

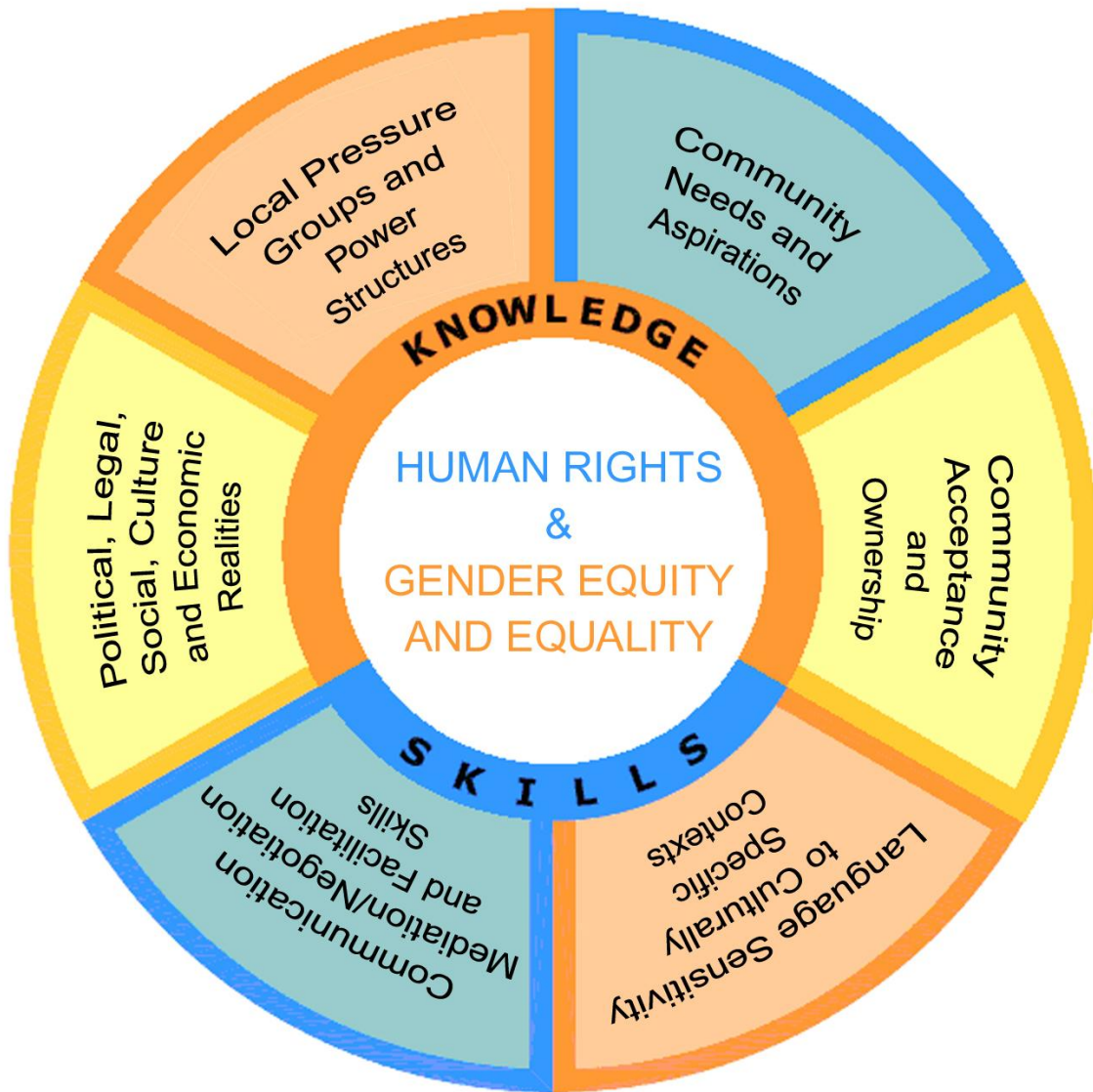


# Integrating Human Rights, Culture and Gender In Programming

## *Participants Training Manual*

UNFPA wishes to especially acknowledge the sustained support of the Swiss Agency for Development and Cooperation (SDC) to enable the Fund's global work on culture and development, culturally sensitive programming, and trainings for United Nations Country Teams.

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# Culture Lens

## Workshop Objectives

**By the end of this Workshop, participants will have achieved the following:**

- Acquired knowledge on the impact and the interconnection of culture, gender and human rights on development programmes;
- Identified and analyzed the tensions between human rights (including gender dynamics) and cultural norms and practices and discussed the alternative strategies;
- Been introduced to the different facets of the “Culture Lens” and the knowledge and skills needed to implement it;
- Been familiarized with Culturally Sensitive Approaches to find entry point and address resistance within the different cultural context;
- Taken the acquired knowledge learned in this workshop to enhance programme delivery.

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## Module 1, Session 1

### Introduction to the workshop

**Outcomes:**

- To introduce the participants to one-another and create a friendly environment;
- To review the goals and structure of the training;
- To agree upon ways of working together.

**Expected Result:** Participants will feel comfortable with each other and gain a shared understanding of the goals, timeline/sequence and nature of the training session.

### Introductions

*Please tell us:*

- Your name;
- Where you work;
- Your primary responsibilities;
- How many years of experience in the development field you have.
- Your expectations for this workshop

## Workshop Objectives and Agenda

### Workshop Objectives

By the end of this module, participants will have achieved the following:

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- Taken the acquired knowledge learned in this workshop to enhance programme delivery.

### **Proposed Guidelines for Working Together**

- Active participation;
- Open to new ideas, others' opinions, approaches;
- Listen and ask questions;
- Balance level of participation;
- Honor the time;
- Turn cell phones off during the session;
- No blackberry on, no computer on;
- Have fun;
- Add any other behaviour you want to suggest.

## Quotes

***“Go to the people. Live with them. Learn from them. Love them. Start with what they know. Build with what they love. With the best leaders, when the work is done, the task accomplished, the people will say, ‘We have done this ourselves!’”***

**Lao Tsu, 700 BC**

***“Washing one’s hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.”***

**Paulo Freire, Brazilian educator and activist**

***“If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.”***

**Nelson Mandela, Former President of South Africa**

***“The Arbitrary deprivation of life is not limited to the illicit act of homicide; it extends itself to the deprivation of the right to live with dignity.”***

**Antonio Cancado Trindade  
Ex-President of the Inter-American Court of Human Rights  
Brazilian**

***“Where, after all, universal human rights begin?- in small places, close to home-so close and so small that they cannot be seen on any maps of the world. Yet they are the world of individual persons, the neighborhood they live in, the school they attend, the factory, farm or office they work in. Such are the places where every man, woman or child seeks equal justice, equal opportunities, and equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere.”***

**Eleanor Roosevelt**

**Task**

Think about each one of the quotations and go stand by the one that best captures what you believe in as a development practitioner.

Within the groups standing next to the quotation, select a spokesperson to provide a summary of the groups’ discussion to the plenary.

Spokesperson need to write the main outcomes of the group discussion in order to present it to the plenary.

Discuss with the members of your group the following questions:

- *What are the reasons you chose this quotation?*
- *What is the central message in the quotation?*

## Module 1, Session 2

# Importance of Culture, Gender and Human Rights in Development Work

### Power Point Presentation and Story Telling

#### Outcomes:

- Review the importance of socio-cultural factors in development work;
- Discuss and analyze the tensions between human rights and gender standards and cultural norms and practices.

Expected Result: Participants better assimilate the impact of culture on development as well as the added-value of cultural sensitivity in promoting human rights and gender equality.

- What elements of conventional development theory and the assumptions behind it persist in the UN system and with our partners even today?
- Why did conventional development theories consider culture to have a negative or, at best, a peripheral impact on development?
- In your experience, how has the concept of social capital been important to development work?

Some of the main themes that ran through the work of the morning:

- **Most people think that they are “objective”**

The world over, people generally think that they perceive reality and approach problem-solving in a way that is objective, accurate, and value- or culture-free. In fact, the way in which we interpret evidence depends very much on our own individual cultural context. The survey of the history of development theory is an excellent example of this. The problems that western economists saw in developing countries and the solutions they proposed came less from the evidence (the historical context and socioeconomic realities in developing countries) than from the professional and cultural frameworks the economists used to interpret the evidence. Their assumptions, analyses and conclusions were informed by the experience of their own societies in a given time and place. And this mismatch between their analysis and the reality made for some bad policy.

This is very natural. It happened to development economists; it happens to all of us; it happens to our partners in developing countries. To break free from this very natural assumption that others think as we do requires a [deliberate](#) change of mindset. It requires that we learn to stop and think [systematically](#), “are we operating from the same set of assumptions? Is this person seeing the same thing I am seeing?” And it requires that we then act [strategically](#) to identify common goals and work toward them in a way that brings people together rather than divides them.

