

GENDER POLICY



**CHURCH'S AUXILIARY FOR SOCIAL ACTION
INDIA**

GENDER POLICY

	<i>CONTENTS</i>	PAGE NOS.
<u>SECTION – I</u>		
CHAPTER – 1	INTRODUCTION	4 - 5
CHAPTER – 2	UNDERSTANDING GENDER	6 – 12
CHAPTER – 3	GENDER IN INDIA	13 – 15
CHAPTER – 4	GENDER VIOLENCE	16 – 17
CHAPTER – 5	GENDER & DISASTER	18 – 20
CHAPTER – 6	LEGAL ENTITLEMENT FOR WOMEN	21 – 22
<u>SECTION – II</u>		
CHAPTER – 7	ADOPTION OF GENDER POLICY	23 – 26
CHAPTER – 8	GENDER MAINSTREAMING: THE CONCEPT	27 – 33
CHAPTER – 9	CASA’S COMMITMENT	35 - 41
	CONCLUSION	42
<u>ANNEXURE</u>		

CASA'S GENDER POLICY

The Gender Policy of CASA represents the Organizational commitment to Gender equality. It aims to enable itself and its Stakeholders to ensure that the interventions improve the lives of both women and men and promotes Gender Equity concept. Gender Equity gives women and men substantive justice in all aspects of human development including economic, social, cultural and political right; the same level of respect and dignity; substantial options and opportunities to make choices and same level of power to shape the outcomes of these choices and the same level of access to resources.

SECTION I

CHAPTER – 1

INTRODUCTION

THEOLOGICAL BASE

CASA, the social action arm of all the protestant and orthodox Churches in India, represented by 24 denominations, was founded on Christian faith and values nearly six decades ago. It believes that man and woman are made equally in the image of God and are equal participants in the body of Christ. Consequently, it is cognitive of the mutual participation of the duo in the divine image and in Christ's body, which is so deep; that they stand for mutual love and attention of each other's God given dignity in all they do together.

Man and woman was created in God's own image. Their biological attributes have ordained them with different looks and functions. While man has to toil and generate resources to ensure survival of the family, the woman has to bear and rear the children, and do all the reproductive jobs to keep the family going. Responsibilities of the spouses, if proportionately shared, would certainly go well with the order of the nature. But in reality today, with the influence of the external forces, the natural order stands distorted. Hence the woman suffers severe oppression in the family and community and is seen as less mortal. Deprived of her rights as a person, she is destined to suffer subjugation, despite the fact of her being the originator and perpetrator of love and care, peace and joy, health and happiness and everything that makes the home and world prosper.

CASA committed to take side with the poor and marginalized considers woman today the most disadvantaged. CASA strives to secure her rightful place that she emerges economically independent and socially dignified thus bringing about a perfect balance between the two faces of the same creation. With this singular objective it sets forth to

articulate a Gender Policy that would direct the organization and its constituencies to endeavour for securing woman her rightful place in the family and society.

VISION:

CASA's Vision is inspired by the Christian Faith and Values. CASA visualizes a society in which peace, justice and equality prevail and wherein all citizens – irrespective of caste, creed, language and religion – live in peace and communal harmony. CASA also envisages a society where the poor, women, the marginalized and the under-privileged lead a quality life with dignity and have equal opportunity for their involvement in the development process which is value based and sustainable, and also have an appropriate environment to develop their fullest potential.

MISSION:

CASA actively supports and works for a just and sustainable society by creating opportunities for the participation of the socially and economically marginalized sections in the development process through networking, alliance building and strengthening of their organizations. CASA also supports local self-governance, protection of human rights, peace and reconciliation and sustainable livelihood measures and responds to the environmental issues, natural and man-made disasters and strives to bring the victims to the mainstreaming at all appropriate levels, mobilizes resources in favour of the poor and optimizes all potentials and capacities existing within the organization and other partners.

CHAPTER – 2

UNDERSTANDING GENDER

GENDER – AN OVERVIEW:

The word ‘gender’ is part of the everyday vocabulary of most development policy makers and implementers; so much so the term is being used loosely to synonymously denote a wide range of concepts like gender analysis/perspectives/policy choices/strategies and the like. The dictionary meaning, is ‘the grammatical classification of nouns and related words, roughly corresponding to the two sexes and Sex-lessness’ (Concise Oxford Dictionary); in the social sciences, the term ‘gender’ has been introduced to refer to the difference between women and men without strictly biological connotations - socially constructed differences to the two sexes - although they are not caused by biological sexual differences. Quite often the activists express that it is a western oriented element, which is being thrust on us.

While theories of gender may be a western and modern invention, the tenets relating to gender dates right back to our ancient writers: When Manu declared that in childhood a woman must be subject to her father, in youth to her husband and in old age to her sons, he was laying down the principles of gender relations for his society. Chanakya said that the woman’s sin would be washed away not through pilgrimage or piety, but by drinking the water in which her husband’s feet had been washed. Gautam (Buddha) advised Ananda, ‘ Never look at women, because they will entice you.’ The Koran directs on matters of inheritance, that a male gets a portion equal to that of two females. Pauline epistles say ‘ Ye wives, be in subjection to your own husbands, ‘likewise ye husbands, dwell with them according to your knowledge giving honour unto the wife as unto the weaker vessel.’ Examples like these are numerous. All these were because the Authors and Interpreters of religions text were mostly men.

Gender relations are the roles, traditions and social relationship of societies and cultures, which together determine what is feminine and masculine and how power is allocated and used differently between women and men. Gender refers to social construction of femininity and masculinity, which varies over time and place and is enacted through acquired, rather than innate, behaviour. Thus the struggle for equality of women with men and its branding as the struggle for gender equality, is based on the recognition that gender inequality is caused by structural and institutional discrimination.

Women in Development:

The WID approach was necessary in 80s to make women visible in the development process, but it can generate only *ad hoc*/add-on solutions. The fruits of WID approach become ineffective without raising questions related to asymmetrical power relations within household/society/organizations. In other words the absence of gender framework in development analysis results in programmes that do not change the ‘position’ of women. For example, watershed management programme seldom connotes women’s groups as a constituency, since it is held that ‘man owns land’; whereas in reality the women are main actors in agriculture, but there is no value assigned to their labour.

