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List of abbreviations and acronyms

CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
GAD	Gender and development
HRBA	Human rights-based approach (to development)
MDG	Millennium Development Goal
UNCT	United Nations Country Team
UNDAF	United Nations Development Assistance Framework
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
UNIFEM	United Nations Development Fund for Women
WID	Women in development

AN INTEGRATED APPROACH TO MAINSTREAMING CULTURE, GENDER AND HUMAN RIGHTS

Foreword

In recent years, UNESCO and UNFPA have been cooperating closely on Sexual and Reproductive Health issues, bringing together our mandates on education and health to address HIV prevention and maternal mortality. It is through this work that we have become convinced of the need for an integrated approach for crosscutting issues in development programming.

Our collaborations with central and local government, academia, civil society, community leaders and traditional practitioners in Mozambique have provided UNESCO and UNFPA with a wealth of success stories and lessons learnt. It is with great pleasure then that we present the *Integrated Approach to Mainstreaming Culture, Gender and Human Rights*, a concept note which argues the case for empowering communities to identify their own priorities and resources for development. By focussing on the specificities of their cultural context and ways of looking at gender and human rights, communities can better define how cross-cutting issues impact upon and interact with their local development strategies.

While we've developed the CGHR Integrated Approach through our experiences with Sexual and Reproductive Health issues and other participative planning exercises, we invite users to experiment by applying it to other aspects of development, thereby ensuring more culturally appropriate, gender-sensitive development strategies that are consistent with a human rights-based approach.

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I. Introduction

A.   Purpose

This paper presents an approach that integrates and improves responses to cultural, gender and human rights issues in programming. The approach builds on the experience of the United Nations Country Team (UNCT) in creating a United Nations Development Assistance Framework (UNDAF) for Mozambique, a pilot country for the United Nations goal of "Delivering as One", as well as on the UNESCO/UNFPA experience of piloting an integrated approach to mainstreaming culture, gender and human rights in district-level planning exercises. Although created in Mozambique, the framework is intended to be suitable for the design, implementation and evaluation of development programs around the world, as it addresses universal development issues.

Everyone involved in development for any length of time knows examples of seemingly well-designed and technically sound programmes that took an unexpected turn for the worse. Some were abandoned because they did not fit in with the social and cultural organization of the population they were meant to serve. Others turned out not to benefit those most in need of assistance. For the United Nations, development comes with a critical qualifier: enabling the most disadvantaged to obtain access to their right to development. An integrated approach to culture, gender and human rights aims to assist those who are most disadvantaged in obtaining access to their right to development.

B.   Background

In 2010, United Nations organizations in Mozambique began to prepare a new UNDAF for 2012-2015, identifying common obstacles facing the United Nations and government agencies and addressing them in a unified manner. At the same time, the UNCT wanted to ensure that mainstreaming issues were more systematically monitored and evaluated than they had been in previous UNDAFs. The time was ripe for an integrated approach to mainstreaming culture, gender and human rights in development planning.

The UNCT formed a working group with representatives of the United Nations Children's Fund (UNICEF), United Nations Development Fund for Women (UNIFEM), United Nations Educational, Scientific and Cultural Organization (UNESCO) and United Nations Population Fund (UNFPA). Building on mainstreaming efforts already undertaken by these organizations, the group

proposed, debated and tested the conceptual and operational integration of culture, gender and human rights. The group also devised a practical tool to guide implementation.

The Government and its civil-society partners, along with international experts, participated in two workshops, held in Maputo in September and November 2010, to discuss how to put this new approach into practice across sectors and at a national level. In 2011, a Reference Group for the Integrated Approach to Culture, Gender and Human Rights, consisting of specialists in culture, gender and human rights from Government, civil society, academia and the United Nations, began to work on recommendations for realizing the outcomes of the UNDAF 2012-2015, with the expectation that this group will continue to support and monitor the mainstreaming of the integrated approach as the UNDAF is implemented.

C.   Rationale: why an integrated approach?

Combining culture, gender and human rights requires understanding rights not simply as legal entitlements but also as an ethical framework that can be translated into legal and programming instruments. Such instruments are used to examine the roles of values, behaviour and assumptions in policies and programme decisions. They are also used to help programme designers assess whether current policies empower people and build ownership of development programmes or whether they lead to the exclusion of some individuals and communities while favouring others. In this way, planners can examine subordination based on gender, class, ethnicity, race, caste, age, disability and other factors.

All issues of culture, gender and human rights deal with identity and relations among people. They reflect how societies balance the interest of the individual vis-a-vis the interest of the group (nation, community, family or couple). They give meaning to the way status, privileges, power, rewards and resources are distributed, and they determine when and how change is to take place. Belonging to the so-called soft side of development, these are the underpinnings, the gatekeepers, the facilitators and the obstacles to change. Therefore, they represent a vital - and often insufficiently understood - dimension of development. Designing and implementing programmes that take into account the three distinct but overlapping perspectives would result in a comprehensive approach that could, in turn, better guarantee that the social and cultural underpinnings of development can be addressed.

An integrated approach to programming - one that combines considerations of culture, gender and human rights - helps ensure that development strategies are

creating a truly enabling environment. The term "enabling environment", which is increasingly used in development plans, usually indicates that the impact of an intervention depends on the extent to which social structures, communities and people are receptive to a particular change. The absence of an enabling environment may minimize the impact of an investment. Conversely, its presence may multiply expected results. Moreover, its presence is crucial for the sustainability of change. Such an environment provides room for diverse cultural perspectives and the protection of universal norms. In this way, people-centred planning and programming can be ensured, resulting in equitable social development.

II. Conceptual framework

In a culturally diverse country like Mozambique, understanding how different communities construct their notions of justice is a point of departure for improving aspects of governance. Throughout history, many cultures and societies have been organized without an explicit knowledge of a human rights framework. Yet, these societies have all had a framework for understanding justice, which, in some cases, was similar to the human rights framework.

Although cultural rights and other culture-related rights are duly addressed in the human rights framework, certain dimensions of culture go beyond the framework and are extremely relevant for development. These include the ways in which logic and causality, and relations between the individual, the collective, the environment, and the sacred, such as solidarity and reciprocity, are understood and expressed. Respect for cultural diversity, in its ultimate consequence, affirms the idea that there is more than a single truth and more than one way of looking at things.

No matter what the characteristics of the culture, simple or complex, historic or contemporary, global or local, gender is an organizing principle in all societies - hence its importance as a social dimension that cuts across culture and human rights. Gender issues are a universal dimension of culture and human rights, but they go beyond human rights. How ideas of femininity and masculinity are experienced and transmitted or how love and sexuality are socially constructed, for instance, are not human rights issues per se but are extremely relevant issues in, for example, life-skills education and HIV prevention.

To represent the process of identifying culture, gender and human rights issues in a particular setting, a lens-like diagram with various rings is useful *(see figure 1)*.
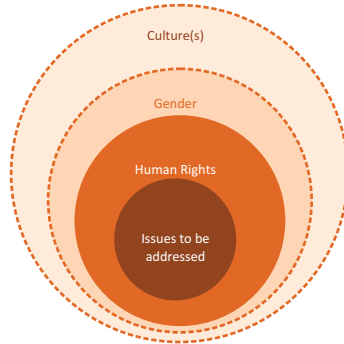
Figure 1. Diagram of multiple lenses

In a specific setting, planners could look at:

- First, the culture(s) at work, including possible tensions between the culture at large and the local culture, as well as possible subcultures and groups in local communities.
- Second, the gender relations that these cultures and subcultures produce.
- Third, through application of the six key principles of human rights, the culturally relevant, gender-specific and human rights-based issues in the specific setting would emerge (see box 1).