- **Culture and society matter**

Clearly cultural and society are critically important to development programming, particularly in the sensitive areas in which UNFPA works. But the question now is less “if” or “why” culture matters, but rather “how” it matters in a given context.

- **Social and cultural capital are critical to meaningful change**

Relations among people are key to human-centered, sustainable development; social capital is required for collective voluntary action; and cultural freedom is a desirable end in itself as well as a reality that must be taken into consideration when pursuing other development objectives.

- **Cultures are neither static nor monolithic**

Cultures change. They adapt to new opportunities and challenges and evolving realities. What is seen as “the culture” may in fact be a viewpoint held by a small group of elites keen to hold onto their power and status. The tensions and diverging goals inherent in every culture create opportunities for UNFPA to promote human rights and gender equality, particularly when UNFPA can partner with local agents of social change and challenge dominant views from within the same cultural frame of reference.

- **Religion and other cultural forces can exert both positive and negative impacts on programming**

Though patriarchal attitudes and taboos around discussion of sexuality are impediments to programming in all regions, religion and other cultural forces more broadly can exert both positive and negative impacts on programming. It is important to distinguish between “culture” and specific “harmful practices” within a culture.

#### Group Work

- Share within your group stories (of success or of failure) which can illustrate the importance of development work
- Choose among the different stories, two stories for each group, which will be shared with the rest of the audience (ideally one on success, one on failure);
- After selecting the stories, write the title of the story, the facet illustrated and other relevant key points related to them.

**You have 30 minutes**

#### ***Feedback Session***

Each Group is expected to give the plenary the two selected stories, insisting on

- The cultural context around it;
- The lessons learned from it;
- The other relevant key-points which characterize this story.

Each spokes-person has **5-6 minutes**.

## Power point Presentation on the world of development integrating Human Rights, Gender and Culture

Slide 1



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*Integrating*  
**Culture**  
**Human rights**  
**Gender equality**  
*in*  
*Development Programming*

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Slide 2



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**Facts**

- The richest 10 per cent of adults in the world own more than 85 per cent of global household wealth
- The richest 1 per cent of adults alone owned 40 per cent of global assets in the year 2000

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Slide 3

## Facts

- The gap between men and women continued (from 1990), with 40.4 per cent of women employed in 2008, compared with 49.6 per cent in 1996.
- Worldwide, 774 million adults lack basic literacy skills, out of which 64% of them are women - a share virtually unchanged since the early 1990s. (UNESCO 2007)

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Slide 4

## Facts

- The proportion of people living on less than \$1.25 a day fell to 25 percent in 2005, leaving an estimated 1.4 billion people living in extreme poverty.” (World Bank, 2008)
- According to a study in 2007, women account for 60 per cent of the working poor (living below the poverty line), even though they make 41 per cent of all employment (ILO 2007)

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Slide 5


## Anything New?

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Slide 6



## Reflection...

*Similar Dilemmas, Different Times  
So what are we missing...?*



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Slide 7



## The Ways of Development

**1950s – 70's:** Conventional approaches to Development focus on economic/political, natural and human capital.

**1970s – 80's:** A series of international norms and legal instruments were adopted by UN Member States in various UN agencies including UNESCO concerning culture, which have reference to local communities,

**1980s – 1990's:** Emerging focus on social and cultural dimensions, e.g. the role of social capital on welfare of communities in the context of globalisation, etc..

**2001:** The UN Year on Culture... & the Impact of 09/11  
Culture to be controlled vs. culture to empower...

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Slide 8



## Human rights

- A UN mandate since 1948
- The Human Rights' based approach (HRBA) came into existence in 1998
- Developed the "UN Common Understanding" in 2003
- Various training ongoing in UN agencies, Funds, etc.

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Slide 9



## WHY a HRBA to Programming?

Because challenges of Development are:

1. Seen **INCLUSIVELY**;
2. Approached **HOLISTICALLY**;
3. Responded to in an **INTEGRATED** and **MULTIFACETED** way.

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Slide 10



## WHAT A HRBA CAN DO

- A HRBA requires using the recommendations of **international human rights mechanisms** in the analysis and strategic response to development problems.
- A HRBA can also shape relations with partners as long as partnerships are participatory, inclusive and based on mutual respect in accordance with human rights principles.

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Slide 11



## UNFPA Practice

Human Rights	Rights-Based Actions	Countries where Agents of Change were successfully engaged
Right to life and survival Universal Declaration of Human Rights (UDHR), 1948, Art. 3 International Covenant on Civil and Political Rights (ICCPR), 1966, Art. 6 Convention on the Rights of the Child (CRC), 1989, Art. 6	Prevent avoidable maternal deaths End female feticide and infanticide Screen for cancers that can be detected early and treated. Ensure access to contraceptive methods which protect against HIV and STIs	⇒ Brazil, Guatemala, the Islamic Republic of Iran, Uganda -India ⇒ The Islamic Republic of Iran, Uganda ⇒ Guatemala, the Islamic Republic of Iran, Uganda

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Slide 12



## GENDER... WE'VE HEARD OF...

- Relations, roles...
- Sensitivity and perspective...
- Mainstreaming to achieve gender equality
- Specialised Fund, mechanisms, bodies (UNIFEM, DAW, INSTRAW, SGSA, ETC.) → architecture in 200??

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Slide 13



## CULTURE? The missing link?

"... culture should be regarded 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".  
UNESCO, 2002

The World Conference on Cultural Policies (MONDIACULT), Mexico City (1982)

"...Culture is the whole complex of distinctive *spiritual, material, intellectual and emotional* features that characterize a society or social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs."

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Slide 14



## AMARTYA SEN ON CULTURE

"..critically important for development. The connections take many different forms, related to the objectives as well as instruments of development...Cultural matters are integral parts of the lives we lead...

If development can be seen as enhancement of our living standards, then efforts geared to development can hardly ignore the world of culture...

... development is best seen as enhancement of freedom...cultural issues can be freedom in a very broad sense. If this is more or less right, then surely cultural freedoms are among the freedoms in terms of which development has to be assessed...

Culture would have to figure among the end-based considerations in development analysis".

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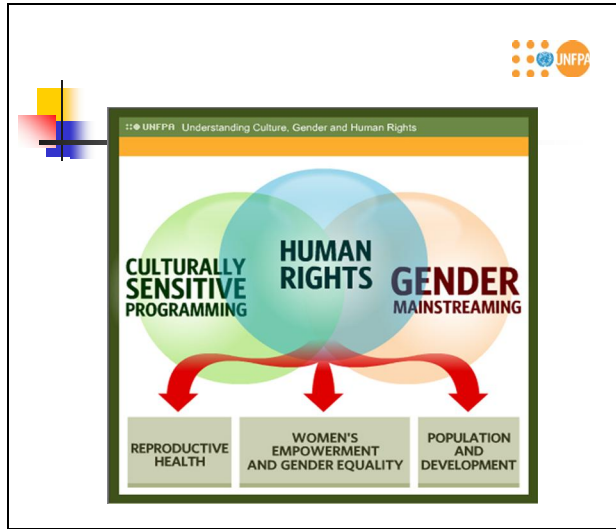
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Slide 15



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Slide 16

### Challenges - & myths

- Group rights vs. individual rights
- Religion/Culture
- Religion/Tradition
- Tradition = no change in status quo vs. Reinvented Traditions
- Culture AND Development vs. culture OF Development...
- Power and decision-making – who controls and who decides?