WID approach, which focuses on women in the house-hold – primarily as wives and mothers – seeking to integrate them into development. It was in the process of addressing these concerns that it became increasingly apparent to development workers and gender consultants that the task is far from easy. Given the deeper ingrained and culturally enforced powers in society that persistently and relentlessly negate the woman’s attempt to achieve equality, development experts and policy makers realized that men and women at different levels have to be taught to see a differential impact of development measures to men and women, and that men do not automatically and naturally include women. It has now become imperative to disaggregate the benefits of a project and see its impact on women and men; in other words it is incorrect to assume that minimum needs of the family will be met equally; also it has become evident that we need to build in certain safe-guards, if women are to become partners in development, and thus in designing the measures, the gender perspective is required. Undoubtedly, many of us have learned a

great deal from the western models, gender analysis and have found them extremely useful tools in analyzing and comprehending what happens to women in development projects; at the same time we realize that these models have to be contextualized and grounded in everyday reality. WID identifies 'women' as a beneficiary group i.e., it measures development in terms of benefits accrued to women; it is often welfare oriented (delivery of services) and anchored in programmes that address the conditions of women. Empirical evidence had shown that benefits accrued to women do not necessarily contribute towards their empowerment. IGPs are good examples; researches by feminist scholar point out that intra-household equity is a myth as long as women are kept in subordinate position in the family.

Gender and development

Gender and development concept looks at the socially constructed differences between women and men where the relations are the results of rules, traditions and culture and has become an accepted perspective for all development work. GAD focus on both men and women keeping aside of the fact that it is women who suffer most from inequality and discrimination whether it is a issue of social, economic and political inequality or simply a question of social welfare and economic efficiency gender concerns have to be addressed.

CONCEPT OF GENDER EQUALITY AND EQUITY:

Gender equality is a principle of human rights under development goal. The struggle for equality of women with men and its branding is the struggle for gender equality, is based on the recognition that gender inequality is caused by structural and institutional discrimination. Gender equality as envisaged by CASA ensures that perceptions, interests, needs and priorities of women and men will be given equal weight in any given context. The qualitative aspect of equality refers to achieving equitable influence on establishing development priorities and outcome for women and men.

Moving beyond a focus on equal treatment, the concept of gender equity highlights the importance of equality of results. It calls for the differential treatment of groups in order to end inequality and foster autonomy. Also, it calls for fairness and justice in the distribution of benefits and responsibilities between women and men. Gender equality requires achieving a rebalancing of power between women and men in terms of economic resources, legal rights, political participation and personal relations. Gender equity requires a full recognition of the specific needs that women may have and refers to substantive justice.

GENDER EQUITY & SUSTAINABLE HUMAN DEVELOPMENT:

Sustainable human development is development that not only generates economic growth but also distributes its benefits equitably; that regenerates the environment rather than destroying it; that empowers people rather than marginalizing them. It gives priority to the poor, enlarging their choices and opportunities and providing for their participation in decisions affecting them. It is development that is pro-poor, pro-nature, pro-jobs and pro-women

The human development approach must take full note of the robust role of human capital, while at the same time retaining clarity about what the ends and means respectively are. What has to be avoided is to see human beings as merely the means of production and material prosperity, taking the latter to be the end of the causal analysis - a strange inversion of objects and instruments. That is the danger to which an approach that sees women and men only as "human capital" is open. Rejecting such exclusive concentration on people as "human capital" is central to the human development approach.

The discipline of universalism requires us to extend the same concern for all human beings - irrespective of caste, creed, colour or gender. This importance relates to the personhood of people: human beings seen as people, not as means of production.

Sustainability and equity are intrinsically related. There can be no sustainability if half the world's population are deprived and dispossessed of livelihood resources. Women's rights as indivisible and inalienable human rights - including their personal, economic, political and all other rights as full human persons - are therefore a developmental issue of crucial importance.

The ongoing violation of women's human rights are not accidents, *ad hoc* side effects, acts of God, or the natural order of things. They are the systematic result of a framework that places the interests of capital before those of people that makes the creation of wealth an end in itself rather than the means to an end. Such a framework structures the power relations between rich and poor.

The result is a value-system that prioritises the lives and rights of the rich and powerful over all others. Such an unequal valuation of lives is evident, for example, in the unequal allocation of social resources including education and health, and the disposal of environmentally hazardous waste in the environments of the poor and powerless.

Gender Justice:

Gender awareness involves understanding the difference between sex roles and gender roles, and understanding that the latter, being socially and historically determined and constructed, can be changed. Gender perspective and gender awareness are based on the principles of gender equality and gender justice.

The great value of 'gender' as an analytical concept is that it directs attention towards social and cultural processes and interventions, in terms of their differential effects on women and men, and the relationships between women and men. It does not look at women in isolation and it enables differences between women and men and between different groups of women, due to class, race, age, ability and ethnicity, to become visible. The achievement of gender justice requires combining both gender equality and equity principles as a base for policies and social action.

EVOLUTION OF GENDER CONCERNS - CASA

CASA's conscious attempt to bring about a gender equitable society was a process of evolution and the historical process could be traced in order. The primary understanding in this context is the fact that the women and men are not held in equal positions in our Indian society and as such, women have to be given preferential discrimination in order to improve their position in society. In the initial years, CASA has undertaken MCH and Food for Work (FFW) programmes as a channelising agency, where the involvement of women is in the form of delivery of services.

Women in India, like women all over, are a disadvantaged lot, irrespective of caste and creed. They are economically poor having no control over her body, let alone resources; and socially marginalized. 'Dalit women are dalit among dalits'. CASA's development interventions had special emphasis on the vulnerable groups of which women are the primary constituents.

In the 80s, at every village, women are organized into Mahila Mandals and capacity building was one of the thrust activities, which were need-based. At the village level, they were able to mobilize indigenous resources by way of community assets like electricity, potable water, supply of link roads and the like. This has improved the general living conditions, but the position did not change much, though the practical needs are met, the strategic issues are not tackled eg., discrimination against women, gender violence, lack of ownership and control over resources and decision-making.

During the 90s, special efforts were put in to collectivise the MMs by giving intra and inter village linkages. The MMs from different villages joined together to form cluster level women forums, which led to federations at the regional and State level. These are the primary groups, which have activity groups like the Self-help groups and Economic groups.

At the end of April 2003, there were 2340 MMs, 102 Cluster level women federations and 15 Regional level federations, besides two State level forums. The SHGs not only act as groups for economic self-reliance, but also take up issues affecting the lives of the women; in other words they were able to take up issue-based action towards micro activism. The women were enabled to be a part of the grass root level democratic process through PRIs. Special trainings were arranged for elected women leaders. The women federations take up redressal of grievances with government departments and agencies. Special days like the International Women's Day, elimination of violence against women were celebrated to express their solidarity and also raise public awareness on gender issues. Over the years, through various capacitation efforts of CASA, women are able to bargain their position in the society. They also take up people-centered advocacy on local issues e.g. aqua culture, alcoholism, environmental pollution and the like. They form strategic alliances with like-minded agencies and other existing networks. They also lobby with people who are in power. Their collective strength is displayed through processions, dharnas, campaigns, public meetings and rallies.