BOX 1. SIX KEY HUMAN RIGHTS PRINCIPLES

The United Nations identifies six key human rights principles:

Equality: All individuals are equal by virtue of the inherent dignity of each human being;

Non-discrimination: All human beings are entitled to their human rights without discrimination of any kind on grounds such as race, religion, political or other opinion, national or social origin, disability, sex, sexual orientation, property, birth or other status;

Participation: Full participation of stakeholders is required, including duty-bearers and rights-holders. States bear the prime responsibility for ensuring that the rights in treaties they have ratified are guaranteed to all individuals and groups residing within their borders. Within this framework, States are the main duty-bearers and citizens are the rights-holders;

Inclusion: Every person and all peoples are entitled to active, free and meaningful participation in, contribution to, and enjoyment of civil, economic, social, cultural and political development through which human rights and fundamental freedoms can be realized;

Accountability: Duty-bearers are accountable to rights-holders for the observance of human rights. Duty-bearers may be accountable in a variety of ways, through, e.g., allocating budgets, ensuring an enabling environment for independent media to function and building the capacity to work on realizing specific rights;

Rule of law: Duty-bearers may also be accountable for applying the rule of law and establishing or maintaining functional court systems.

The issues to be addressed may be situated in only one of the areas, such as access to human rights courts. Or they may be situated in areas in which culture, gender and human rights overlap thematically, such as violence against women. Alternatively, the issues may reflect challenges in the area of culture (or gender or human rights) that overlap predominantly with one of the others, such as the protection of collective intellectual property rights. For how this could work in a hypothetical case, *see Box 2.*

BOX 2. A HYPOTHETICAL CASE STUDY USING THE INTEGRATED APPROACH

An example of the integrated approach and application of the multiple lenses to education in district X.

Step 1. What cultural aspects are relevant to education?

Indigenous culture is an organizing principle in the lives of most people in X. Indigenous knowledge of natural resources is an asset in local agriculture, natural resource-management and practices related to health. Tasks and the distribution of resources are largely organized by local traditional norms. Elders enjoy high prestige and are responsible for educating children and young people in the history, knowledge, religion and crafts of the group. To become a successful farmer in X, acquiring traditional knowledge and practising traditional skills are most useful but take time to master.

The primary education curriculum in X offers few immediately applicable skills to young people. In their early years at school, monolingual children spend time trying to understand what the teacher is saying in Portuguese, which delays the acquisition of subject knowledge and skills. Higher education and the job market are far away, and people from X generally lack access to conditions that would help them compete for opportunities.

Teachers and health workers are the main representatives of the outside world. They adhere to other cultural codes and do not speak the local language, which often causes tensions and makes education and health services less effective than they could be.

Step 2. What are the gender relations in this context?

In the traditional culture, family and kinship are very important. Adult men are considered the decision makers in both public and private matters, especially in the lives of the women in their family. They decide when their daughters marry, and with whom. Girls often marry before they finish school. Fathers are not primarily concerned with control over the sexuality of unmarried women, but rather the consolidation of relations with the family of the groom. Several forms of violence against women are socially accepted. Non-indigenous men, mainly teachers, often become sexually involved with young women from X, without intending to satisfy the cultural expectations of the community. Given that

women from X do not have fluent communication with public health workers, and traditional midwives fuel suspicions about modern birth control methods that are offered, girls have become pregnant with children fathered by outsiders who will not comply with the traditional expectations of bride-price and integration into the family and community. HIV and AIDS prevalence is high. Most of the young men who do finish school leave X and go on to live in the provincial capital. This is an option not open to most girls. Young women often leave school early and stay in the village to work on the plot that customary law assigns to them. However, they lack access to agricultural extension and credit opportunities because they lack information and do not possess official land ownership.

Step 3. What are the critical social development issues involved in education in X once the outcomes of the analysis undertaken in Steps 1 and 2 have been framed in terms of human rights?

HUMAN RIGHTS PRINCIPLES	ISSUES IN RELATION TO CULTURE	ISSUES IN RELATION TO GENDER EQUALITY
Equality and non discrimination *All individuals are equal as human beings by virtue of the inherent dignity of each human person.* *All human beings are entitled to their human rights without discrimination of any kind such as race, religion, political or other opinion, national or social origin, disability, property, birth or other status, as set forth by the human rights treaty bodies.*	*Being from X, as a cultural origin, should not constitute a disadvantage in benefitting from educational and economic opportunities and access to information available in the country at large.*	*The acceptance of violence against women needs to be addressed in X.* *Women from X should have the same opportunities and conditions to access resources outside the community as men have.*

Participation and inclusion *Full participation of stakeholders is required, including duty-bearers and rights-holders. Every person and all peoples are entitled to active, free and meaningful participation, contribution to, and enjoyment of civil, economic, social, cultural and political development in which human rights and fundamental freedoms can be realized.*	*The community of X has a right to educational services in its own language. The community should be able to participate in the design of its education and health services to reflect local needs, knowledge and cultural heritage. The community´s knowledge-experts should be involved in the education system.* *Respect for elders should not lead to excluding young people from participation in decision-making.*	*Women´s exclusion from decision-making needs to be addressed.* *The education system should recognize and build on indigenous women´s knowledge.*
Accountability and rule of law *Duty-bearers are accountable for the observance of human rights for rights-holders. Duty-bearers may be accountable in a variety of ways, through allocating budgets, through building capacity to work on realizing specific rights and through recognizing the rule of law and court mechanisms.*	*All members of the community of X need to know their rights and about the mechanisms for filing complaints.* *Service providers need to be equipped to deliver services and information in a culturally appropriate manner.* *Service providers should be held accountable for any infringements by their institutions on the rights of members of the community.*	*Early marriage and the abandonment of formal education for girls need to be addressed in both the community and the educational system.*

The integrated approach is based on insights and experiences indicating that development programmes require the satisfaction of at least two conditions: the achievement of a desirable outcome and the establishment of a process to achieve and sustain that outcome. Another common characteristic of culture, gender and human rights is that, in these dimensions of development, the ways in which things are done are as meaningful as their outcomes. For example, including women in local decision-making is, in effect, realizing gender equality and the human rights of women. Implementing culturally relevant education is, in effect, realizing collective human rights. This common characteristic suggests an added value for integrating the dimensions in programme design and in programme monitoring and evaluation.

III. A closer look at Culture, Gender and Human Rights: Key concepts, interlinkages and country-specific issues

A.   The cultural dimension

1. Culture, cultural diversity and why it matters in development[1]

Many definitions of culture exist. However, there is a consensus about a broad understanding of culture as "...the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs."[2] Culture is what people are and how they act as human beings. It permeates every facet of human life as the very feature by which groups of people define differences among themselves. It is thus through culture that people give meaning to their lives and formulate priorities for the development of their families, communities and societies.[3]

Cultures are constantly changing, either slowly, through internal processes, or rapidly, adapting to the changes around them and transforming themselves through intercultural encounters. A UNESCO convention notes that: "'Cultural diversity' refers to the manifold ways in which the cultures of groups and societies

[1] This section used as references the following two documents: UNESCO (2010). Working Document: "Towards a New Cultural Policy Agenda for Development and Mutual Understanding"; and UNESCO (2010). The Concept Note for the Round Table on Culture and Development at the 2010 High-Level Event of the United Nations General Assembly on the MDGs.