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## Human Rights Table

Human Rights	Rights-Based Actions	Countries where Agents of Change were engaged (see Annex B for details)
<p><b>Right to life and survival</b></p> <ul style="list-style-type: none"> <li>▪ Universal Declaration of Human Rights (UDHR), 1948, Art. 3</li> <li>▪ International Covenant on Civil and Political Rights (ICCPR), 1966, Art. 6</li> <li>▪ Convention on the Rights of the Child (CRC), 1989, Art. 6</li> </ul>	<ul style="list-style-type: none"> <li>• Prevent avoidable maternal deaths</li> <li>• End female feticide and infanticide</li> <li>• Screen for cancers that can be detected early and treated.</li> <li>• Ensure access to dual-protection contraceptive methods</li> </ul>	<p>⇒ Brazil, Guatemala, the Islamic Republic of Iran, Uganda</p> <p>⇒ India</p> <p>⇒ The Islamic Republic of Iran, Uganda</p> <p>⇒ Guatemala, the Islamic Republic of Iran, Uganda</p>
<p><b>Right to liberty and security</b></p> <ul style="list-style-type: none"> <li>▪ UDHR, Art. 25</li> <li>▪ International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966, Art. 12</li> <li>▪ Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979, Art. 11(1)(f), 12, 14(2)(b)</li> </ul>	<ul style="list-style-type: none"> <li>• Eliminate female genital cutting</li> <li>• Encourage clients to make independent reproductive health decisions</li> </ul>	<p>⇒ Ghana, Uganda, Yemen</p> <p>⇒ Brazil, Ghana, Guatemala, the Islamic Republic of Iran, Uganda, Yemen</p>
<p><b>Right to marry and establish a family</b></p> <ul style="list-style-type: none"> <li>▪ UDHR, Art. 16</li> <li>▪ ICCPR, Art. 23</li> <li>▪ CEDAW, Art. 16</li> <li>▪ ICESCR, Art. 10</li> <li>▪ CRC, Art. 8,9</li> </ul>	<ul style="list-style-type: none"> <li>• Prevent early or coerced marriages</li> </ul>	<p>⇒ Guatemala, the Islamic Republic of Iran, Uganda, Yemen</p>
<p><b>Right to decide the number and spacing of one's children</b></p> <ul style="list-style-type: none"> <li>▪ UDHR, Art. 12</li> <li>▪ ICCPR, Art. 17</li> <li>▪ ICESCR, Art. 10</li> <li>▪ CEDAW, Art. 16</li> <li>▪ CRC, Art. 16</li> </ul>	<ul style="list-style-type: none"> <li>• Provide access to a range of modern contraceptive methods</li> <li>• Help people choose and use a family planning method</li> </ul>	<p>⇒ Brazil, Guatemala, the Islamic Republic of Iran</p> <p>⇒ Brazil, Guatemala, the Islamic Republic of Iran, Uganda, Yemen</p>

*Integrating Human Rights, Culture and Gender in Programming*

<p><b>Right to the highest attainable standard of health</b></p> <ul style="list-style-type: none"> <li>▪ ICESCR, Art. 12</li> <li>▪ CEDAW, Art. 12, 14</li> <li>▪ CRC, Art. 24</li> </ul>	<ul style="list-style-type: none"> <li>• Provide access to affordable, acceptable, and comprehensive reproductive health services</li> </ul>	<p>⇒ Brazil, Guatemala, the Islamic Republic of Iran, Uganda</p>
<p><b>Rights to the benefits of scientific progress</b></p> <ul style="list-style-type: none"> <li>▪ UDHR, Art. 27(2)</li> <li>▪ ICESCR, Art. 15(1)(b) and (3)</li> </ul>	<ul style="list-style-type: none"> <li>• Fund research on women's as well as men's health needs</li> <li>• Provide access to obstetric care that can prevent maternal deaths</li> </ul>	<p>⇒ Brazil, Guatemala, the Islamic Republic of Iran, Uganda</p> <p>⇒ The Islamic Republic of Iran, Uganda</p>
<p><b>Right to receive and impart information</b></p> <ul style="list-style-type: none"> <li>▪ UDHR, Art. 19</li> <li>▪ ICCPR, Art. 19</li> <li>▪ CEDAW, Art. 10(e), 14(b), 16(e)</li> <li>▪ CRC, Art. 12, 13, 17</li> </ul>	<ul style="list-style-type: none"> <li>• Make family planning information freely available</li> <li>• Offer sufficient information for people to make informed reproductive health decisions.</li> </ul>	<p>⇒ Guatemala, the Islamic Republic of Iran, Uganda, Yemen</p>

[http://www.unfpa.org/upload/lib\\_pub\\_file/426\\_filename\\_CultureMatters\\_2004.pdf](http://www.unfpa.org/upload/lib_pub_file/426_filename_CultureMatters_2004.pdf)

Power point Presentation **Culture Lens** is attached.

Slide 1

**What is the Culture Lens?**

- Objective is about creating ownership of the Human rights agenda among the community
- The end goal is clearly the achievement of human rights and gender equality
- The strategy is to work from within communities and cultures to build a broad base for human rights and gender equality
- For UNFPA, the Human Rights Based Approach, Gender mainstreaming and culturally sensitive programming go hand in hand to maximize the chance of success.

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Slide 2

**The six critical facets of the Culture Lens**

**1. Community needs and aspirations**  
Who are we to tell people what is best for themselves?  
If we are to service the people, it is vital then to deeply understand the needs and aspirations of the community

- Understand the competitive needs and aspirations of the different components, including the most vulnerable and marginalized members of the community
- Establish a dialogue with the community to prioritize these needs and build partnership with others to address those that are not within the scope of your programme. E.g. poverty and Reproductive health, early marriage
- Use tool such as poverty mapping

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Slide 3

**2. The Political, Legal, Social and Cultural realities**  
We should conduct analysis, research to develop knowledge about the possibility of change.  
E.g.

- What is the power balance within the government or/and parliament? Who is really in charge? Who are our potential allies?
- How does the economic crisis impact on women' situation ( more violence in the family, more drug abuse, etc)
- What is the level of enforcement of the current Sharia laws, what are in there the opportunity to advance the status of women?

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Slide 4

**3. The community acceptance and ownership**  
What are the believe and practices within the community that can facilitate the acceptance and ownership of our programme?

**E.g.**

- What Surat in the Koran can support our effort to end violence against women
- Foster participation of community leaders right from the start and honestly address their concerns
- Find within the Islamic human rights framework the support for advancement of women's rights

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Slide 5

**4.Pressures groups, power structures and Civil society groups**  
Build a solid knowledge of these constituencies and analyzes the convergences and divergences regarding the issues at stake.

**E.g.**

- Who are the moderate within the civil society movement?
- Why the opposition is gaining ground, what are their weak points? E.g. Grameen Bank and the radical Islamist movement in Bangladesh?
- Is there any possibility for collaboration with pressure groups without jeopardizing dialogue with the host government?

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Slide 6

**5. Language sensitivity to culturally specific context**  
How to properly convey our messages with respect, without being belittling, condescend or culturally arrogant

**E.g.**

- Learning from the private sector on cultural management
- Pay attention to the body language, use of terms
- Acknowledge disagreement in a culturally accepted manner
- Use local facilitating agents
- Do it without naming it!

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Slide 7

**6. Communication, mediation/Negotiation and facilitation skills**

What are the skills needed for a successful mediation, trust building using the 3P (possible, positive and pragmatic approach)?

E.g.

- Understand where your interlocutor comes from
- Learn about conflict resolution in the context of your programme
  
- Build face saving skills and let the door open for tomorrow
  
- Demonstrate in practical ways and preferably in local language the comparative advantages of supporting your programme

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## Module 1, Session 3

### The “Culture Lens” and the MDGs:

#### Introduction of the Culture Lens and how it can be applied to MDGs

**Outcome:**

Define the facets of the “Culture Lens” that has been developed from their extensive analysis of successful programmes and the knowledge and skills to implement it.

**Expected Result:** Participants will leave with a thorough understanding of the six facets of the “culture lens” and its links with the MDGs.

## **Links of the Culture Lens with the MDGs and Group Work**

In September 2000, at the United Nations Millennium Summit, 189 United Nations member nations agreed to a set of time bound and measurable goals and targets for combating poverty, hunger, disease, illiteracy, child mortality and environmental degradation and for the promotion of gender equality, maternal health and global partnerships. In 2005, at the World Summit these targets were updated and additional targets approved. In doing so, these nations pledged to unite behind the following set of eight development goals to be reached by 2015.

- 1. Eradicate Extreme Poverty and Hunger:** Reduce by half the proportion of people living on less than a dollar a day. Achieve full and productive employment and decent work for all, including women and young people. Reduce by half the proportion of people suffering from hunger.
- 2. Achieve Universal Primary Education:** Ensure that all boys and girls complete a full course of primary schooling.
- 3. Promote Gender Equity and Empower Women:** Eliminate gender disparity in all levels of education.
- 4. Reduce Child Mortality:** Reduce by two-thirds the under-five mortality rate.
- 5. Improve Maternal Health:** Reduce by three-quarters the maternal mortality ratio. Achieve universal access to reproductive health.
- 6. Combat HIV/AIDS, Malaria and Other Disease:** Halt and begin to reverse the spread of HIV/AIDS. Achieve by 2010, universal access to treatment for HIV/AIDS for all those who need it. Halt and begin to reverse the incidence of malaria and other major diseases.
- 7. Ensure Environmental Sustainability:** Integrate the principles of sustainable development into country policies and programmes and reverse the loss of environmental resources. Reduce biodiversity loss, achieving by 2010 a significant reduction in the rate of loss. Halve the proportion of people without sustainable access to safe drinking water and basic sanitation. By 2020 achieve a significant improvement in the lives of at least 100 million slum dwellers.
- 8. Develop a Global Partnership for Development:** With targets for trade, governance, poverty, debt reduction, access to essential drugs, technology transfer and special needs of least developed countries, landlocked developing countries and small island developing states.