In the new paradigm, CASA hopes to move in the rights perspective. "A rights-based approach demands that we take the analysis of poverty and marginalisation beyond communities and households to individual women, men, boys and girls as well as to the most vulnerable and marginalized groups."

CHAPTER – 3

GENDER IN INDIA

From womb to tomb, a woman as a child, an adolescent, a wife, a mother and in every conceivable social positions, dons multiples roles and performs multifarious functions too. As much as she is adored for her beauty and purity, so much she is abused and ostracised that if falter called spoilt, if issueless barren, if looses husband a widow. Conditioned to be the custodian of culture and tradition, she silently suffers as the embodiment of the culture of silence.

Gender is always deemed as a Western concept and is often overlooked in India. Women, since time memorial have been adored as Mother Goddess and eulogized as scholars, rulers and patriarchs and every man was committed to protect the women and save their honour. India was one of the first countries to give women the right to vote and the Indian Constitution is one of the most progressive in the world that guarantees equal rights for men and women. It is but a dubious distinction that on the other hand, we find Indian woman an embodiment of pain and agony, sorrow and suppression and above all a living dead.

The state of Indian women today:

- The sex ratio of the country is 927 women to 1000 men. These missing women were either aborted before they were born, or died before reaching adulthood. The majority of these deaths occurred from easily preventable diseases.
- The majority of women go through life in a state of nutritional stress - they are anaemic and malnourished. Girls and women face nutritional discrimination within the family, and often get less food than they need.

- The average Indian woman bears her first child before she is 22 years old, and has little control over her own fertility and reproductive health.
- Only 37.7% women are literate as compared to 65.5% men, and far fewer girls than boys go to school. Even when girls are enrolled in schools, fewer girls than boys manage to stay in school for a full ten years. Most of the girls who drop out of school are working in the homes and fields of either their parental or marital families.
- Women's work is undervalued and unrecognized. Women work longer hours than men, and carry the major share of household and community work, which is unpaid and invisible.
- There are far fewer women in the paid workforce than there are men. There are more unemployed women than unemployed men.
- Women generally earn a far lower wage than men doing the same work. It has been estimated that women's wage rates are, on the average, only 75% of men's wage rates and constitute only one fourth of the family income. In no State do women and men earn equal wages in agriculture.
- Also, women generally work in the informal sector where wages are lower and they are not covered by labour laws. Within organizations, women generally hold lower-paid jobs. Women workers are also engaged in piecework and subcontracting at exploitative rates.
- Women are under-represented in governance and decision-making positions. At present, less than 8% of Parliamentary seats, less than 6% Cabinet positions, less than 4% of seats in High Courts and the Supreme Court, are occupied by women. Less than 3% of administrators and managers are women.

- In spite of Constitutional guarantees, women are legally discriminated against in land and property rights. Most women do not own any property in their own names, and do not get a share of parental property.
- Women face violence inside and outside the family throughout their lives. Police officials confirm that the vast majority of crimes against women do not get recorded. Data compiled by women's groups show that a woman is molested in the country every 26 minutes. A rape occurs every 34 minutes. Every 42 minutes, an incident of sexual harassment takes place. Every 43 minutes, a woman is kidnapped. Every 93 minutes, a woman is killed. In the majority of these incidents, the criminal is a man belonging to the woman's family or well known to her.

CHAPTER – 4

GENDER VIOLENCE

"Any act of violence and discrimination, owing to unequal power relations between men and women, in the form of coercion or arbitrary denial of rights, deprivation of liberty, physical and mental torture, sexual exploitation, harassment, threats caused by social, economic, cultural and religious factors, that results in or is likely to result in violation of human rights and dignity; particularly of women and specially those belonging to marginalized groups, in the private and public sphere."

SAGA - 2003

Gender violence is the most non-recognized human rights issue in the world, despite being the most insidious problem. The manifestations may differ in different socio-cultural settings, but its impact, intensity and consequences on women remain the same. Gender violence helps to perpetuate a situation that keeps masses of women in a state of despair, dehumanization, intimidation, subjugation, terrorization and humiliation. It cuts across class, caste, religion and ethnic boundaries. Women need to be empowered to fight against violence.

One of the visible manifestations of gender violence is sexual assault and rape. Under normal circumstances, the Indian society upholds moral and social values, which make these occurrences minimal in any society. However, incidences of rape/gang rape by police and forest officials are not uncommon. 'The custodians of law and order' commit the crime, but quite often these go unreported. In our tradition and culture, a woman complaining of any harm to her modesty has to encounter the social stigma. The society

blames the victim – woman and not the offender – the man. As victims of rape, molestation and sexual assault, women have to face extreme forms of apathy, inertia, indifference, hostility and biases. Though there are criminal laws for injustices against women, the legal system is quite unfriendly. The common response from the police and defense counsel are something like, “There can’t be smoke without fire”, “She asked for it”, “Who asked her to go alone?” etc., Often a rape victim, after lodging a complaint, needs to go through a near-rape like harassment before establishing the fact in the court of law. Lewd remarks, pinching of women on the road/buses/trains have become a routine affair of the urban life. This offense curtails the mobility of girls and women. The media eg., films, provide ‘role models’ to the teasers.

The legislations are no panacea, but public action can bring about a social change; the empowered women and men could be change agents. Multi-specific programmes to raise the awareness and to build up the capacities of women help them to resist subtle and overt forms of violence against them. Their coming together collectively in large numbers as in the form of a federation provides them a floor to bring out instances of atrocities. They are able to fight against the issues through the legal system as well as collective resistance. Their solidarity and collective protest help in alleviating gender violence. CASA plays the role of a facilitator and capacity builder.

Strategy to combat gender violence:

- Sensitize the enforcement machineries – police, doctors, lawyers, and judges on gender value.
- Promote collective action to take step regarding violence against women.
- Empower women to stand against gender violence in their personal life and also customs and traditions, which promote violence against women.

CHAPTER – 5

GENDER & DISASTERS

The differential impact of disasters on women needs a special gender focus. One of the consequences of a disaster is the decapitalization of women and the reduction of their share of productive activities in the formal and informal sectors. Not only do they sustain direct damages or production losses (housing and means of production), but they also have to apply themselves temporarily to unpaid emergency tasks and an increased amount of unpaid reproductive work, such as caring for their children when schools are closed because they are being used as shelters for disaster victims. Such reproductive work is usually granted a lower status than paid work because of the greater physical toll that it takes on women. It is also a continuous job, without weekends off or vacations, which limits women's mobility and can sometimes even prevent them from exercising their rights as citizens. Regardless of who the head of the household might be, women's contributions to family budgets are as important as men's. Although a woman might not hold a paid job, she may generate household income from a variety of informal sector activities, whether from the backyard economy or from a small home-based business, thus allowing her to combine productive tasks with reproductive ones. Activities of this sort (both productive and reproductive) are not included in official national accounts. However, if the income from them were to be taken into consideration, we would see that men and women more evenly contribute to sustaining a household.