[2] UNESCO (2001). Universal Declaration on Cultural Diversity, which notes that "this definition is in line with the conclusions of the World Conference on Cultural Policies (MONDIACULT, Mexico City, 1982), of the World Commission on Culture and Development (Our Creative Diversity, 1995), and of the Intergovernmental Conference on Cultural Policies for Development (Stockholm, 1998)."

[3] UNFPA (2008). State of World Population 2008: Reaching Common Ground: Culture, Gender and Human Rights (New York), pp. 12-13, provides a discussion of what culture is and is not, pointing out that, among other things, "It is important to locate cultures in their contexts."

find expression. These expressions are passed on within and among groups and societies."[4] In most communities, cities or societies, the cultural fabric is changing at an increasingly rapid pace and at all levels in today's context of globalization.

Cultural diversity has been defined as follows:

....This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognised and affirmed for the benefit of present and future generations.[5]

The benefits of cultural diversity are not automatic. Many nation-states have marginalized and stigmatized specific cultures within their boundaries, purportedly in favour of national cohesion and progress. By doing so, they have reduced these groups to the status of second-rate citizens, wasting the individuals' and the culture´s contributions to the country as whole. For culture to be a resource for well-being, equality and development, it is crucial to develop the capacity to recognize that there are legitimate ways to see the world other than one´s own and that there is a need to live together with other groups and the environment.

The principles of protecting and promoting cultural diversity are reflected in international standard-setting instruments, such as the 2001 UNESCO Universal Declaration on Cultural Diversity. Key principles of such documents are as follows:

- Respect for human rights and fundamental freedoms, including freedom of expression.
- Inclusiveness, with equal dignity and value of all cultures, qualified by the restriction that no one may invoke cultural diversity to infringe upon human rights guaranteed by international law or to limit their scope.

This framework in favour of cultural diversity supports individuals and communities, as well as nation-states, in the promotion of their own development on their own terms.

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[4]UNESCO (2005). Convention on the Protection and Promotion of the Diversity of Cultural Expressions, Article 4 – Defintions, 1.Cultural diversity.
[5]UNESCO, Universal Declaration on Cultural Diversity, Article 1.

2. How are culture, gender and human rights linked?

a. *Culture and gender*

Gender relations are an integral part of the cultural fabric of all societies and communities. Ideas of what is "typically" female or male, of how women and men relate to one another and what is considered to be appropriate or inappropriate for them to do are embedded in a set of shared values held by a respective group or society. These gender relations are cultural constructs. They may vary greatly from one context to another and be experienced differently even within a given community or society. Moreover, just as cultures change over time, gender relations can be transformed in response to changing contexts, requirements and cultural claims, especially when proponents of change from within the culture find internal or external support.

Programme designers need to understand the various perceptions and cultural codes regarding gender in order to formulate an adequate programme. This culturally sensitive analysis requires, at the least:

•   Data collection;
•   Participatory processes;
•   Intercultural dialogue between planners and those served by a proposed programme to ensure respectful engagement.

Culture as a lens will thus sharpen the planners' perception of how culture comes into play in gender relations and their understanding of the gender dynamic from multiple perspectives. Their deeper awareness of what is going on will eventually lead to finding culturally acceptable ways to ensure that gender equality and human rights are respected.

b. *Culture and human rights*

All cultures tend to develop their own principles and laws to govern ethical, religious, social or political questions. These principles and laws, although not necessarily considered as human rights, often represent deep values of cultural and identity expression, protecting human dignity and its integrity. These are part of the cultural fabric of a community or a society that provides the context for development programmes. Thus, they need to be understood and taken into account in an integrated approach to programming.

A human rights-based approach (HRBA) to development aims at promoting and protecting rights, reducing inequality and harnessing the participation of those who are marginalized. Such an approach implies that expressions of cultural diversity should find resonance in the development policies, programmes and budgets of their governments and those of international development organizations.

The right to culture is further related to the right to self-determination and the pursuit of a people's own cultural development. Furthermore, everyone has a right to "take part in cultural life" and States are required to ensure the "development and the diffusion of science and culture."[6] Cultural rights cover economic, social, civil and political rights, such as freedom of expression, freedom of thought and religion, freedom of association and the right to education. Cultural rights also refer to all rights that touch upon the identity of individuals and community, including the right to land.

Despite this solid legal framework, cultural rights have long been neglected. One reason is the often pronounced view that cultural rights may conflict with other human rights. However, this view is based on a conceptual confusion between cultural rights and cultural practices that infringe on human dignity - for example, female genital mutilation/cutting or widow cleansing. When tensions between cultural practices and human rights occur, it is important to remember that cultures are not static but are constantly changing according to new internal demands and intercultural contact.

Another reason for their neglect is that, from a State perspective, cultural rights have often been considered a possible threat to national cohesion and territorial integrity, fuelling conflicts over language, religion or ethnicity. Evidence shows, however, that the stronger, more sustainable nation-states that have embraced cultural diversity have been more successful than others in mobilizing citizens' support and finding peaceful solutions to social tension and economic development.

c. *Cultural rights and women's rights*[7]

Claims regarding cultural distinctiveness and religious freedom are frequently heard in debates on women's rights. Women are often singled out as the bearers,

[6] Office of the United Nations High Commissioner for Human Rights. International Covenant on Economic, Social and Cultural Rights, entry into force 3 January 1976, Article 15 (1a) and 15 (2).
[7] The following was based on parts of Briefing Note Number 4, "Gender and Indigenous Peoples' Culture", prepared by the United Nations Permanent Forum on Indigenous Issues (UNPFII) at: http://www.un.org/esa/socdev/unpfii/documents/BriefingNote4_GREY.pdf and recomposed to include ideas generated by UNESCO.

transmitters and signifiers of their culture. Many cultures focus on ways to contextualize women´s sexuality to maintain control over their offspring and to ensure a next generation of cultural practitioners to continue the history of the particular society. The consequences for women's rights have been serious and paradoxical. This assigned responsibility of cultural continuation is often at odds with women´s sexual and reproductive rights. However, a recent conference points to changing views:

> In recent years, . . . women's human-rights advocates from a broad spectrum of countries, religions, ethnicities and social sectors have worked to emphasize the indivisibility of human rights and, in particular, to reassert the inter-relationships between cultural rights and women's human rights.[8]

For many proponents of gender equality, such a reassertion entails negotiating between traditional law and custom and introducing new forms of legal protection gained through community, national and international advocacy. It also affirms the rights of women to participate with men in a larger struggle to protect the rights of their communities from State repression and "aggressive" development policies that may or may not promote gender equality. In contrast to a framework that sees dissonance between rights based on culture and those based on gender, many human rights advocates view those sets of rights as interdependent and mutually reinforcing. Culture may contribute to human rights abuses but, over time, cultures generally also bring forth rationales for change regarding particular abuses and/or human rights violations. As the report of the Special Rapporteur on Violence against Women (1996) declares.

"It is important to emphasize that not all customs and traditions are unprotective of women's rights. . . . However, those practices that constitute definite forms of violence against women cannot be overlooked nor justified on the grounds of tradition, culture or social conformity."[9]

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[8] "Bringing Indigenous Perspectives to the International Arena: An Indigenous Women's Conference", International Women's Forum Declaration (New York, 2005), paragraph 5, as cited in Briefing Note Number 4 (see footnote 8 above).
[9] United Nations Economic and Social Council, Commission on Human Rights (5 February 1996). Report of the Special Rapporteur on violence against women, its causes and consequences (E/CN.4/1996/53), paragraph 101.