**Links to the MDGs from the Culture Lens**

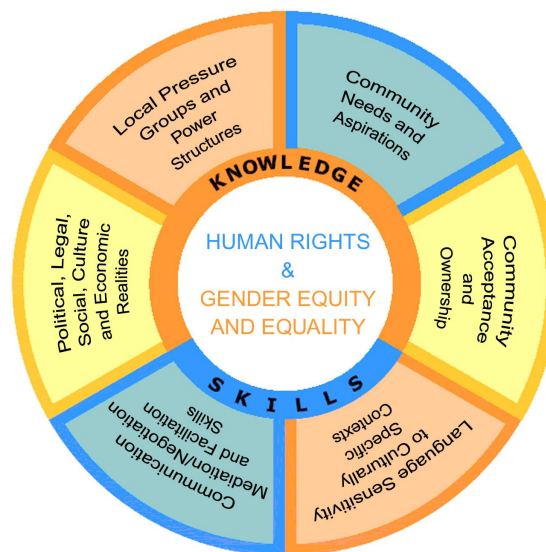
Goal	Cultural challenges and opportunities	Proposed strategies
1. Eradicate extreme poverty		
2. Achieve universal primary education		
3. Promote Gender Equality and Women's empowerment		
4. Reduce Child mortality		
5. Improve maternal health		
6. Combat HIV /AIDS		
7. Ensure environmental sustainability		
8. Develop a global partnership for Development		

## Introduction of the six facets of the “Culture Lens”

The “culture lens” is a tool of analysis that empowers development practitioners to better understand the contexts within which they deliver their programmes, and to make sound assumptions and judgment regarding the possible negative/positive impact of cultural factors on development interventions.

### What is a culturally sensitive approach?

A culturally sensitive approach is a policy and programming approach where the knowledge and skills acquired through the culture lens are applied **systematically, deliberately, and strategically** at the policy and the programme levels.



## Culture Lens

Describe the 6 facets of the “Culture Lens.” Give enough description that participants can grasp each facet, but not too much because what you want them is to describe the key points within each facet from their own experience and knowledge base in the next activity in this session.

## A. Political, Legal, Social and Cultural Realities

- **Knowledge of the legal, political, social, economic and cultural realities** - This facet focuses on acquiring and accumulating knowledge of these realities. The knowledge empowers development practitioners to understand possible dynamics for change, within the different cultural contexts they work in.

### Some examples on how to work on this:

- Find out who is who in the government and the working of the political system in the country;
- Explore the party system, if it exists, and learn the basics on the agendas of these parties;
- Learn about the dynamics of civil society organizations and identify among them those who are interested in promoting the social agenda of the country;
- Acquire some basic knowledge on the country economic profile (per capita income in the country, percentage of population living under poverty level, differences in income between the urban and rural areas);
- Acquire knowledge of the country's mainstream culture and the cultures of the different ethnicities within the country;
- Learn about the major changes in the culture in the last few decades especially in the gender and human rights agendas, find out about what are the traditions in the revered occasions traditions of the populations (fasting in Ramadan in Moslem countries and lent in Catholic countries) - Understand the rationale for example why people in Buddhist countries are vegetarians...etc.

## B. Community Acceptance and Ownership

- **Knowledge of the factors that lead to community acceptance and ownership** - This knowledge is critical for sustainability of development programmes. Using inclusive approaches, during programme design and implementation, leads to accumulating knowledge on those factors that create community acceptance and ownership. Such knowledge empowers development practitioners to launch effective strategies that will motivate the community to maintain and sustain development programmes.

### Some examples on how to work on this:

- Identify sources of support AND opposition to your programme.
- Find out what the majority of men think and get them involved
- Identify the people who are interested in the human rights agenda and women's empowerment.
- Find out what programmes succeeded in the past and why.
  - Get community leaders and gate keepers engaged from earliest stages of programme design and Keep them engaged throughout implementation

### C. Pressure Groups, Power Structures and Civil Society Groups

- **Knowledge of pressure groups and power structures** - This facet emphasizes the need to identify and engage local pressure groups, local power structures and civil society groups, and to develop strategies to facilitate their participation from the onset of the programme.

#### Some examples on how to work on this

- Identify local pressure groups, power structures and civil society groups and their agendas and find out what is the source of power of that pressure group;
- What are the tensions between the pressure groups?
- Identify who the opposition might be and their rationales, alliances and strategies;
- Explore why those pressure groups have been successful in the past if that was the case;
- Find out how well positioned are the pressure groups within their community?

### D. Community Needs and Aspirations

- **Knowledge of the needs and aspirations at the community level** - This facet underscores the necessity for understanding the needs and aspirations of the community in development programming. This knowledge allows the mainstreaming of these needs and aspirations into project design and leads to addressing the beneficiaries' aspirations, thus strengthening sustainability and ownership.

#### Some examples on how to work on this:

- Look for specific examples to support the goal;

- Understand what are the specific tensions and aspirations within the targeted community;
  - Tap into informal community networks and identify those as means for encouraging empowerment.

#### **E. Language Sensitivity to Culturally Specific Contexts**

- **Language sensitivity to culturally specific contexts** - This facet reflects the importance of how messages are communicated, how issues are described and analysed. It could even relate to the tone used in interactions with the community members or leaders. In “Culture Matters” it is noted: “when language used is loaded with negative judgments on the values of a community, it creates unnecessary tensions and constructs a wall between the community and the mandate that development practitioners are promoting.” *(Note: When explaining this facet ask the participants all the different ways that people communicate (e.g. non-verbal, body language, facial expressions...etc) and underline that communication is more than just the language you use.)*

#### **Some examples on how to work on this:**

- Identify what you want to message and work with local counterparts to find language accepted by the people.
- Note the dynamics of how and talk to community leaders.
- Pay attention to how differences and disagreements are addressed/expressed.
- Discover the sources for learning and how people receive information. (How does community get information about the issue - radio, religious leader, schools, civil society organizations...etc)
- Pay attention to body language, space, gestures that may not translate.
- Spend time observing the culture and how people talk about the subject
- Speak in plain language, appropriate to the audience.

#### **F. Communication, Mediation/Negotiation and Facilitation Skills**

- **Communication, Mediation/Negotiation, and Facilitation Skills** - This facet highlights skills that are critical for asking questions, communicating genuine curiosity, building a trusting milieu, serving as facilitators among potential partners, and creating a possible, positive and pragmatic (3Ps) approach for all parties.


#### **Some examples on how to work on this:**

- Pay attention to non-verbal aspects as well as verbal;

- Identify how conflicts/disputes are negotiated. (What is working/change only what is not working);
- Learn about what is face-saving;
- If you present examples, be sure that some come from their culture;
- Do training in local language (if possible).

Power point Presentation **Culture and the MDGs** is attached.

Slide 1



**Culture and the MDGs**

**Workshop on Culturally Sensitive Issues**

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Slide 2

**Reminder of the 8 MDGs**

1. Half poverty and hunger
2. Achieve universal primary education
3. Promote gender equality
4. Reduce under five mortality
5. Reduce maternal mortality
6. Reverse spread of HIV/AIDS
7. Ensure environmental sustainability
8. Create a global partnership for Development

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Slide 3

**Reminder of what culture is: Set of common values, attitudes, preferences and knowledge that underlie behaviors in a particular social group**

- Culture gives us the space and power to work on the MDGS.
- Culture exerts a strong influence on attainment of the Development Goals as it affects political choices, business decisions, reproductive health determinants, etc.
- Arguments for advocacy and community mobilization can be found in cultures, religions to support each of the MDGs, to develop pro-poor policies

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Slide 4

**Example of impact of Culture on each of the MDGS**

- 1. Reduction of poverty and hunger:** social capital is not maximized when women are undermined, have no access to land, no economic opportunities or no inheritance rights. Many studies show lost opportunities cost. Example of microfinance and women' status
- 2. Achievement of universal access to Education:** impact of early marriage and dropout rate of girls
- 3. Gender Equality:** conservative interpretation of religious texts versus progressive interpretation. E.g. reform of the Family code in Morocco.