Although the differential impact of disasters on women should be treated transversally throughout the damage assessment (both in their sectoral and geographic dimensions), we have chosen to handle it on two levels – first is by including in each sector (whether social, economic or environmental), an additional section about the way in which a disaster's differential impact on women should be assessed. The second is on how to

obtain a preliminary estimate of the total impact of a disaster on women and how to orient reconstruction projects towards them. It must be clearly borne in mind that this transversal assessment is not fully comparable to overall economic impact findings inasmuch as some valid parameters for the assessment of the impact on women are not included in national accounts. It is also important to avoid problems of double accounting by simply folding the impact on women into the other sectoral assessments, which should have already contemplated such damage and losses.

From out of the experience in the recent tsunami, there seem to be more violence perpetrated against women and children after the mass affliction than ever before. Obviously male chauvinists and anti-social elements take advantage of the hapless situation of women and children who suffer the most physical and psychological stress. In a relief camp where people live as a community, the cohesiveness of the community itself will ward off these evils; though, in the given situation where the men also are in equal emotional stress resort certain activities that has raised a big question mark. To sum up certain significant incidents those took place:

- when there is loss of life due to calamities like floods and tidal waves in AP, women are missed and the men take new wives and at the time of the killer Orissa cyclone, due to abject poverty young women are enticed to be sold unaware
- caste conflicts and communal riots result in mass rape, sexual assault of women from subordinate groups like dalits and minorities by the men of dominant groups. This is mainly a means of exercising control. Such situations call for a 'Protection Policy'.
- the most neglected area of the plight of women in war-like situations is very controversial. Only cross-country solidarity of women is the answer to deal with these forms of gender violence.

- Tsunami survivors are of all hues - tsunami widows, tsunami orphans, children of either sex. Widows Ostracisation and child trafficking are rampant.

The above are the areas where strict vigil over women and children has to be exercised. Trauma counseling and psychosocial support on a mass base have to be administered to ease out tension of the victims and perpetrators of violence.

The worst form of child abuse is the denial of rightful childhood to children. Children are employed in hazardous jobs in industries, exposed to pornography and physical abuse / torture and involved in illicit trafficking. Always, the girl child is the worst hit.. The community at large needs to be educated on the importance of childhood. Children should be given quality education and VDOs should join hands and take collective action in protection of children's rights and promotion of holistic development by involving all stake holders – not only the poor and marginalized, but also employers, middlemen and political leaders.

Gender approach in disaster include:

1. Communities based disaster preparedness and plan will take into consideration women's physical, psychological, social and economical vulnerabilities.
2. Dialogue with women and women group at every stage of relief and rehabilitation to take into account the concern of women.

CHAPTER – 6

LEGAL ENTITLEMENT FOR WOMEN

Gender equality in the United Nations

- **1949 : convention** for the suppression of traffic in persons and the exploitation of the prostitution of others.
- **1950 Equal remuneration** for men and women workers for work of equal value
- **1952 Convention** on the political rights of women
- **1979 CEDAW** The campaign for the elimination of discrimination against women.
- **UN Conventions affecting women** – although the principle of equality of women and men was recognized by both the UN Declaration of Human Rights in 1948, it was not accepted in full at that time but has taken the fifty years since for women to be accorded the right to fight for their rights.
- **UN decade for women** – In 1975, the UN declared 1975 as the Year of Women. It was to be year “for women with a view to ensuring social, political and economic advancement of women and their empowerment”. The first World Conference on women was held in 1975 and the period 1976-1985 was declared the Decade for women. The goals of this decade were equality, advancement and peace. The second world conference on women was held in Copenhagen, Denmark in 1980 during which the progress of the first five years of the decade for women was reviewed. A further three areas of concern – education, health and employment were identified as being within the purview of the goals of Decade for women. The third world conference on women was held in Nairobi, Kenya in 1985 and forward looking strategies based on equality, development and peace were adopted for the advancement of women. Governments were reminded of their need to take initiatives to redress women’s inequality. During the fourth world conference on women in Beijing, 1995 the Beijing declaration and platform for action detailing twelve areas of concern was set out.
- **Other International Commitments to women** – In addition to these UN conferences, declarations and plans at the commonwealth workplan on Gender and development in 1995 and the SAARC countries programs for the advancement of women affect Bangladesh. The action plan on the environment and development adopted at the Earth Summit in Rio De Janeiro in 1992, the Vietnam Declaration on Human Rights in 1993, the population and development action plan adopted in

Cairo in 1994 and the action plan adopted at the World Social Summit in Johannesburg in 1995 all stressed the importance of ensuring women's **freedoms** if advancement in the various arenas (population, environment, etc) is to be achieved.

- **Indian Government and treaties** – The Indian Government has ratified the ICESCR and acceded to the ICCPR on 10th July 1979 and it has ratified the CEDAW on the 8th August, 1993. However it has not signed any of the optional protocols pertaining to ICCPR or women's convention which means that treaty bodies cannot consider complaints from individuals, NGOs or women's groups that a particular article has been violated.
- The Government of India has declared that it cannot abide by Article 5 (a) and 16 (1) of the CEDAW as it clashes with its principle of non-interference in personal affairs of a community without its consent. It has also declared that it cannot abide by Article 16 (2) on compulsory registration of marriage stating that it cannot be implemented. Without endorsing compulsory registration of marriages, issues like struggles against bigamy and polygamy become difficult. Lastly it has placed a reservation against Article 29, paragraph 1 which empowers the International Court of Justice to pass judgements in the case of two states not agreeing upon interpretation or application of the women's convention

The GOI has declared that it cannot abide by article 1 of ICCPR (right to self-determination of citizens), Article 9 (prohibition against arbitrary arrest or detention, compensation for persons claiming to be victims of unlawful arrest or detention) which may go against part of its Constitution and the Indian legal system, and Article 13 (prohibition of arbitrary expulsion of aliens) as it reserves its rights to apply its laws relating to foreigners.

The GOI has also declared that it cannot abide by Article 1 of the ICESCR (right to self-determination of citizens) and it can apply 4, 7c (just and favourable condition of work) and 8 (right to form trade unions and right to strike) only to the extent that it is in conformity with the Constitution of India.