B.   The gender perspective

1. Why does gender equality matter in development?

"Women's rights are human rights"— this motto, placing women´s rights activism within the human rights canon, was launched at the Fourth World Conference on Women in Beijing (1995) and thereafter received widespread global attention. Today, all sectors acknowledge the importance of women's empowerment and equal participation in development. Women, who constitute more than half of the world's human resources and are central to the economic as well as the social well-being of societies, must be fully involved. In most developing countries, gender inequality is a major obstacle to meeting the Millennium Development Goals (MDGs). Discrimination and inequality are often cross-cutting themes that affect several human rights, e.g., those of migrant women workers from ethnic minority groups living with HIV. Achieving the goals of reducing poverty and improving health, education and the environment will be impossible without closing the gaps between women and men in terms of capacities, access to resources and opportunities, and vulnerability to violence and conflict.

Since the mid-1980s, the Gender and Development (GAD) approach recognized that the previous models of Women and Development (WID), which had a tendency to focus solely on women, had failed to address the basic structure of inequality and women's subordination in the relationship between women and men. In contrast, the GAD approach treated gender and the unequal power relations between women and men as a central category of analysis. In this context, the GAD approach required a re-examination of social, political and economic structures and development policies from the perspective of gender relations. Improving the status of women was seen no longer as just a women's issue but as a goal that required the active participation of both men and women.

2. Linking culture, gender and human rights

Whereas, "in its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group," [10] gender identities and gender relations, which are critical aspects of culture, shape the way daily life is lived within the family, the

[10] UNESCO (1982). Mexico City Declaration on Cultural Policies, World Conference on Cultural Policies (Mexico City).

community and the workplace. Any initiative to shift the existing gender balance in private or public domains has to contend with cultural value systems, traditions and beliefs. Development faces its greatest challenge if the cultural values run counter to efforts to bring about gender equality.

The significance of culture has been politicized in different ways, affecting women's rights as well as an understanding of the place of culture in development. As artists, writers, film-makers, teachers and thinkers, women pioneers have broken through the traditional "glass ceiling" and helped diminish prejudices and biases. In some societies, however, "cultural tradition" is used as an argument to block women´s access to the full spectrum of human rights. In some societies many women are still without access to basic education.

However, cultures are dynamic, responding to social and economic shifts and pressures as well as new technologies and development efforts to influence values and attitudes. Hence, all efforts to achieve gender equality and women's empowerment have to understand and respect cultural systems and work within them to bring about necessary shifts in balance. Cultural sensitivity is not merely uncritical acceptance but an understanding that any sustained change in gender relations must come from within the society itself, through consultation and the development of ownership over the changes effected.

Advocates for change in development cooperation must also understand power relations in the culture. Discrimination and inequalities that emerge from these power relations underpin both the rationale and the way cultures interact and manifest themselves. The many forms of discrimination against women - ranging from violence to depriving women of control over their lives, of having a wider share in decision-making and of having economic independence or empowerment through education and skill enhancement - all are imposed on women to preserve the status quo in power. The culture lens[11] can be used to understand the needs and aspirations of various groups in a community and to understand the politics and pressure structures within communities. However, it is only through the gender lens that women's access to and control over resources and decision-making as well as personal deprivation of basic rights to education and personal autonomy can be analysed.

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[11] UNFPA (2008). State of World Population 2008: Reaching Common Ground: Culture, Gender and Human Rights (New York: UNFPA), p. 15. See also chapter 3.

Gender inequality is not one homogeneous phenomenon. It is a collection of disparate and interlinked problems. Some crucial issues that must be addressed (now incorporated into the MDGs) are the needs for universal access to reproductive health care, universal education, the eradication of extreme poverty, and the setting into place of equal economic rights for women, with an equal voice in political structures and decision-making bodies, maternal health and HIV/AIDS. Within these broader themes are problems of violence against women, trafficking, migration, the impact of war and crises, and the "glass ceiling", with the opening up of more and better employment opportunities and, above all, the right to "equal development". This pattern in disparity is both a human rights issue and a development issue and therefore deserves a "plural view of gender inequality".[12]

Linking gender to human rights, an HRBA to development aims at promoting and protecting rights, reducing inequality and harnessing the substantive participation of those who are marginalized. Thus it is, by definition, supportive of gender equality and women's empowerment. The principle of gender equality lies at the core of human rights. The human rights principles of universality and inalienability, indivisibility, and interdependence and interrelatedness strengthen gender equality by emphasizing that all human beings have human rights and that all individuals are equal (women, men, girls and boys). As the principles of equality and non-discrimination are implemented, groups who have been disadvantaged, neglected and marginalized would gain inclusion and opportunities for participation. Affirmative action through a quota system is one way of providing gender equity in contexts of imbalance and extreme disparities. The principles of accountability and rule of law promote and help sustain the implementation of national laws and policies in accordance with international standards and agreements on gender equality and women's empowerment.

Thus, as planners move towards a development paradigm that recognizes cultural diversity, gender responsiveness and a human rights-based approach, they must, during the process of analysis itself, examine and integrate the intersections between culture, gender and human rights. Human rights principles of equality, non-discrimination, participation, inclusion and accountability could all be viewed and applied simultaneously through culture and gender lenses. Gender as an analytical concept is like a thread cutting across both culture and human rights. The integration of all three in simultaneous mainstreaming is expected to lead to equitable and sustainable outcomes in development.

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[12] Amartya Sen (2001). "Many Faces of Gender Inequality," Frontline. See also http://www.igrc.info/index.php/General/many-faces-of-inequality.html

C.   The human rights-based approach

1. Why do human rights in development matter?

A human right is a relationship between one individual - or group of individuals - who has a valid claim and another individual -or group of individuals - who has correlative duties or obligations. The first individual enters into the role of a rights-holder -or the subject of the right - and the second individual enters into the role of a duty-bearer -or the object of the right.

Human rights reflect both morality and legality: the former because they reflect universal moral codes, the latter because they are codified in international human rights law. They are universal moral codes that belong to all human beings regardless of status. They are universal legal guarantees of a civil, cultural, economic, political and social nature, protecting individuals and, to some extent, groups against actions and omissions that interfere with fundamental freedoms, entitlements and human dignity.

Human rights were first codified in the United Nations Universal Declaration on Human Rights (1948) and further developed in such legally binding treaties as the International Covenant on Civil and Political Rights (adopted in 1966, in force 1976), the International Covenant on Economic, Social and Cultural Rights (adopted in 1966, in force 1976), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (adopted in 1979, in force 1981) and the Convention on the Rights of the Child (adopted in 1989, in force 1990).[13] Human rights are also enshrined in the constitutions and domestic laws of many countries. The rights in human rights covenants and conventions are binding on the States that ratified them; that is, the States signed a pledge to adhere to the provisions of the treaty in question. However, all individuals and groups are responsible for upholding human rights and can be both duty-bearers and rights-holders in relation to others, depending on the circumstance.