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Slide 5

- 4.Reduction of child mortality:** preference of son in India led to 60 million girls missing, neglect of child girl in many settings leads to increased mortality among girls
- 5. Reduction of maternal mortality:** delay in access to emergency service while waiting for the decision of the husband or mother-in law
- 6. Stop spread of HIV/AIDS:** male multi-partnership valued in many society which leads to risky sexual behavior
- 7. Protecting environment and access to safe drinking water:** in many culture providing water to the family is the exclusive task of women, with

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Slide 6

- 7. Protecting environment and access to safe drinking water:** in many cultures providing water to the family is the exclusive task of women, with multiple consequences on their health. E.g. Local governor decision in Burkina Faso
- 8. Partnership for development:** colonial history impacts on North-South relations. Global human rights agenda versus right to cultural interpretation of human rights

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Slide 7

## Conclusion

The MDGs are for the benefit of people whose beliefs, attitudes and behaviors are shaped by culture.

When the MDGs build on the positive cultural values of societies to promote the rights of all, they create the necessary enabling environment for their attainment.

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## **Module 1, Session 4**

### **Role of UN Development Practitioners as Facilitators, Communicators and Negotiators of change**

**Outcome:** Practice the role of facilitators for the promotion of human rights and gender equity and equality through using culturally sensitive communication, mediation, negotiation and problem-solving skills.

**Expected Result:** Participants will understand the role of UN as a facilitator, communicator, and negotiator.

## **Development practitioners as facilitators of change in different cultural settings**

### *Role of Facilitator in different cultural settings*

- ***A culturally sensitive communicator in different cultural settings has the capacity:***
  - To listen to **and hear** the community;
  - To interact and **engage** with different cultural backgrounds;
  - To show understanding of the socio cultural context without making value Judgments on culture or values;
  - To present the mandate and principles of the organization in messages that can be understood within the cultural context where they are delivered.
  
- ***A culturally sensitive mediator/negotiator in different cultural settings has the capacity:***
  - To facilitate consensus in difficult discussions/situations;
  - To keep the door open with other development partners seems impossible;
  - To engage with adversaries;
  - To encourage other stakeholders to reexamine their mindsets and their positions;
  - To seek possible, positive and pragmatic (**3Ps**) solutions for all parties.
  
- ***A problem-solver in different cultural settings has the capacity:***
  - To find common goals among different parties that could create on the onset of the negotiation process/problem solving;
  - To create the same level of ownership of the problem to be solved;
  - To identify root cause of the problem;
  - To generate solutions that are possible to implement
  - To engage people at all time to be part of the solutions.

## **B. Development practitioners as Communicator**

### ***Introduction to communication skills***

***Start with reminding participants that an effective communicator in different cultural settings has the capacity to:***

- Interact and engage with people of different cultural backgrounds.
- Present the mandate and principles of his/her organization using clear messages that can be understood within the cultural context in which they are delivered.

### **Practicing communication skills**

#### **1) Listening**

- Listen to the different stakeholders with attention. It is important that you **“hear them within their context.”** “Listen” not only to ideas, but try to “hear” the feelings and emotions and acknowledge those that you recognize as expressing fears and concerns of the other party.
- Be fully aware of your own biases, especially your gender biases
- Be patient with the other party. Do not expect the other party to move into your domain, but move yourself into their domain so that you can better “hear” them.
- Use open-ended questions to explore what is behind the other person’s position.

#### **2) Inquiring**

- Ask open-ended questions to expand or clarify your understanding of the issue or situation. Open-ended questions begin with what, how, when, where, and why.
- Make sure that you understand the messages sent to you by others you are negotiating with. Repeat your questions when you are not sure of your understanding or when you want to buy time during tough negotiations.
- Closed-ended question, which can be answered with a yes or a no, can be useful for getting specific information or coming to closure.

#### **3) Paraphrasing**

- Use your own words to reflect what someone else is saying or feeling. Use this method as a “tester” of your understanding of the messages you receive from others.

- Use this method to acknowledge someone else's point of view and feelings.
- Rephrase hostile communication to find an entry point to a less hostile situation or a new way of looking at things.

#### **4) Summarizing**

- Summarize the key elements or details of a discussion every now and then. This keeps people on the same page and allows for a "break" when the discussions are long.
- Use the summarizing technique to diffuse tensions at critical junctions of the negotiation process.

#### **5) Encouraging**

- Use facial expressions (e.g. nodding), body language, and comments to encourage someone to say more.

#### **6) Empathizing**

- Display empathy especially during discussions that relate to culture and religion.
- Put yourself in the other person's place and try to understand (NOT JUSTIFY) their reasons, their concerns, their feelings but most importantly the context they live in and how different it may be from the context you live in. Demonstrate that you are trying to understand by asking questions. This is one of the most important skills that reflects your cultural sensitivity.
- DO not pass value judgments on people's way of living, values, religion, customs, and food. When you are negotiating with government, community leaders, religious leaders, tribal chiefs, or community members, send a strong message that the UN is not there to make judgments on people's culture.
- Make sure that you send the message that in all cultures there are positive and negative traditions and practices, especially when you are addressing gender and human rights issues.

### C. Development practitioners as Negotiators

#### What is Negotiation?

■ *“...a process of communication between at least two parties, from individuals to states.”*

*“...an interaction in which people try to meet their needs or accomplish their goals by reaching an agreement with others who are trying to get their own needs met.”*

There is a type of negotiation called “interest-based” negotiation which could be described, in a nutshell, bearing in mind that in our work in UNFPA, Negotiation may not always be a short term process but rather a long term process especially with governments and our long term partners) as follows:

- Identifying the interests of all Parties;
- Identifying a common, shared, or joint goal that addresses as many of these interests as possible and developing a strategy to achieve it;
- Positive non zero-sum outcome where both parties gain;
- Collaborative process, requiring trust, flexibility and creativity.

Negotiation requires adequate time for preparation. It focuses on interests and not positions, searches for options for mutual gain, values the relationship, and honors commitments.



## Ting - To Listen

### 1. Before the negotiation

- *Acquire sound knowledge of the context you are working in.* You must understand the cultural, economic, political and social context in which you are delivering your programme. (Example: acquire knowledge about the political, economic, social and cultural developments in the country, especially in the last ten years).
- *Acquire knowledge of potential adversaries to your mandate.* It is important that adversaries are identified and that you know the rationale for their position towards your UN agency. This will allow you to a) collect evidence to counteract their arguments and b) make attempts to engage them at the right time.
- *Acquire sound knowledge of your organizational mandate.* Remind yourself that most UN issues may be considered “political”; therefore, it is necessary that you prepare a sound rationale for the position you take in any negotiation. Ensure that your rationale adheres to the organization’s mandate and principles, but draft it in a language that could be understood and appreciated by those who you are engaged with.
- *Develop criteria for selecting your best and your worst options (the option you cannot under any circumstance accept).* Defining these two options clearly for yourself will allow you to be more confident in your negotiations because it defines for you the areas in which you can give and take with your negotiating partner

- *Limit the number of theoretical arguments you use and focus on providing information that validates your position (example: use maternal and child mortality rates to explain why women should have access to reproductive health services).*
- *“Have ready in your pocket” some country/community-specific stories and statistics to demonstrate that the rationale for your position applies to the situation of those you are negotiating with (example: collect statistics and stories on HIV incidence or stigma, or the economic, social and health problems that are created by early marriages in the country).*

## **2. During the negotiation**

- *Remember that the other negotiation party is composed of people who are the products of a culture that may be different from yours- be sure that you keep this in mind and use the knowledge you acquired with your culture lens to help you in building bridges between yourself and the other party. Do not allow for any cultural stereotyping to blur your neutrality.*
- *Try to put yourself in the other party’s shoes in order to understand the rationale for their position. Remember, your organization’s mandate is not necessarily what all people believe in. Your job is to communicate this mandate to them in language and with messages that they can understand and, more importantly, relate to. This is one of the key steps to engage them in considering the value added that the UN may bring to their community.*
- *Send a clear message to your negotiating partner that you are interested in building a relationship regardless of agreement or disagreement. This will be one of the first building blocks for developing mutual trust and respect.*
- *Keep in mind that you may not achieve much of your objective in the first one or two sessions of negotiation. A working relationship characterized by mutual trust and respect with governments, civil society organizations, faith-based organizations, and community power structures (UNFPA counterparts at country or community levels) is built over time and can make each negotiation less difficult and more effective.*
- *Listen to and try to understand the other party’s apprehensions, fears and mistrust, if any. Make room for the other party to express any negative feelings they may have. Look upon this as a lesson learned that partially explains their negotiation position. Do not react negatively to these feelings; rather, try to dispel them by providing evidence that may make the other party reconsider its position.*

- *Demonstrate respect for your negotiating partner's position even when you strongly disagree with it.* This is a golden key to win-win solutions.
- *Work collaboratively to develop a shared perspective and get buy-in.* People are more likely to be persuaded by someone who is willing to be collaborative and make concessions. Work to find the points that you can give on without sacrificing your principles.
- *Find common ground with your negotiating partner and build on it.* Remember that all people are different in some ways, and similar in others. So are organizations and interest groups. Keep this in mind in order to identify common ground between your agenda and the other party's agenda. Once you identify common ground, build on it. It can be your entry point to other areas of commonality and mutual interest.
- *Emphasize that when negotiating harmful practices in a specific cultural context, both harmful and positive examples exist in all cultures.* Give examples to demonstrate your point.