Instruments (National) :

- National Commission for Women
- State Commission for Women
- Domestic Violence Bill / Act 2005

Website for reference

www.ohchr.org/english/countries/ratification/3.htm

www.un.org/womenwatch/daw/cedaw/reservation-country.htm

www.ohchr.org/english/countries/ratification/8_1.htm

SECTION II

CHAPTER – 7

ADOPTION OF A GENDER POLICY

The Gender Policy of CASA is articulated in the beginning of this document. It represents the organizational commitment to Gender Equality. It is aimed towards enabling all stakeholders ensure that the interventions improve the lives of both women and men and promotes substantive equality in economic, social, cultural, civil and political rights; - the same level of respect and dignity, same options and opportunities to make choices and the same level of power to shape the outcome of choices.

THE PRINCIPLE

- CASA would strive to bring about Gender equality within the organization itself besides programming with gender justice as focus
- Throughout the organisation, CASA would base its work on a common understanding that substantive equality is key to overcome poverty and suffering.
- CASA would work with both women and men to address the specific ideas and beliefs that create and reinforce gender related equity
- Women and girls will be empowered through all aspects of CASA's programmes and ways of working, and would prioritise those, that specifically raises the status of women
- CASA's own internal practices, and ways of working, would reflect its commitment to substantive equality
- CASA in its endeavour to ensure right-based emancipation to women will not settle for any forms of compromise.

POLICY ADOPTION:

The policy of CASA on Gender has to permeate in the entire strata starting from the Governing Board through the Execution at all levels and also in the programme premise. It will apply to each and every stakeholder without bias, prejudice or compromise at any cost.

Strategies for achieving gender equality:

A thorough understanding of the different concerns, experiences, capacities and needs of women and men, will shape the way it analyses, plans, implements and evaluates all its activities.

CASA would work with both men and women, together and separately, to have a more lasting impact on beliefs and behaviour and it would ensure that any work done with men and men's groups supports the promotion of substantive equity.

Partnerships and alliances would be assessed on the basis of their commitment to substantive equality

CASA would seek to ensure the full participation and empowerment of women in all areas of its work, and would promote women's rights as human rights in all aspects particularly in the areas of abuse and violence

CASA would address the policies, practices, ideas and beliefs that perpetuate gender inequality and prevent women and girls and at times, men and boys too from enjoying a decent livelihood, participation in public life, protection and basic services.

CASA's campaign, advocacy and media messages, and the images used to support these, would emphasize the importance of gender equality in reduction poverty and suffering.

CASA's communications would also highlight its own commitment to gender equality, and the essential role played by women in all aspects of development and humanitarian work

In all its activities, CASA would demonstrate commitment to substantive equality through setting appropriate team and individual objectives, and through allocating adequate staff and resources to enable fulfillment of the substantive equity policy.

CASA would consider gender awareness and understanding as a criterion for identification, recruitment and development of staff and partners

Strengthening commitment to women's empowerment:

'Empowerment' is usually interpreted as economic empowerment, where income-earning opportunities are created for women either through direct interventions or through the operation of market forces. The concept of self-empowerment - defined as a process in which women are enabled to become autonomous agents of their own development, setting their own agendas, exercising informed choices and gaining greater control of their own lives - is yet to become rooted within the program and sub-program process.

Strategies would need to move beyond the initial phase of adding-on some women-specific components to each programme. The feeling still seems to be that empowerment is something, which can be 'done to' or 'done for' people by external interventions. The need is to recognize that the creation of an enabling environment for empowerment through women's active agency can become part of the 'invisible agenda' within different programmes, through support for activities such as organization-building, advocacy, mobilization in public spaces and access to decision-making.

A major parameter of women's exclusion and marginalisation from development is their lack of access to development resources and invisibility in development programmes. On the one hand, the "mainstreaming" approach demands that space for women's empowerment be created within all programme interventions. On the other hand, as things are, resources earmarked for women within larger programmes are often diverted away from them during implementation for a variety of reasons, all of which stem from the fact of their powerlessness and low social status. Experience has proved that even where these resources are channeled through a "women's component", the outcomes, in terms of changes in the position of women and influencing the larger framework of the sub-programme, remain negligible.

Strengthening Commitment to Gender justice

To ensure that every individual within the organization understands the dimensions and implications of gender equality and equity, and is enabled to contribute actively to achievement of gender equality goals.

Strategies:

- Enabling every member of the organization to have a basic grasp of the concept of gender and the rationale of gender mainstreaming.
- Creating opportunities for individuals to examine and understand the implications of gender mainstreaming in their personal contexts.
- Supporting individuals in identifying and addressing personal areas of contradiction and conflict related to gender mainstreaming and other change processes.
- Demonstration by senior management about their commitment to gender mainstreaming.
- Creating space and opportunity for Women's voices and views to be heard in all organizational forums.

CHAPTER – 8

GENDER MAINSTREAMING: THE CONCEPT

The term "gender" is used to describe a set of qualities and behaviours expected from men and women by their societies. A person's social identity is formed by these expectations. These expectations stem from the idea that certain qualities, behaviour, characteristics, needs and roles are 'natural' for men, while certain other qualities and roles are 'natural' for women.

Gender is not biological - girls and boys are not born knowing how they should look, dress, speak, behave, think or react. Their "gendered" masculine and feminine identities are constructed through the process of socialisation, which prepares them for the social roles they are expected to play. These social roles and expectations differ from culture to culture and at different periods in history. They can and do change.

Gender relations in India (as everywhere else) are patriarchal - that is, they reflect and perpetuate a hierarchy where women are subordinate to men. Women's subordination is reflected in inequality and differences between women and men within the family and community, as well as in all social, economic, cultural and political interactions and relationships between people.

Patriarchal social structures and institutions are sustained and strengthened by value-systems and cultural rules which propagate the notion of women's inferiority. Every culture has its example of customs, which reflect the low value placed on women.

Patriarchy makes women powerless in many ways - by convincing them of their own inferiority to men; by demanding that they conform to certain stereotyped 'appropriate' roles and behaviour; by denying them control over their own bodies, lives and labour; by

limiting their access to resources and by restricting their opportunities to participate in decisions which affect their own lives.

These different forms of control often operate to strengthen each other, and have resulted in the exclusion and marginalisation of women from social, economic and political processes. Women's subordination is reflected both in women's socio-economic condition (like their levels of health, income and education), as well as in their position, or degree of autonomy and control over their own lives.

Gender equity cannot come about only through changes in women's condition - it requires transformation of the structures and systems which lie at the root of women's subordination and gender inequality. This transformation cannot be induced by external interventions. Women must themselves become active agents of change.

Gender equity therefore demands women's empowerment, a process that leads to greater participation in social and political processes, greater decision-making power and to conscious action for social transformation.

