Intervention Journal of Mental Health, psychosocial work and counseling in areas of Armed Conflict.
- Guidelines on gender based violence. Interventions in Humanitarian Settings (includes a section on children), WHO.
- Violence against women in war: Handbook for professionals working with traumatized women, Medica Mondiale, Germany 2006
- Gender, Conflict Transformation & The Psychosocial Approach: Toolkit Swiss Agency for Development and Cooperation (SDC), 2006

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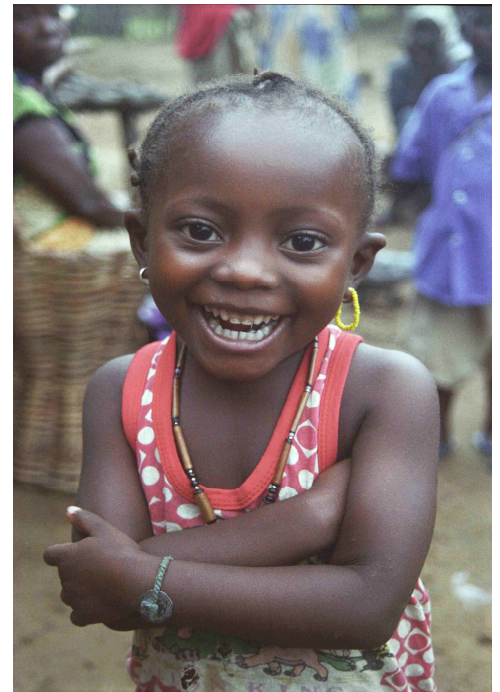
<http://www.awid.org>
<http://www.bridge.ids.ac.uk>
<http://www.careacademy.org>
<http://careclimatechange.org>
<http://www.eldis.org/go/topics/resource-guides/gender>
<http://gender.developmentgateway.org/>
<http://www.womanstats.org>
<http://www.siyanda.org>
<http://www.livelihoods.org>

Multi-lateral and Bi-lateral agencies

<http://www.acdi-cida.gc.ca/CIDAWEB/acdicida.nsf/En/JUD-31192610-JXF>
<http://gtz.de>
http://www.oecd.org/site/0,3407,en_21571361_38039199_1_1_1_1_1,00.html
<http://www.gendermatters.eu>
http://www.stopvaw.org/stop_Violence_Against_Women.html
<http://www.thecommonwealth.org/subhomepage/34021/gender/>
<http://www.undp.org/women/>
<http://www.unfpa.org/gender/>
<http://www.unifem.org>
<http://www.fao.org/gender/>
<http://www.adb.org/gender/>
<http://www.un-instraw.org/en/index>
<http://www.un.org/womenwatch>
<http://research4development.info/SearchResearchDatabase.asp?ProjectID=3862>

INGOs and others

<http://www.crin.org/hrbap>
<http://www.genderaction.org>
<http://www.genderatwork.org>
http://www.humanitarianinfo.org/iasc/content/subsidi/tf_gender/gbv.asp
<http://www.pathways-of-empowerment.org>
<http://www.qweb.kvinnoforum.se>
<http://www.wide-network.org>
<http://www.medicamondiale.org/en/bibliotek/trauma/>
<http://www.wedo.org>



Methodologies used :

Dialogue valorisant (Appreciative Inquiry) : Kristien de Boodt for CARE International in Burundi :
Empowering Approaches for Understanding Empowerment.

http://pqdl.care.org/pv_obj_cache/pv_obj_id_41BD5A8B76F6344F94CFDC1DFE2CACA93E2D0800

Reflect Methodology:

<http://www.reflect-action.org>

5.5. Contact Details of Participants

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5.6. Agenda of the conference



Agenda for the Learning Conference Women Empowerment: Claiming Rights – Promoting Peace

Main objectives of the conference:

To create space to get to know one another, reflect, challenge and learn from one another.

To identify common programmatic indicators, shared learning questions and processes across the three projects to 2009 related to UN SC 1325 and psychosocial activities.

Day 1, Monday Sept 15th

8:30

- Welcome by Alka ,CD CARE Nepal – and Ulrike Schelander ,ND CARE Österreich
- Opening Remarks and introduction by Christina Stummer, CARE Österreich
- Participant Introduction and Expectations

10:30 Break

10:45

- Logistics moment – Sok-Chea Ung, CÖ and CARE Nepal
- Sharing our vision

13:00 Lunch

14:15

- Energizer
- Sharing our successes - Preparation

15:30 Break

15:45

- Sharing our successes – Presentations
- Closing Activity

Day 2, Tuesday Sept 16th

8:30

- Recap of day one
- Presentation of program learning experience
- Learning from experience – Country group work

10:30 Break

10.45

- What gets into the way of learning? – Reflection
- What supports learning?
- Reconstructing our learning: Group work

13:00 Lunch

14:00 Drama

14:45

- Energizer
- Learning from communities

15:30 Break

- Announcement from CARE Nepal for the field visit
- Preparation of field visit in groups

17:45 Closing of the day

Day 3, Wednesday Sept.17th

7:00: Start of Field Trip

Afternoon

- Exchange of experiences from field visit observations
- Closing activity

Day 4, Thursday Sept. 18th

8:30

- Energizer
- Recap

9:00

- How do we learn from experience?
- Understanding indicators: Developing and prioritizing signs along the way

13:00 Lunch

14:00

- Energizer

- Connecting to the wider world of CARE

15:30 Break

15:45

- Energizer
- Towards a comprehensive learning plan

17:30

- Closing activity

18:00 Dinner with media

Day Five, Friday September 19th

8:30 Summary

- Wrap up
- Evaluation

10.30 Break

10.45

- “Things not lost along the way” - Suggestions for the next conference