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[12] All United Nations human rights treaties and ratification tables can be found on http://www.ohchr.org/EN/HRBodies/Pages/HumanRightsBodies.aspx See also www.bayefsky.com
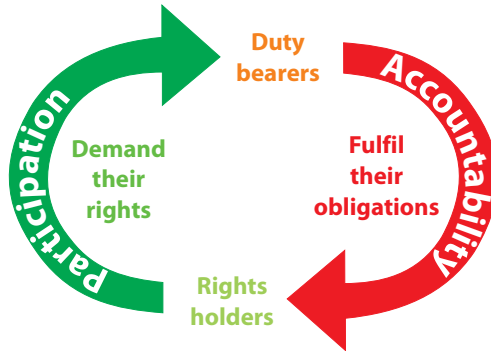
Figure 2. Relationships of duty-bearers and rights-holders

The same individual may be a rights-holder and a duty-bearer at the same time but in relation to different individuals. Children, for example, have a valid claim (right) against their parents to be provided with adequate food. Therefore, parents are the first-line duty-bearers. Often, however, parents lack access to cultivable land, salaries or other resources required for providing food for their children. They cannot meet the duty to their children because, as rights-holders, some of the rights they have against, for example, the government have not been realized. Thus, the government (the State) becomes the ultimate or final duty-bearer. In this perspective, rights-duty relationships in society are linked and form a pattern of human rights.

The relationship between human rights and development is embodied in an HRBA to development, an approach developed in the early 2000s that now forms the basis for the UNDAF. To describe an HRBA to development, it is useful to reconstruct the concept of development as the progressive achievement of a desirable outcome through the establishment of a process to achieve and sustain that outcome. An HRBA is a particular development approach in which human rights norms are used to define the outcome and the process. In an HRBA, human rights standards[14] define the minimum acceptable level of a desirable outcome - for example: the first seven MDGs. Human rights principles specify criteria for a legitimate, acceptable and "good" process.

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[14] Human rights standards are found in the various United Nations and regional human rights treaties and are elaborated in the so-called general comments developed by committees set up to monitor the treaties. General comments also define the "minimum core content" of each right, i.e., the core of the right that all States must guarantee immediately. General comments related to the United Nations human rights treaties may be found on www.ohchr.org under each committee and constitute a useful reference point for discussing the inclusion of a human rights approach with partner countries.

In the interests of monitoring and encouraging countries' compliance with their Human Rights commitments and of ensuring a HRBA is mainstreamed in approaches to the UNDAF, the Universal Periodic Review (UPR) proves a very useful mechanism. The UPR is a State-driven process, which operates under the auspices of the Human Rights Council, involving a review of the human rights records of all 192 UN Member States once every four years. Created on 15 March 2006 by resolution 60/251 through the UN General Assembly, the UPR provides an opportunity for States to fulfil their human rights obligations and to declare what actions have been taken to improve human rights situations in their respective countries. Consequently, declarations made by States pertaining to Human Rights obligations being "already implemented or in the process of implementation" can be used by other actors as advocacy tools, requiring States to comply with their own international commitments. The binding nature of the mechanism further strengthens CGHR analyses that make reference to the UPR.[15]

1. Linkages among human rights and culture and gender

The three dimensions of culture, gender and human rights are interlinked. Although culture is a much larger area and often not connected with human rights, cultural rights are one of the categories of human rights enshrined in the International Covenant on Economic, Social and Cultural Rights, adopted by many countries.[16] Gender equality is in itself a codified human right in several United Nations treaties, including CEDAW. In fact, almost all gender issues are, at the same time, human rights issues.

Violence against women is probably one of the best examples of a situation in which each of the dimensions of culture, gender and human rights must be considered and understood for addressing the problem. Obviously, violence against women is a gender issue; often such violence is culturally sanctioned through the stereotyping of women; and violence is always a human rights violation of a person's dignity.

A good example of interlinkages is how the principle of equality permeates all three dimensions. Equality, one of the six main human rights principles, represents an important universal value both within culture and in relation to gender. This is illustrated in the next page (box).

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[15] United Nations Human Rights: Office of the Commissioner for Human Rights, http://www.ohchr.org/en/hrbodies/upr/pages/uprmain.aspx
[16] Mozambique has not yet ratified this Covenant.

EQUALITY AND NON-DISCRIMINATION: MEANINGS WITH RESPECT TO HUMAN RIGHTS, GENDER AND CULTURE

Human rights principles	Meaning for human rights	Meaning for gender	Meaning for culture
Equality and non discrimination	All individuals are equal as human beings by virtue of the inherent dignity of each person. All human beings are entitled to their human rights without discrimination of any kind such as race, religion, political or other opinion, national or social origin, disability, property, birth or other status, as set forth by the human rights treaty bodies.	Gender equality entails the concept that all human beings, both women and men, are free to develop their personal abilities and make choices without the limitations set by cultural stereotypes, rigid gender roles and prejudices. Equal access to opportunities, equal treatment and valuation are key features of gender equality.	Media pluralism, multilingualism, equality of access of all cultures to knowledge. Inclusiveness, with equal dignity and value of all cultures.

IV. Challenges and opportunities for knowledge management and policymaking

How can policymakers identify and manage the immense diversity of cultural contexts, gender relations and human rights issues at national, institutional and local levels? How can policymakers make sure they get the issues and strategies right? How do they even become aware of the tensions between cultural perspectives, rights and development?

It is believed that a strong national commitment to local development would provide many of the political, institutional and budgetary mechanisms needed to ensure the full incorporation of cultural diversity, gender equality and human rights. Ideal conditions under which an integrated approach could be undertaken would include the overall processes of decentralization of government and the institutionalization of a dialogue between government and civil society, accompanied by the building of mechanisms to ensure that diverse groups in local communities participate in monitoring policies, services and budgets.

Other national processes that may facilitate or strengthen the impact of an integrated approach are as follows:

- Implementing policies that have culture, gender and human rights at their core;
- Building ownership of the human rights agenda at all levels;
- Building national awareness of and pride in cultural diversity;
- Catalysing change by engaging in intercultural dialogue, which encourages readiness to question "certainties" in the quest for shared understandings and solutions;
- Allocating time and financial resources to analyse gender and cultural issues.
- Supporting civil society and promoting the organization of groups that traditionally have had little influence in their communities;
- Mainstreaming the integrated approach to culture, gender and human rights into the practice of planning, especially at the local level;
- Providing services in response to the needs identified by local communities and organizations;
- Addressing cultural and local diversity, gender equality and human rights in educational curricula.

A. Lessons learnt from Mozambique and Malawi

Among the lessons learnt from using the tool for analysis of the UNDAF in Mozambique is the added benefit of working with a multidisciplinary team of experts in the areas of culture, gender and human rights, who possess ample knowledge of national and regional contexts. Preferably, the team should include participants from government and civil society from the country for which the program is being designed. Face-to-face meetings, allowing sufficient time, especially at the start of the process, are also important. In this way, participants can develop a common vision of the areas and a common language.

In Mozambique, a pilot application of the Integrated Approach was conducted on both the United Nations Development Assistance Framework (UNDAF) and local planning exercises. In both instances, national experts from government, civil society and academia in the areas of culture, gender and human rights were intimately involved. At the UNDAF level, UN staff dialogued with national CGHR experts to develop common recommendations on whether culture, gender and human rights were being appropriately reflected in the UNDAF planning document, as well as on how they might best be ensured during implementation.

At the local level, national CGHR experts facilitated participative planning sessions with district-level planners, community leaders and civil society representatives of focal districts. This inclusive approach both empowered local representatives to identify the culture, gender and human rights dimensions of their own planning issues, while at the same time allowing facilitators insight into the impact of Mozambican cultural diversity on local adaptations of central-level policies.