The process of empowerment is not sectoral - it encompasses women's multiple roles and interests, and addresses the inter-relationships between them, leading to women gaining greater control over their own lives. Empowerment thus has many dimensions.

- Building a critical understanding of the causes and processes of disempowerment.
- Enhancing self-esteem and altering self-image.
- Gaining increased access to natural, financial and intellectual resources.
- Acquiring the confidence, knowledge, information and skills to understand and intervene in social, economic and political structures and processes.

- Increasing participation in and control of decision-making processes within and outside the family and community.
- Moving into new roles and spaces, which were hitherto seen as exclusively male domains.
- Coming together to question, challenge and change unjust and inequitable beliefs, practices, structures and institutions, which perpetuate gender inequality.

The process of women's empowerment challenges the basic assumptions, which govern age-old social institutions, systems and values. It is, therefore, inevitable that it should encounter resistance from existing power structures. It is easier for collectives of women, rather than individual women, to take the process of empowerment forward in the face of this resistance.

Development efforts in the last forty years have by and large not addressed the root causes of women's subordination, and have therefore failed to impact gender inequality in a significant way. Most mainstream approaches to women's development have not been based on analyses of the overall reality of women's lives, but have focused either on their roles as mothers and housewives, or as economic agents. The development of women was seen as an issue of "letting them participate" in projects which they were not involved in determining, on terms decided by others.

The emphasis later shifted to targeting women through separate women-only projects. While many of these were innovative and catalytic, most were small, isolated and under-funded initiatives which had very little lasting impact. Where women's components have been included in large mainstream projects, the objectives and priorities of these projects were seldom influenced or informed by women's needs and concerns.

It is now widely accepted that gender inequality is not a result of women's integration or lack of integration in development, or their lack of skills, credit and resources. The root cause of the problem lies in the social structures, institutions, values and beliefs, which create and perpetuate women's subordination. The issue is not merely one of "adding on" women to various processes, but of reshaping these processes to create the space for women's involvement not only in implementing the development agenda, but also in agenda-setting.

Women and the poor together form the majority of the world's population. The perspectives and experiences of poor women can be a major source of transformation of the way in which we understand development. Gender mainstreaming is therefore a strategy for addressing and reversing the current global crisis of development.

Gender Mainstreaming is not an end in itself but a means to an end. It is a key strategy for promoting gender equality.

GENDER MAINSTREAMING: THE PROCESS

CASA as an organization believing in transformation of individuals and societies moves towards a rights-based approach and gender mainstreaming is an indispensable element and needs to be process oriented. Gender Mainstreaming is a network of structures, mechanisms and processes put in place within an existing organizational framework to initiate, plan, monitor and evaluate the process of mainstreaming gender into all aspects of work of an organization. It means "taking into account of gender concerns in all policy, programme, administrative and financial activities, and in organizational procedures, thereby contributing to a profound organizational transformation.

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

Gender Mainstreaming is being addressed by

- Vision, Mission, Goals – gender perspective
- Man woman composition
- Mechanism / Processes for decision making
- Politics and procedures
- Existing beliefs and attitudes in the organization regarding roles and rights of women

CONDITIONS REQUIRED TO ACHIEVE THIS GOAL:

Commitment

- Successful gender mainstreaming requires strong leadership commitment and senior management direction and support.
- A gender equality policy should be part of HR policy, which should be developed with broad participation within the organization to promote understanding and ownership.
- Policies should be further elaborated by action plans or strategies, which clearly describe goals, tasks and accountability for gender equality mainstreaming at all organizational levels.

- Building strategic partnerships with civil society, including women's organizations and other stakeholders serves as visible demonstration of the organization's commitment to mainstreaming for equality.

Competence

- Gender equality policies and programming need to be supported by an investment in capacity-building for all staff at every level, with strong investments in training, exposures, etc so that staff have the necessary skills and information to work with gender analysis tools.
- HRD department of the organization should ensure that staffing policies, whether recruiting or promoting women or men, fully reflect the need for gender competence and gender equality.
- Gender Task Force comprising gender sensitive women and men cutting across the organization should be formulated and this group has a critical catalytic, advisory, and monitoring role to play in their organization's change efforts and increasing organization's effectiveness in programming for gender equality. This should be reflected in the organization's work plans and budgets.
 - GTF will monitor the progress of the GM and have periodic review. Periodic updating and dialogue with the management on the status of the GM process will also be undertaken. Special efforts will be taken to create a conducive mechanism for the functioning of the GTF with the help of senior management.
- Building intra-organization networks and extra-organization partnerships and alliances leads to identification and sharing of best practices related to mainstreaming a gender perspective in all substantive-programming areas.

Compliance

- Organizations need to develop or further refine tools and indicators to assess their results to date and their progress towards the goals stated in their gender equality policies and action plans.
- Monitoring needs to be regular and reporting should be made to the highest levels.
- Organizations need to establish appropriate accountability mechanisms in order to ensure the implementation of gender equality policies. Performance appraisals should recognise that accountability for implementing these policies is located at all levels, including management, and is not limited to the responsibility of the focal points.

Provisions under existing HR Policy:

Special efforts have been taken to ensure that women are given due place within the fabric of the organization. For eg., Maternity and Paternity leave. Quite often the timings are made flexible with local adjustments. This also includes accompaniment of an infant with an attendant while being away on tour.

- **Maternity and Paternity leave:** The birth of a child is a significant event in the life of an employee. Initial care during the late confinement and in the early phase of infancy is critical to securing long-term health and well being of the mother and the child. CASA recognizes its role in facilitating adequate care for the mother and the child by providing for maternity and paternity leave. This leave provision is also an affirmation of CASA’s belief that the responsibilities for childcare and rearing are shared amongst both parents – the mother and father.

- **Maternity leave:**

“ A female employee shall be entitled to maternity leave for a period of 3 months from the date she desires to proceed on such leave or from the date of actual confinement, whichever is earlier. A certificate from a registered medical practitioner must support the leave application for maternity leave. Unless extenuating circumstances demand, which will not be granted to an employee on more than two occasions during the entire period of her service with CASA”.

- **Paternity leave:**

“ Each married male full time employee who has completed one year’s continuous service is entitled to paternity leave of calendars days. This leave shall commence only on the day his wife delivers the baby.”

CHAPTER – 9

CASA’S COMMITMENT

In the context of CASA, as an organization committed to equal gender opportunity, workers of either sex are in constant interaction and therefore, there are more chances for misconducts and eventually assumptions and misgivings too.