### Principles for Working from within<sup>1</sup>

- Using culturally sensitive approaches can lead to smoother programme implementation and create a higher degree of sustainability.
- Encouraging communities to explore the importance of the ICPD principles of human rights and gender equity and equality and facilitating an environment in which they can OWN these principles through convincing them that it adds value to their lives can contribute to the well-being of men, women, children and families.
- Promoting behaviour change often begins by identifying local actors who have the capacity and legitimacy to motivate and mobilize communities to become active partners in development
- Gaining the support of cultural or religious leaders, or at least neutralizing them, is often necessary before engaging effectively with communities. One way to accomplish this is by presenting evidence-based data on issues of concern to the community, such as the health of mothers and children, the impact of violence against women, and the prevalence of HIV/AIDS, as an entry point for discussions. Such information can help defuse potential tensions by focusing on the shared goal of people's well-being. Once stakeholders understand the potential value of proposed programmes, discussions can be expanded to more sensitive issues.

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<sup>1</sup> Working from Within, Culturally Sensitive Approaches in UNFPA Programming; 2004

- Avoiding value-laden language in programming discussions can help create neutral ground in which understanding and support for programme objectives become possible.

## Module 2, Session 1

### Applying the “Culture Lens”

#### Case Studies

**Outcome:**

Explore the implications of using the “Culture Lens” in programming in a UN context.

**Expected Result:** Participants have first-hand experience in using culture to lens to analyze several cases.

**Individually**

Read the case study on Malawi (pages 49 - 51) and the one on Macedonia (pages 52 - 54); make notes about your own responses to the questions at the end of the case studies.

**Take 5 minutes.**

**Group Task**

Discuss your responses as a group, check for common agreement on the group's conclusions.

Record your responses on flipchart.

Be prepared to share your results in the plenary discussion.

**You have 35 minutes.**

- Were any facets of the culture lens used more than others? If so, why?
- How might a particular facet been used more effectively?
- How was your group's response different than what you might have done before this workshop?
- In general, did you find the culture lens a useful tool as you analyzed the case?

## Case Study on Malawi

### UNRAVELING THE MYSTERY OF A PROJECT GONE WRONG - THE CASE OF RURAL ROADS IN MALAWI

Malawi is one of the world's poorest countries. The average yearly per capita income in 1999 of \$180 (about 49 cents a day) was lower than in 1990. Sixty-five percent of the country's population live in extreme poverty; 90 per cent live in the countryside and survive on subsistence agriculture. The population of 11 million is growing fast, with a fertility rate of 6.3 births per woman. Malawi has an extremely high prevalence of HIV/AIDS, which affects an estimated 16.4 per cent of people aged 15 to 49 and accounts for some 70 per cent of hospital deaths. Recent years have seen a significant increase in maternal mortality.

Recent research has found a strong correlation between the level of poverty in Malawi and poor access to market towns and infrastructure, particularly roads and water supplies. Poor roads are an urgent problem. They are full of large potholes, and both public and private transport operators frequently suspend service because of potential hazards to their vehicles. During the rainy season, roads often become impassable. The Government does not maintain the roads well, and communities lack the resources to do so on their own.

Based on the dismal state of roads in Malawi, along with research showing a link between poverty and poor market access, road-building became the central feature of an important International Organization infrastructure project. This international organization selected an isolated, deprived area for the pilot road-building project. Planners foresaw no direct negative effects and considered indirect negative effects like deforestation and resettlement minimal. The expected positive outcomes were better access to urban markets, education and health care (particularly emergency obstetric care and other reproductive health care services).

To the surprise of the planners, the pilot showed that building the road did not appear to improve the population's welfare by any measure - poverty, school enrolment,

maternal mortality or fertility. As it turned out, the road meant little to the poor since they had no means of transport, and dependency on a limited number of vehicles kept transaction costs very high.

The road did improve market access for everyone along its route. But this resulted in an oversupply in products and decreasing prices. Worse, the villagers in the pilot project considered it unsafe to travel at night. Thus, they did not reach the market until noon, by which time most shoppers had already purchased what they needed.

The situation of women was unchanged because they were still responsible for household work, their access to family planning was not improved, and they still had little access to emergency obstetric care.

Despite improved access to schools, children did not attend because they were expected to help with household and agricultural work; in addition, a high proportion of the children were orphaned by AIDS and couldn't afford school fees.

Not only did positive effects fail to appear, but negative effects were evident - in particular, increased rural-urban migration and male abandonment of households.

***Problem:***

You have been asked by this international organization to identify what went wrong during the situation analysis and design of the pilot project. You have also been asked to develop generic recommendations for the implementation team, composed of economists and econometricians, of what they should take into consideration when they launch *any project* in poor, agriculture-based developing countries.

***Using the Culture Lens:***

1. What areas of knowledge about local realities were apparently lacking in the analysis and design stage of the road-building project? Describe these in terms of the facets of the Culture Lens.
2. Identify at least three community groups that should have been consulted during

the situation analysis and project design phases. What information might these groups have provided that could have changed the nature of the project?

3. As a project planner that has had some experience, what steps would you take in approaching such community groups? Describe the language and tone you would use in talking with them for the first time, and the attitude you would want to convey.

4. Specify which facets of the culture lens would have been MOST effective in helping this international organization do a better job at both the design and implementation phases of this project.

## Case Study on Brazil

### CASE STUDY ON BRAZIL:

#### DEFORESTATION OF THE AMAZON RAINFOREST

##### ***Background:***

The Amazon is the largest tropical rainforest in the world. It is shared by 9 countries, and covers a significant 65% of Brazilian territory. 30 million people live in the Amazon, and two-thirds of them are Brazilian. Latest research by leading Brazilian scientists in the National Institute for Space Research, led by Dr Gilberto Camera, indicates that deforestation of the Amazon rainforest has suddenly increased after two years of solid decline.

These findings led to reinvigorated debate over the need to protect the Amazon from further deforestation, versus the continued growth of the local economy, which many argue is driven by the farming opportunities afforded by clearing the land. Located within the debate over the future of the Amazon rainforest are a number of different voices, as a multitude of actors has a stake in the future of the forest. It is not a simple two-sided issue. The Brazilian government, local agribusiness and small-scale farmers, local environmentalists and scientists, and the Indian population are all involved.

##### ***Responses to the problem:***

###### ***The government response:***

Stewardship of the Amazon has been a long-time critical issue for Brazil's political leaders. In fact, current President Luiz Inacio Lula da Silva came into office on a 'green' platform. This has afforded him international credit and a key voice in many high-level talks on climate change. The Silva government's immediate response to the Camera report was to introduce tighter controls on agricultural businesses. These measures included credit restrictions on those found to be involved in illegal clearing

of land, and a multi-agency police operation that conducts surprise raids to catch illegal loggers. However, it has since been forced to respond to growing pressure from local agri-business and local farmers to change its policy stance.

***Agri-business and other powerful business interests:***

Local agricultural businesses argue that Brazil's economic vitality is owing to the land provided by clearing the jungle: vis-à-vis trees for logging, and land and crops for livestock. As yet, there is no substantial economic incentive to stop logging. An alternative viewpoint is that Brazil's economic development is not overly-dependent on farming. In the context of the global food crisis, businesses and farmers that emphasizing the commodity-aspect of the Amazon land appear to have significant sway in influencing government policy.

Although the government implemented tighter controls on illegal logging, the then Minister for Environment who was also a respected environmentalist, resigned from office. This led to speculation that the government was shifting its pro-protection position on the Amazon issue. Indeed, since the former-Environment Minister's resignation, the government has emphasized the need to maintain a balance between preservation and growth, or environmental policy and economic strategy. This 'balancing act' appears to be designed to respond to one aspect of the debate, namely that the Amazon is a source of economic security for many local peoples.

***Local environmentalists:***

Environmentalists say that there is an alternative approach to ensuring economic well-being of local populations. For example, the Foundation for Amazonas Sustainability holds that tax breaks on local commodities such as fish and fruit can better lead to a rise in wealth for struggling families. The Foundation leads the Bolsta Floresta project, a training program on limiting deforestation for traditional and indigenous peoples. Families can qualify for a 50 reais (US\$30) hand-out for attending a 2-day training course on environmental awareness and committing to reducing harmful practices. Local communities can get up to \$3000 in this scheme.