A pilot application of the Integrated Approach was also conducted on the UNDAF for Malawi, when a UNFPA staff member participated in a workshop on the Human Rights-Based Approach in the Programming Process (UNSSC, Turin) in 2011. The workshop focussed on the introduction of the Human Rights-based Approach as a mandatory programming principle in the UN Common Country Programming processes, particularly the Country Analysis and the UNDAF. Participants had a chance to experience the three-step analysis methodology by using a real case-scenario, which led them through to Results-based Management and to the linkages between the analysis and the planning and management phases of programming, linking rights with results. For this exercise, the CGHR tool was

introduced to analyse the Malawi UNDAF, adapting the framework developed to analyse the Mozambique UNDAF to include a column on the Universal Periodic Review (UPR) component.[17]

From the above examples, which are elaborated upon visually in the following annexes, it is hoped that readers can gain an appreciation for the adaptability of the Integrated Approach as a vision for development, and its usefulness as an analytical method that can be modified in accordance with the case and context of the program, policy or project at hand.

The CGHR Integrated Approach has been designed to provide a "reality check" - an understanding of the cultural contexts and assets for well-being. It includes a consideration of specific gender realities and dynamics that either foster or constrain development and human rights. At the same time, the approach takes into account international legal frameworks to ensure that national laws and institutional frameworks support development strategies that promote human rights and gender equality, build on local values and respect cultural diversity. As a vision for development, the Integrated Approach promotes sustainability, receptivity and ownership of programs, ensuring the long-term success and appropriateness of development strategies.

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[17] The benefits of which are discussed in Section D.1: Why do human rights in development matter?, p.23

Notes

Annexes

The following annexes contain three different interpretations of the Integrated Approach. These tools, in the form of analytic matrixes or questionnaires, focus on the issues of culture, gender and human rights in an attempt to guide the design phase of programming. Their purpose is to help planners identify and analyse specific concerns and risks in those three areas so that they can formulate the interventions needed to strengthen development among the most disadvantaged populations.

Annex 1

Shows the initial analytic matrix that was developed on the basis of pre-existing tools from UNESCO, UNFPA, UNICEF and UNIFEM with the objective of facilitating the adoption of culture, gender and human rights "lenses" in programming.[18] Steps 2, 3 and 4 on Programme Design & Planning, Programme Implementation, and Programme Monitoring & Evaluation respectively have not been included here. While several test-runs in workshops validated this version of the tool's usefulness and thoroughness, they also indicated the need for fine-tuning and greater user-friendliness.

Annex 2

Shows a second streamlined analytic matrix, developed during sessions of the CGHR Reference Group in 2011, specifically for analysing the Outcomes of the Mozambique UNDAF 2012-2015, and for providing recommendations on culture, gender and human rights issues in the UNDAF implementation process.

Annex 3

Shows a component from a third interpretation of the Integrated Approach – the "Guide to Mainstreaming Culture, Gender and Human Rights in District Planning in Mozambique". This questionnaire was produced by members of the CGHR Reference Group on the basis of their experience facilitating a Pilot Program of CGHR Mainstreaming in District Planning in the context of the *MDG-F Joint Program on Strengthening the Cultural and Creative Industries and Inclusive Policies in Mozambique.* The guide was produced in Portuguese for dissemination to local and central-level partners of the Pilot Program.

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[18] UNESCO (2010). UNESCO Cultural Diversity Programming Lens (General Framework), (Paris); UNFPA (2009) Checklist for Integrating Human Rights, Culture and Gender in Programming (New York); Urban Jonsson (2003). The Human Rights Based Approach to Development Programming (UNICEF ESARO); UNIFEM (2007). CEDAW and the Human Rights Based Approach to Programming: A UNIFEM Guide.

Annex 1

Tool developed by consultant Jyoti Paladhar on the basis of pre-existing UN tools and workshops with government, civil society, academia and UN staff on *Mainstreaming Culture, Gender and Human Rights in development programming in Mozambique*

> Only <u>STEP 1 – Situation Analysis</u> is displayed here, STEP 2 - Programme Design & Planning; STEP 3 - Programme Implementation; and STEP 4 - Programme Monitoring & Evaluation, available upon request.

STEP 1: Situation Analysis

	Guiding Questions	Actions to Take	Information Resources	Objective
Problem identification	1. What is (are) the specific problem(s) to be addressed by the programme?	• Choose a development issue or a thematic area; • Collect and study information available; • Identify major issues of concern; • Map the problems (e.g. using Problem-Tree diagram) ; • Define prioritization criteria; • Select the problem(s) to be addressed by Programme;	• Reports, narratives or testimonies that express the points of views towards a specific issue or problem; • External evaluation of a situation based on quantitative or qualitative evidence; • Sex and age disaggregated data; • Culture specific information (e.g. on ethnicity, religion, languages); • Gender analysis/assessment reports IF INFORMATION IS NOT AVAILABLE > Activity for collection of information /data needs to be undertaken	To prioritize problems through a systematic analysis for future action
	2. What are the political and legal frameworks relevant to the problem(s)?	• Analyze gaps between international norms and standards and national legislation (if any) on all three areas: culture, gender and human rights; • Map the functioning of the governance system (formal and customary), including existing structures and	• Inventory of international instruments relevant to culture (including cultural rights), gender and human rights ratified by the country; • Reports of national policy frameworks (policies, strategies, action plans, laws) with regards to culture, gender and human rights, particularly in the thematic area at stake; • Mapping of the functioning of the	To situate the problem(s) in the national legal and political context with regard to culture, gender and human rights dimensions and identify potential areas that would pose constraints or opportunities

Guiding Questions	Actions to Take	Information Resources	Objective
	• institutions relevant to culture, gender and human rights; • Assess the influence of the governance systems on the problem(s) identified.	governance system, including existing structures, institutions, land tenure and customary law; • Assessment reports of the possible influence of the governance system on the programme.	
3. What are the key geo-political and socio-economic issues relevant to the problem(s)	• Define specific geographical, political, social and economic dimensions relevant to the problem(s); • Assess power relationships in existing formal and informal structures; • Identify discrimination, if any, at community level through formal and informal institutions; • Identify various sub-groups norms, attitudes, practices and beliefs related to the problem(s) area; • Identify power relations between men and women.	• Availability of disaggregated data on sex, age group, ethnicity, religion, sexual preferences, education level, income, political affiliations, physical disabilities, health conditions, etc. • Reports that juxtapose disaggregated data on socio-economic characteristics with the cultural fabric and gender dimensions of designated programme area; • Narrative reports, cultural mapping, Geographic Information Systems (GIS), etc.	To have a clear understanding of the various culture, gender and human rights related issues that prevail within the areas related to the problem(s).
4. Who are the main people at stake, women and men, girls and boys, i.e. the main right-holders and duty-bearers?	• Identify stakeholders, including hidden stakeholders; men and women affected by the problem(s) who are	• Institutional mapping reports of government, civil society and community in the programme area.	To ensure full knowledge of the people's groups being dealt with - their gender and ethnic diversity as well as the power divide: the

Guiding Questions	Actions to Take	Information Resources	Objective
4. Who are the main people at stake, women and men, girls and boys, i.e. the main right-holders and duty-bearers?	• powerless, as well as those who control and influence decision making and behaviours; • Carry out a pattern analysis: identify potential key partners/target (claim holder/duty bearer) relationships in the community/society in the programme area, with full focus on diverse ethnic and religious, women, men and disadvantaged groups.	• Institutional mapping reports of government, civil society and community in the programme area.	powerful and the powerless in the community To ensure full knowledge of the people's groups being dealt with – their gender and ethnic diversity as well as the power divide: the powerful and the powerless in the community
5. How is/are the existing problem(s) being addressed?	• Identify past and ongoing interventions to address the problem(s); • Identify the key strengths and shortcomings of the current interventions.	• Inventory of interventions undertaken; evaluations reports, case studies, if any.	To understand why and how the interventions have/have not worked so far
6. What are the root causes that have brought about the problem?	• Carry out Causality analysis: identification of the causes of non-realization of specific human rights in relation to men and women in the programme context, ascertaining immediate,	• Any studies, case studies or reports on causes underlying the identified problems with regard to culture, gender and human rights dimensions in particular	• To have a clear grasp of underlying causes and assess how these causes demonstrate inter link-ages between culture, gender and human rights pertinent to the problem(s)