Deterrent punitive actions alone cannot keep people in place; but pledge to behave with absolute moral commitment to uphold the dignity of fellow workers of other sex and personal integrity to focus on work and none but work alone in the place of work. It is necessary and expedient for employers in work places as well as other responsible persons or institutions to observe certain guidelines to ensure the prevention of sexual harassment of women, as to live with dignity is a human right guaranteed by our constitution.

Steps Suggested For CASA Administration:

- Creation of awareness of the rights of female employees in this regard
- Express prohibition of sexual harassment of any form at the work place should be notified published and circulated in appropriate ways.
- Formulation of a set of rules and regulations and appropriate disciplinary action in the HR Policy Manual
- Appropriate work conditions should be provided in respect of work, leisure, health and hygiene to further ensure that there is no hostile environment towards women at work places and no woman employee should have reasonable grounds to believe that she is disadvantaged in connection with her employment.

The aforesaid precautions apart, CASA, as a church based organization founded on Christian faith and values should as a recruitment policy; inquire into the details of marital status of each employee and satisfy itself that the incumbent is beyond reproach in terms of any behaviour that deviates from what is considered normal eg, bigamy or polygamy.

Besides, to protect the interest of members of broken families and to promote familial values; there should be a counseling committee constituted within the organization with external facilitation and a sound mentoring system has to be integrated into the administrative system. However CASA will adhere to the Law of this land in this regard.

Processes:

Organization wide Perspective Building for the favour of members of the Board, the Executive Committee and all the staff

Setting up a Gender Task Force to ensure that gender mainstreaming is an integral part of change strategies.

Ensuring ‘inclusive’ language being used in meetings, official documents and correspondence.

Nominations to committees, working groups to be made so as to ensure gender balance – not mere number but capable persons.

Avoiding and actively discouraging dirty language, jokes and comments.

Providing support to the Gender Task Force and ensuring adequate resources for gender mainstreaming activities.

Pro-actively monitoring progress on gender mainstreaming - Regular reviews and feedback.

Fixing a time frame and a definite period for task accomplishment

Engendering Programmes

To ensure that all CASA supported programmes contribute to achievement of the long-term goals of women's empowerment and gender equity.

Strategies:

- Capacity-building for programme staff in order to enable them to carry out gender sensitive and gender-equitable programme planning and management.
- All programme-related documents (concept papers, programme support documents, sub-programme documents) should explicitly reflect values of gender equality (Gender analysis is a methodology for understanding a situation from the differential standpoints of men and women, before deciding what needs to be addressed and assessing different options.)
- Monitoring and evaluation processes should be gendered.
- CASA should facilitate the development of a perspective on gender equality among Partners so that they translate gender equality objectives in their programme activities.
- A pool of gender expertise should be developed within the organization. They can function as a task force, meeting regularly to share and strategize across units.

- Adequate resources should be allocated for women's empowerment and activities directed towards gender equality.

Processes:

Structured training for all levels of project staff to equip them with basic concepts and tools for gender analysis and gendered project planning.

Exposure to existing approaches to, and experiences of women's empowerment through interaction with women's groups and NGOs.

Practice in use of gender tools through critical analyses of existing approaches and programmes in cross-sectoral workshops.

Cross-sectoral workshops to build conceptual clarity on gender issues.

Sectoral workshops to develop gendered monitoring and evaluation frameworks

Formulating clear and measurable goals and expected outcomes related to gender equality and women's empowerment in all projects and programmes, focusing on impacts rather than completion of activities.

Developing toolkits and checklists for gender-sensitive monitoring and evaluation by programme sections and project teams.

Gender impact assessment to be made mandatory in TORs of evaluation and impact assessment studies and also an integral part of CASA's overall PME system

Allocating funds for gender impact assessment into the project budget.

Making it mandatory to have equal representation of women in all management committees.

Documenting and disseminating successful experiences of women's empowerment.
Making gender resource persons collectively responsible for steering and implementing activities for mainstreaming.

Engendering the Organization

To build an equitable, flexible and empowering organization where both women and men are enabled to contribute to the articulation of a vision of development, and of acting to translate it into reality

Strategies:

- Ensuring gender balance in staffing (No number game but competence)
- Rationalising procedures and systems and making them more gender-equitable
- Building systems for collective functioning.
- Women's and men's family and parenting responsibilities should be supported.
- Ensuring accountability.
- Creating a more open environment.

Processes:

Fresh recruitment at all levels to be focused on achievement of gender balance.

Reviewing and restructuring all recruitment procedures (advertisements, job descriptions, interview procedure, assessment frameworks, and selection criteria) in order to ensure that women are not marginalized or excluded.

As far as possible, keeping posts vacant until suitable women can be found to fill them.

Focus attention on the reasons why women and men leave the organization.

Gender review of all formats including those for performance appraisal and monitoring, to ensure that women's and men's different perceptions and priorities are reflected.

Gender review of all management and procedural manuals, to ensure that gender biases in language and procedure are removed and gender issues are highlighted.

Performance appraisal criteria for in-house gender resource persons to include capacity building and networking on gender issues, in addition to their other professional responsibilities.

Include actions towards gender equality as a criterion for performance appraisal of all staff.

Setting up a transparent mechanism for hearing and quick action on complaints of discrimination and harassment including sexual harassment.

Reviewing, rationalizing and liberalizing maternity and paternity leave rules.

Involving spouses in workshops/ discussions to evolve innovative gender sensitive policies.

SEXUAL HARASSMENT IN PLACE OF WORK - CASA'S CONCERNS

It is not uncommon on the part of sexual dominants to register their appeal with ulterior motives, that would seriously injure the individuality and personality of the weaker ones and invariably, it is aimed at hapless women. Place of work need not be discerned as public or private, secular or otherwise and behaviour of this kind need not necessarily be age specific. Voluntary sector is no exception either.

Sexual harassment, includes such unwelcome sexually determined behaviour (whether directly or by implication) as:

- physical contact and advances
- a demand or request for sexual favours
- sexually coloured remarks
- showing pornography
- any other unwelcome physical, verbal or non-verbal conduct of sexual nature

These acts when perpetrated against a victim, it results in utter humiliation that could have far reaching consequences on the physical and mental health of the person. Not only in adherence to the Protection of Human Right Act, 1993 "human rights" that upholds the rights relating to life, liberty, equality and dignity of the individual guaranteed by the Constitution or embodied in the International Covenants and enforceable by courts in India; but by personal and organizational commitment, the honour of an opposite sex has to be held in due esteem.

As part of the HR policy a committee needs to be set up to inquire into sexual harassment of any form; opportunities will be provided for aggrieved victim (man or woman) to represent the issue for justice.