The Bolsta Floresta initiative was criticized by some local organizations for failing to involve the very peoples and communities that it claimed to assist in the formulation

of the plan. Groups such as the Catholic Church's Pastoral Land Commission and the Amazonas Green Party critiqued the project for being imposed from the above. Further, the compensation levels were criticized as being derisory. These groups stressed the need for local peoples to be a part of the solution to the problem, highlighting the importance of compensation measures for those whose farming capacities (and economic livelihood) are reduced by tighter controls on deforestation. According to Camera's scientific team, benefits and incentives to indigenous populations and small-scale farmers will need to be increased significantly if wider protection measures take place.

***Small-scale farmers:***

The 'Landless Worker's Movement' continues to campaign for redistribution of cleared land, highlighting the centrality of farming land to local livelihood. The movement goes through official government channels to attempt to gain land for its members, vis-à-vis the allocation of land from farms expropriated by the government. However, there are also 'land grabbers', who seize land illegally but sense that it belongs to the people and not the state. Overall, small-scale farmers are aware of the issue of deforestation, but also claim it is their right to make a living from some part of the land.

***Indigenous peoples:***

Indian populations have traditionally been associated with protection of the Amazon. Many do indeed perceive both the government and established farmers as enemies of the Amazon. However, more recently Indian communities, who are amongst Brazil's poorest, appear to have been asking, if other's benefit economically from the Amazon, why not them? Some claim that the government has responded with policy measures designed to improve standards of living for Indian communities as well as what it could. This has led to some indigenous people allegedly being caught up in illegal logging and selling of wood.

**Questions for thought:**

1. How would using the culture lens contribute to seeing the issue of deforestation differently (i.e. more nuanced culture or human rights implications)?
2. What are some of the competing rights issues that this case study highlights?
3. What can a UNCT, with this culture-human rights lens, do differently?

**Useful sources consulted:**

'Brazil Rainforest Analysis Sets Off Political Debate' in *The New York Times*, 25 May 2008.

'Seeking an Amazon Solution', *BBC News*, 15 May 2008.

'Amazon Dilemma for Brazil's Indians,' *BBC News*, 15 May 2008.

## Case Study on Afghanistan

### AFGHANISTAN: THE CHALLENGE OF WOMEN'S RIGHTS

*(This case study has been compiled from two sources and modified significantly for the purposes of this workshop)<sup>1</sup>*

#### **Background:**

More than two decades of conflict and civil war, displacement and social disruption have caused massive destruction and depletion of Afghanistan's infrastructure, sources of livelihoods, housing, and agricultural resources. This destruction also disrupted the prewar social and political institutions and infrastructure, including education and health services.

Government structures in Afghanistan have been highly centralised (in Kabul) and bureaucratic. There is a strong network of provincial and district government agencies in place. This network is not inclusive of all the community. Relations between the government and the rural communities mostly take place through a community headman (*malik*) who acts as a "middleman" in this top-down governmental system, and communicates regulations. The *malik* could be a local leader in his own right, or a front-man for the people who hold the real influence in a particular community. The leaders of locally dominant factions (exclusively male) are aligned with the central government in Kabul. These leaders have privileged access to local and possibly even central government functionaries, and occasionally use this access to ensure that development assistance benefits specific people only.

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<sup>1</sup> UNRISD. 2005. *The Politics of Gender and Reconstruction in Afghanistan*. Occasional Paper 4. and The Afghanistan Research and Evaluation Unit. 2004. *From Subjects to Citizens: Local Participation in the National Solidarity Programme*.

The participation and human resources of women are needed in the huge task of reconstruction and development of the country. Women's contribution requires rights of participation in planning and decision-making, especially concerning aspects that affect their own lives.

Sustained efforts have been made by donors, UN agencies, the

Government of Afghanistan and local women's NGOs to ensure that legal and governance reforms address gender equity issues and support the participation of women in national development and reconstruction.

One mechanism which sought the realisation of women's civil and political rights was the National Solidarity Programme (NSP), launched in mid-2003, by the Transitional Islamic Government of Afghanistan (TISA). The NSP had initial support from the World Bank and other donors, as well as the UN and NGOs. The NSP lays the foundations for strengthening community-level governance, and supports community managed projects that improve rural access to social and productive infrastructure and services.

#### ***Achievements:***

1. Since the work of the 1990s, the NSP vastly ***expanded the scale of small-scale community driven development projects*** across the nation, with coordination at the highest level.<sup>2</sup>
2. Established, for the first time, an ***operational partnership between NGOs and the government***. The NSP appeared to go against many customs, traditions and power relations in Afghan society and history, and although the programme was an attempt to introduce democracy "from above," it aimed to foster local-

#### **Women in Afghan Society**

Human development indicators show that women in Afghanistan continue to be among the most underprivileged in the world. They generally have low levels of education and skill, are restricted in their mobility and lack access to markets. Women have been excluded in formal political processes, especially at the local level. Routine violations of women's human rights, in the areas of marriage, property ownership and inheritance continue amidst poverty and displacement. The vast majority of women in Afghanistan have limited direct contact with state, civil society or market institutions.

<sup>2</sup> 20,000 villages were targeted over a 4 year period.

level participation and partnership in a democratic process firmly anchored in local communities.

3. The ***inclusion of and participation by women*** was a high priority in the NSP, as was the participation by all sub-groups in the communities, in order to ensure gender, socioeconomic and ethnic equity in decision-making and access to benefits..
4. The UN system and the international donor community were at the same time working with the government of Afghanistan to comply with international standard-setting instruments, including those that safeguard the rights of women. ***Afghanistan became a signatory to CEDAW.***
5. The most visible efforts focused first on women's civic rights and centred on governance and legislative reforms. The political representation of women and the constitutional process had been particularly high-profile areas for advocacy and mobilization. ***The constitution was amended to provide for equality of men and women; more equitably distributed political participation*** (at least 2 women from each province); and women's rights in access to public services such as education and health. The provisions of the Constitutional Loya Jirga (CLJ) in particular marked a clear advance in the potential for mobilization and lobbying around women's rights issues, where women were eligible to participate in the CLJ as delegates through both regular and special category elections.
6. There was also ***the creation of a Ministry of Women's Affairs (MoWA)*** together with efforts at gender mainstreaming. Part of the MoWA's budget was devoted to the ***establishment of women's development centres (WDCs)*** in selected provinces to provide women with access to skills training, health, literacy and civic education.

These efforts, however, have proven challenging. Social and cultural realities have not kept pace with political and juridical reforms, resulting in a growing gap between women's formal rights and their actual ability to avail themselves of those rights.

#### ***Remaining Challenges:***

Despite the legal reforms to secure women's rights and participation in local development processes, women continued to be excluded from formal bodies of local

governance, dispute settlement and arbitration, and development.

***It was evident that other frameworks such as Islamic religious law and local customary laws dominated statutory laws and national policy.*** Domestic legal frameworks and the judicial system are not geared to enforcing the standards set by international human rights instruments (e.g. CEDAW) nor do national frameworks necessarily have any influence on communities and households at the local level.

Customary laws in particular continued to have a direct bearing on women's rights through the daily practices of various tribal and rural communities. The majority of the population resorts to informal arbitration and dispute-resolution mechanisms through male dominated village *shuras* or tribal *jirgas*. These are dominated by men, and are seen as more immediate and less expensive than the mechanisms of the formal judicial system. At the same time however, they allow some of the most discriminatory practices against women to be upheld<sup>3</sup>.

Despite the removal of regulations barring women from studying, working, or going out without wearing a *burqah* or without a *mahram*, few women have been able to avail themselves of the opportunities that this relaxation of the law seemed to offer. ***Due to the restrictions on women's mobility, socially and spatially, in the context of purdah, women were also curtailed from accessing information in general on community initiatives and offerings.***

As for the NSP, ***decisions at the local level and interference from local commanders, landlords and mullahs made it possible to exclude women completely from the process in many districts.*** In some cases, separate elections were held for men and women, leading to parallel men's and women's *shuras*, making it easy to marginalize or ignore the women-led committees. ***This had tremendous implications when it came time to allocate budgets, since the development issues that women prioritized (health and education, income generation and employment) were sidelined.***

***Women also needed the permission of men both to vote and to participate in the women's shuras or committees. This prevented elected women from***

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<sup>3</sup> Examples include the custom of *bad*, which offers a woman as a bride in reparation to an aggrieved party in cases of criminal offences. Most women detainees in Kabul prison seem to be there not for criminal acts but for offences related to family law: refusing to marry husbands chosen by their parents, refusing to live with abusive husbands, or running away from the parental or matrimonial home—offences which have no basis in law.