Guiding Questions	Actions to Take	Information Resources	Objective
7. What are the gaps that contribute to the problems: (i) in the capacity of partners/target groups, Men and women (claim holders and duty bearers) that have contributed to their failure to address the problem(s); and (ii) in resource availability (human, financial, technical and material)	• underlying and structural levels of causes and bring out root causes behind specific instances of discrimination and inequality noted • Carry out Capacity gap analysis: reflect on why rights are not realized, why claim-holders lack the capacity to claim the right and/or why duty-bearers lack the capacity to meet their responsibilities/duties; • Carry out resources gap analysis: reflect on what financial, technical, material, human resources are available and what means are needed to address the problem(s).	• Budgets, infrastructure surveys and assessments, competence assessments	• To understand what the main claims of right holders and the duties of duty-bearers are, and why they are or are not being expressed or being met to understand how well/ill-equipped the capacity level is in the progra-mme context so that gaps may be addressed appropriately

Annex 2

Tool developed by CGHR Reference Group for Mainstreaming Culture, Gender and Human Rights in the 2012-2015 UNDAF

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GUIDANCE FOR USING THE UNDAF ANALYTIC MATRIX

DEFINING - GEOPOLITICAL, SOCIOECONOMIC AND COGNITIVE/EDUCATIONAL DETERMINANTS

Once an issue or problem has been identified, it should be categorised according to its nature, namely geopolitical, socioeconomic or cognitive/educational.

Example: Parental illiteracy not conducive to positive attitudes with regards to formal education (a cognitive/educational determinant)

DEFINING - CGHR DIMENSIONS

Although the culture, gender and human rights dimensions in a thematic area (e.g., education) are often interrelated or overlapping, teasing these out is part of the proposed systematic methodology. Guiding questions should be asked to identify specific issues to be taken into account in programming.

For the **cultural** dimension, the question could be: Which aspects of current social organization, value systems, traditions and beliefs are particularly important for the development of, e.g., education?

For the **gende**r dimension, the question could be: Which are the critical aspects of

the current local culture, with its traditional and modern elements, that shape the specific needs, expectations, resources of women and men, along with obstacles, in relation to the chosen area, e.g., education?

For the **human rights dimension**, the question could be: What specific resources or gaps should be identified regarding equality and non-discrimination, participation and inclusion, accountability and rule of law?[19]

There can be one or more dimensions occurring at the same time. The CGHR Reference Group found it useful to label cultural dimensions with a C, gender dimensions with a G and human rights dimensions with an HR, so if they believed that there were cultural and gender dimensions occurring, it would be labelled CG.

DEFINING - STRATEGIC ORIENTATIONS

To arrive at the strategic orientations for programming, it is useful to identify recommendations that help to overcome the issues identified in the CGHR dimensions. This can be achieved through strategies or activities that target specific obstacles, or that aim to level the playing field for disadvantaged populations to be able to better benefit from the programme.

From the perspective of the cultural, gender and human rights issues identified, a guiding question could be: How could programming in this area become more attuned to local expectations and programme results more fairly distributed?

DEFINING - ACTORS (DUTY-BEARERS AND RIGHTS-HOLDERS) AND RESPONSIBILITIES

Identify relevant modern and traditional institutions and their role/contribution/shortcomings, and relevant rights-holders in the community, identifying diverse ethnic and religious groups, women, men, youth and disadvantaged groups.

Identify potential key partners/target groups in terms of rights-holder/duty-bearer relationships within the community.

Example: School boards, which do not mobilize representational participation of the community.

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[19] *Note: In the interests of obliging and monitoring government compliance with human rights commitments, the Universal Periodic Review (UPR) working reports can be useful (for more information, see Section D.1: Why do human rights in development matter? p.23)

DEFINING - OPPORTUNITIES FOR CAPACITY-BUILDING

Identify lacunae which present possibility for capacity-building, with identified strategic actors to strengthen delivery and demand of appropriate quality services and fair distribution of resources and obligations.

Example: Provincial budgets do not allocate funds for cross-cutting issues, such as gender- based violence, HIV prevention:

• 	Strengthen availability and use of disaggregated data regarding cross-cutting issues at the provincial and district levels;
• 	Implement social audits led by community.

EXAMPLE TO BE ANALYZED:

UNDAF Outcome 4: 	Provision, access and equitable usage of essential, quality services ensured, and living conditions for all vulnerable groups improved.

UNDAF Outcome 5: 	Vulnerable groups claim, have access to, and use quality-driven social services, which are delivered equitably.

STARTING DEFINITIONS

1) 	Define types of "essential services" and corresponding "vulnerable groups":
Literacy training: women (high incidence in rural areas), out-of-school youth
Obligatory education/schooling: people with disabilities, orphans, girls
Inclusive education/schooling: people with disabilities
Technical and professional training (formal and non-formal): youth (high incidence in rural areas)
Bilingual education/schooling: Adults and children with local native languages in monolingual environments

2) 	Define access (security, completed primary schooling, relevance) and equitable usage: territorial expansion of services (minimisation of geographical disparities) and expectations of proper coverage (primary schooling), and gender equality, and quality: teacher/student ratio, didactic materials, adequate infrastructure, teacher training, curricula, and number of contact hours.

CAUSAL ANALYSIS & RECOMMENDATIONS

GEOPOLITICAL DETERMINANTS	CGHR DIMENSIONS	STRATEGIC ORIENTATIONS	ACTORS (DUTY-BEARERS AND RIGHTS-HOLDERS) AND RESPONSIBILITIES	OPPORTUNITIES FOR CAPACITY-BUILDING
Example:	Example:	Example:	Example:	Example:
Geographical dispersion of population across wide rural area (large distances between school and home for students)	Weak institutional capacity to address situation, thus denying geographically-disadvantaged students their right to education – HR	Develop alternative environments for education (ex: church, community buildings that accommodate school/education activities)	**Duty-bearers** Ministry of Education Ministry of Justice — Planning, strategic orientation, funds allocation, coordination, M&E	Assist Ministry of Education and District/Municipal level education departments in development of training modules on legal framework for protection of girls in education systems
		Develop strategies for safer school environments	District-level and municipal-level education departments — Planning and implementation	
	Limited access and student retention rates, particularly for girls (fear of sexual abuse and pregnancy, premature marriage due to home-school travel and/or boarding schools) – CGHR	Disseminate the legal framework for protection of girls in education systems (anti-discrimination, anti-violence)	NGOs/religious organisations, madrassas — Planning, funds allocation, capacity-building	Assist MINED and District/Municipal level education departments in conceptualizing new incentives, alternative education environments and strategies for improving school safety
		Improve the sustainability of incentives for access to school and retention for girls	**Rights-holders** NGOs/religious organisations (also beneficiaries) — Advocacy, sensibilization workshops, funds mobilisation, capacity-building, dissemination	Advocate for increased allocation of female teachers in remote areas
		Involvement of parents in school boards	Parents — Active participation	
		Continue to promote the allocation of female teachers in remote areas	Girls/boys — Active Participation	Capacity-building for NGOs/religious organisations, madrassas on their listed responsibilities Capacity building of peer-support