CONCLUSION:

Policy formulation of any order precedes demands arising in the course of laying down a strong foundation for a healthy change in the systems those are perpetuated customarily or conventionally either. In the context of issues related to gender, it had all along been a most desired; but dreaded change that always faced a stiff resistance in all quarters. Adoption to a policy of this kind rather demands strong political will on the part of all the functional entities and functionaries of the organization and also its constituencies. This being a deliberate intervention, it warrants systematically directed approach to reap desirable results.

We emphasize that gender is not about women's development, but is understood as women as equal partners with men in every sphere of life. Therefore, a lot more effort will be required for orientation of the male staff of CASA and our partners and constituencies, including the community, where men must appreciate women's place in society as equal partners. Efforts to do so will be intensified within the organization and with the constituencies of CASA.

Gender equality and equity are central to CASA's existence and action. The empowerment of women and girls is recognized as fundamental to our mission. Every individual understands and demonstrates attitudes and behaviour that promote gender equality and equity. Adequate resources are allocated to gender work.

The concepts of gender justice, gender equality and equity are well embedded within the programme framework of CASA at all levels. A sincere attempt has been made to articulate the policy and commitment, by way of step by step action towards realization of gender mainstreaming within the organization.

Let us initiate action in a concerted way of institutionalizing the process and based on the feedback, modifications / amendments can be done to make it more relevant to the vicissitudes.

ANNEXURE

GENDER MAINSTREAMING - THE PROCESS SO FAR:

- The existing Gender Task Force (GTF) of 4 members was expanded by an addition of 6-7 staff from all over India, and the composition is as follows:
 1. Ms. Sheila Jones
 2. Ms. Indrani Michael
 3. Ms. Anita Kukreti
 4. Ms. Joycia Thorat
 5. Ms. Ann Nirmala Karr
 6. Ms. Mridhu Roy
 7. Ms. Rashmi Gari
 8. Mr. Dinesh Suna
 9. Mr. Anthony Das
 10. Mr. Pankaj Kumar
 11. Mr. Lesu Meru

Care was taken to ensure that representation was given, cutting across all programme areas. Ms. Sheila Jones is the Team leader.

- Special efforts were taken to reinforce the perception of the members of the task force. For eg., four members of the GTF were assigned to attend a special course on 'Gender mainstreaming' organized by Visthar, Bangalore
- IWID – Initiatives: Women in Development, based at Chennai was identified to be an accompaniment to the process of gender mainstreaming carried out by CASA throughout the organization. The understanding between CASA and IWID was that IWID would be the Facilitator and CASA, especially the GTF would be responsible for carrying across the process within the organization.

A word about IWID:

IWID is an initiative of a group of women activists from different regions of India working to promote the development of women and marginalized within NGO's and in larger society. IWID emerged in 1989 in response to the need of the women's movement

in India to provide conceptual input and to strengthen the women as individuals and groups.

- Two consultations were organized with IWID as facilitator - 1 for GTF and the other for Senior level management of CASA, Board members, Director, Heads of Finance, Emergency and programmes along with the Zonal heads

The objectives of the first Consultation were:

- To strengthen the understanding and perspective on Gender and gender mainstreaming
- To locate / identify the need for gender mainstreaming process in CASA – Gender issues within the organization
- To evolve strategies for Gender Mainstreaming within the organization

The objectives of the second Consultation were:

- To strengthen the understanding and perspective on Gender mainstreaming
- To locate / identify the need for gender mainstreaming process in CASA – Gender issues within the organization
- To share the national Gender Task Force plan for mainstreaming gender within the organization and sharpen it

The methodology included interactive sessions and a socio gram of the organization, looking through the perspective document of CASA through gender lens and organizational force field analysis.

The following understanding was evolved:

- Gender Mainstreaming in CASA is an integration of ameliorative and transformative processes
- CASA would like to follow a combination of infrastructural, organizational and institutional approaches
- Gender Equality and Gender Justice would be the ultimate goal

A road map was evolved by the GTF and shared with the management and it was agreed upon that all out efforts would be put in to get started with the same, as appended below.

ROAD MAP FOR GENDER MAINSTREAMING IN CASA

This would involve a three-step strategy:

- **Gender Mainstreaming**
- **Engendering the Organization**
- **Engendering the Programmes**

The following chart gives a feasible, time bound and realistic plan of action for the process of Gender Mainstreaming in CASA:

Steps	Plan of operation (How)	Persons Responsible (who)	Time Frame (When)
I. Gender Mainstreaming	Orientation for Board Members, Senior Management and Gender Task Force	Vishtar, IWID, and others	End of August' 06
	Perspective Building on Gender Mainstreaming for Zonal Committee Members at Zonal Committee meetings (4 zones)	Zonal Task Force members and External Facilitators	September 06 - March '07
	Gender Policy to be Adopted by CASA Board	CASA Leadership	November' 06
	Gender Mainstreaming for middle management staff - 4-day workshops and a National Level ToT	Gender Task Force and External Facilitators	December-06, March '07
	Gender Mainstreaming training 2 days for Zonal	Trainers from the National ToT	January '07 onwards

	Staff		
--	-------	--	--

	Gender Task Force to meet half yearly- to review and renewal of skills and operation	Leadership and GTF, Facilitator – IWID and others	Feb 07, (West Zone)Aug 07[East Zone]
II. Engendering Organisation	Engendering the HR Policy: (Recruitment, Staffing, systems and Procedures, manuals, Gender Friendly Work Environment, etc)	MINDSHARE, GTF, Senior Management	September'06-March'07
	Prepare a Gender Sensitive Performance Appraisal framework	Departmental Heads, GTF	November '06
	Gender Policy on website and E-conference among GTF	Communication Dept. and GTF	December '06
	Perspective and capacity building for POs, Partners, Networks and the Church (4-7 days; 2-3 programmes)	Trainers from the National ToT	January'07 onwards
	Strengthening the Redressal Mechanism through establishing a grievance cell for Gender Violence/Sexual Harassment	HR Department and GTF	April'07

III. Engendering Programmes	Gender Budgeting	Finance Dept. and GTF	October 2006
	Perspective and capacity building for POs, Partners, Networks and the Church on Gender concepts, analysis and PME.	Trainers from the National ToT & GTF and Ext. Facilitators	January 07 onwards (within 9 months)
	Engendering important documents and Policies: Perspective Plan, HR Policy, Finance Policy, RBA Position Paper, etc	Concerned depts. and GTF (possibly with external facilitators also)	July '07 - through several rounds of meetings in small groups
	Gender Impact Assessment: special resource allocation required	Finance Dept. and Senior Management	May '07 onwards
	Gender Sensitive Broader Tool kits/Checklist, Indicators of PME, etc.	Concerned Project Coordinator and GTF (may be with Ext. Facilitators)	November '07

28th November 2007