CAUSAL ANALYSIS & RECOMMENDATIONS

GEOPOLITICAL DETERMINANTS	CGHR DIMENSIONS	STRATEGIC ORIENTATIONS	ACTORS (DUTY-BEARERS AND RIGHTS-HOLDERS) AND RESPONSIBILITIES		OPPORTUNITIES FOR CAPACITY-BUILDING
					groups of girls and volunteers from the community to support them
Example: Formal education often irrelevant for practical livelihoods (production, etc.)	Example: Girls kept at home instead for domestic chores - *CGHR* No local language in formal curricula - *HR* No information on legal framework pertaining to land access in formal curricula - *HR*	Example: Promote insertion of vocational components; information on land access legal framework; and indigenous knowledge pertaining to local agriculture and natural resource-management into primary and secondary education curricula Promote awareness-building activities for teachers (from outside) on local language, traditional knowledge and cultural codes Integrate local language component into formal curricula	Example: **Duty-bearers** Ministry of Education Ministry of Justice District-level and municipal-level education departments/ Teachers **Rights-holders** Girls/boys	Example: Planning, strategic orientation, funds allocation, coordination, M&E Planning and implementation Active participation Active participation	Example: Assist MINED and District/Municipal level education departments in revision of formal curricula and integration of local languages; land access legal framework, indigenous knowledge pertaining to local agriculture and natural resource-management Capacity-building with teachers on local language, traditional knowledge and cultural codes, involving traditional community leaders

CAUSAL ANALYSIS & RECOMMENDATIONS

COGNITIVE/ EDUCATIONAL DETERMINANTS	CGHR DIMENSIONS	STRATEGIC ORIENTATIONS	ACTORS (DUTY-BEARERS AND RIGHTS-HOLDERS) AND RESPONSIBILITIES	OPPORTUNITIES FOR CAPACITY-BUILDING
Example:	Example:	Example:	Example:	Example:
Parental illiteracy not conducive to positive attitudes with regards to formal education	Girls comparatively disadvantaged for access to formal education - *CGDH* Difficulty in parental accompaniment of school curricula - *DH*	Promote literacy campaigns as a priority action for female empowerment and exercising of citizenship Promote awareness-building activities for the community on value of formal education opportunities	**Duty-bearers** Ministry of Education Ministry of Justice District-level and municipal-level education departments/ NGOs/religious organisations, madrassas	Planning, strategic orientation, funds allocation, coordination, M&E Planning and implementation Advocacy, sensibilization workshops, funds mobilisation,	Assist MINED and District/ Municipal level education departments in developing literacy campaigns and awareness-building community activities Mobilise NGOs/ religious organisations, madrassas for active participation Capacity-building with parents and community on value of formal education and sensitization on integration of vocational components Literacy training for parents and community

Annex 3

Questionnaire tool developed by CGHR Reference Group for Mainstreaming Culture, Gender and Human Rights in District Planning in Mozambique

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Guide for Mainstreaming Culture, Gender and Human Rights in District Planning

(Extracts)

The CGHR Reference Group engaged Mozambican district-level planners and civil-society representatives in dialogue regarding the sociocultural underpinnings of their districts. Through discussion, possible underlying causes of prevalent issues were identified, and planners were thus encouraged to convert their findings into strategic planning directives.

The CGHR Reference Group developed the following questionnaire to guide planners in their CGHR analysis. The questionnaire is divided in four sections, in accordance with Mozambique's organization of district governments into four integrated "services", which cover the four grouped areas below:

      (1)   Education, Youth and Science and Technology;
      (2)   Health, Women and Social Action;
      (3)   Economic Activities; and
      (4)   Planning and Infrastructure

Institution: District Service of Education, Youth and Science and Technology (SDEJT)

This sector portfolio includes education, youth, sport, culture, science and technology.

      1.   What are the consequences of geographical disparity in your district on literacy levels (rural/urban, regional, coastal/central northern)?

2. What are the historical and/or religious factors in your district that impact upon access to education for boys and girls?
3. What are the sociocultural issues that might limit educational opportunities for girls in your district?
4. How does inequality in access to education for school-age children from rural zones impact your district?
5. What are the sociocultural aspects that might contribute to the predominance of male literacy trainers in your district? What are the consequences of this predominance for retaining female literacy trainers in your district?
6. What aspects (sociocultural including economic and religious) in your district might contribute to the high number of dropouts?

Institution: District Service of Health, Women and Social Action (SDSMAS)

This sector portfolio includes health, women, social and environmental action:

1. What are the geographical factors that affect access (inadequate access routes, long distances, weak transport services, etc.) to health services in your district?
2. Are women, men and children in your district impacted upon differently by these geographical factors?
3. What are the consequences of weak distribution and infrastructure for health services on your district's population, particularly for pregnant women and children under 5?
4. What are the nutritional practices of local communities in your district? How do these affect their health?
5. What belief systems might go some way to explaining weak attendance levels in health units/local clinics in your district?
6. What belief systems prevalent in your district might influence how treatments for illnesses (especially malaria, HIV & AIDS) are received? How might the decisions of local communities impact upon (families) decisions to seek formal health?
7. What belief systems in your district might influence the poor treatment of the elderly?
8. How can community practices that promote environmental preservation be better maximized?
9. Which of the following determinants has the biggest impact upon the health of the local population: food security, nutrition, shelter, education, water, sanitation and the environment?

Institution: District Service of Economic Activities (SDAE)

This sector portfolio includes agriculture, native fauna, forestry, fishing, industry, mines, commerce, tourism and financial services:

1. What local agricultural practices and knowledge of native flora and fauna exist in your district and how are they maximized?
2. What types of community social networks exist for mutual assistance in the case of natural disasters, food shortages or other needs, and how are they operationalised?
3. How do local communities organize themselves for productive practices (e.g. fishing, agricultural, commercialization)? Which aspects of these practices contribute to the increase (or not) of family income?
4. What types of resources (heritage and/or natural) exist in the communities that can be maximized for tourism purposes?
5. In the realm of family production, who in the family often makes the decisions on what is produced, including areas of production, in your district?
6. Which beliefs are associated with the type of cultivation techniques practiced, including techniques used in production processes?
7. In the perspective of food security, who in the family makes decisions pertaining to the destination of produce from the *machamba*?[20]
8. From a nutritional balance perspective, who in the family makes decisions in relation to the mode of preparation of foodstuffs?

Institution: District Service of Planning and Infrastructure (SDPI)

This sector portfolio includes district-level infrastructure: roads, communications, radios, postal services, electrical energy, public works, water replenishment and state-run projects.

At present, each "district service" plans their own housing for representatives and rehabilitation of infrastructures in their sector, which contributes to the dispersion and/or overlap of activities, thereby reaffirming the need to centralize all planning/infrastructure issues in the designated planning center, the SDPI.

[20] Mozambican term for a cultivation allotment

planning/infrastructure issues in the designated planning center, the SDPI:

1. What is the relationship between the district population and the availability of infrastructure? Which are the regions least favored by the population (coastal, interior, rural zone, urban zone, proximity to transport/main roads)?
2. What gave rise to the current situation in terms of spatial distribution of the main infrastructure (previous policies and strategies, availability of financial resources, concentration and/or dispersion of the population)?
3. Which social, economic, political and cultural aspects influence the access to basic services in the sector of infrastructure?
4. What are the consequences of the current distribution of basic infrastructure in the access of basic services to affected populations in your district?
5. Do men and women have the same access to available infrastructure? Do they currently use available infrastructure in an equitable fashion?

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