***actually participating in some villages.*** In some districts the apparently high numbers of female members in committees did not reflect actual participation in joint decision-making with regards to project proposals and prioritization. Where there were joint committees, elected female members were often marginalized by the men and not invited to participate in these meetings.

***The belief that women lack the necessary “knowledge” to participate in decision-making (except in daily matters concerning their households) was often put forward as a justification for their exclusion.*** There were signs that women were being marginalized from voter-education projects because of both the logistic difficulties of reaching them and fears in some quarters that involving rural women could upset conservative sensibilities in the provinces and stall the process of reconstruction.

***Of the women who were elected to the CLJ, several faced retaliation in the form of harassment, dismissal from their jobs and transfers to less desirable positions.*** Methods of intimidation include “night letters” (*shabname*), threatening phone calls, death threats, slander and physical attacks. Some women who had committed themselves to be candidates said they would not run because they were afraid for their own and their families’ safety. In other cases, women were used as “fronts” by powerful political parties and told what to say and do.

***Questions for thought:***

- Why have some challenges persisted?
- What can be done by UN agencies?

## Case Study on Vietnam

### LIVELIHOOD DIVERSIFICATION AND PRO-POOR GROWTH IN RURAL VIETNAM

(This case study has been compiled from two sources and modified for the purposes of this workshop)<sup>4</sup>

#### **Background:**

In the late 1980s, Viet Nam initiated a programme to promote the transition from a centrally planned to a market-based economy. The key goals of the policy package were economic growth and social development. The reforms were remarkably successful. Annual GDP growth rates rose and poverty declined. However, concerns arose that sections of the population were not benefiting from the transition to the market economy. Rural populations in particular were suffering most of the effects of poverty and underemployment.

There are a number of correlates of poverty in rural Viet Nam. First, material resources are gravely important. Those who do not own land and lack access to productive assets and access to credit are consistently poorer than those who do. Second, rural households that rely on farming alone are generally poorer than those who have the capacity to diversify into off-farm activities. Third, studies have found that diversification by women is of particular importance in differentiating poorer from better-off households, since women's confinement to farming is more critical than men's in

#### **A Snapshot of Gender Roles**

Viet Nam differs from other countries in the region with respect to gender roles. Unlike other countries, women and men generally perform the same agricultural tasks with very little difference in the gender division of labour. In addition, Vietnamese women largely manage the household finances and the marketing of goods. These factors aside, rural women in Viet Nam are faced with limited reproductive choice (due to the influence of older women in the household) with the additional societal pressure to bear sons. Women continue with the traditional responsibilities of caring for children and the home. These tasks translate into an average 11 hour work day and 302 days of work per year for women, while men work an average 7 hours per day and 222 days per year.

<sup>4</sup> UNRISD. 2000. *Leaving the Rice Fields, But Not the Countryside: Gender, Livelihood Diversification and Pro-Poor Growth in Rural Viet Nam*. Occasional Paper 13. and ADB. 2001. *Special Evaluation Study on Gender and Development*.

explaining household poverty. Women make up around 60 per cent of the agricultural labour force. Furthermore, the range of economic activities has a greater bearing on per capita income than the number of economically active members in a household. Finally, poverty is associated with larger households, fewer opportunities to locally diversify and weak links to wider markets.

Given the context, the Government of Viet Nam with support from various partners, including the Asian Development Bank, the World Bank, UNDP and others focused on increasing small farm productivity, the diversification of rural livelihoods and income sources, while making improvements to rural roads and infrastructure. Specific interventions included:

- 1) Decollectivization of land;
- 2) Provision of credit lines to the Viet Nam Bank for Agriculture and Rural Development (VBARD) and the central People's Credit Fund (PCF) and strengthening financial institutions through provision of training and equipment;
- 3) Agricultural extension services, including inputs (e.g. seed, fertilizer and equipment) for farmers and training; and
- 4) Improvements in access to markets (e.g. better roads and transportation; better market information).

These targeted interventions demonstrated that while there was an increase in economic growth and increased food security - they did not benefit all populations equally. Poverty was increasingly concentrated among certain ethnic groups and more remote area populations where gender disparities also widened.

### ***Specific Challenges:***

Male advantage in the general economy meant that men benefit by default from strategies intended to promote rural opportunities. Women were often overlooked in some of the services offers (e.g. training for new equipment, access to seeds and fertilizer) despite being the primary farmers.

Issues specific to women were not accounted for by male planners. In particular, the

chronic health conditions (anemia and gynecological problems) faced by women that were on the one hand, aggravated by long hours working in the flooded fields and on the other considerably impacted productivity.

The time burden and gender-specific roles of women placed constraints on their ability to take advantage of diversification efforts in some instances. In others, the effects of this constraint were exacerbated by externally imposed, sometimes unintended, forms of gender bias at the policy level, leading to a widening in the gender gap in productivity. Along with the adverse implications of this for the current distribution of income, poverty and well-being in the countryside, there were other gender related affects, such as girls dropping out earlier from school in order to assist their mothers with childcare and domestic responsibilities, while their mothers attended to their income earning responsibilities.

Despite national land laws and being a signatory to CEDAW that stipulate women's rights to land and title, the decollectivization of land was inequitable. In practice, land registration was premised on a gender-differentiated definition of who constituted a working member in the household and was predicated on cultural norms of the Kinh community that traditionally passes land through male lines. Interestingly, the Ede community were also registering titles in male names, even though it was contrary to their traditional practice, where land was passed through female lines. Women had also not been consulted by the (largely male) members of the land distribution committees in their areas.

The inequitable application of the land law also affected access to credit. Loans from formal sources were only granted if the application form was signed by the formal holder of the land title. Women were thus disadvantaged in gaining access to loans and loans that carried lower rates of interest - a key input through which policy makers could assist women to diversify into off-farm entrepreneurial activities.

The involvement of existing networks was overlooked, despite their strong links to communities and their ongoing role in addressing local level realities in other projects. For example, the Viet Nam Women's Union (VWU) is an institution that is operational at every level of government. It is a centralized, top down hierarchy with program

responsibilities at the upper levels, but also has an established and often very effective role in local government in most communes, operating much like a government agency and NGO at the same time.

***Questions for thought:***

- What would you say are the specific cultural dimensions to this case study?
- How would you characterize the gender dynamics?
- What is/are the human rights implications?
- How would the application of the culture lens make any difference to problem analysis/identification?
  
- What could a UN **Country Team** do?

## Case Study on Macedonia

### **Status of Roma Women and their access to social services- Case Study for the HRGC Training of the UNCT**

#### **Background: Status of Roma in Macedonia**

The Roma constitute a distinct ethnic group in the Republic of Macedonia. According to the last census from 2002, there were 53,879 persons counted as Roma, or 2.66% of the total population. Another 3,843 persons have been counted as "Egyptians" (0.2%). Municipality Šuto Orizari is the only municipality in the world with a Roma majority and the only municipality where Roma is official language. Roma are the most marginalized and socially excluded group in the country. The level of integration of Roma into society remains limited, most of them living in isolated ghetto-like settlements.

According to the United Nations Development Program (UNDP: 2005):

- 22% of Romani men and 39% of Romani women have no or incomplete education (compared to 8% of non-Roma living in close proximity to Roma),
- 65% Romani men and 83% Romani women have never been employed (compared to 50% of non-Roma living in close proximity to Roma);
- 27% of Romani men and 31% of Romani women suffer from chronic illness (compared to 23% of non-Roma living in close proximity to Roma).
- 89% of Roma live under the relative income-based poverty rate (compared to 39% of the majority population in close proximity to Roma) and 79% (compared to 34%) live under the relative expenditure-based poverty rate; and
- In terms of the absolute poverty line of \$2.15 (PPP) per day, 22% of Roma (compared to 4% of non-Roma living in close proximity to Roma) fall below this line based on income,

#### **The Challenge:**

The Republic of Macedonia, through its internal legislature and a large number of ratified international treaties, has committed itself to protecting, respecting and fulfilling the obligations that come out from these international acts for all of its citizens, among which

are the Roma women. Its constitution also provides that all citizens are equal before the law, regardless of their gender, race and colour of skin, national or social origin. A number of laws also include declamatory equality clauses. Gender equality is emphasized in the Family Law and the Law on Inheritance, both of which provide that married couples have equal rights and obligations in family matters. The Law on Equal Opportunities represents a step ahead in this direction. A number of Action Plans and programmes are also designed to enhance equality between women and men.

Furthermore, the Republic of Macedonia is a signer of the Decade for the inclusion of Roma 2005-2015, and has thus made a political commitment to improve the social and economic condition of the Roma and to contribute to the social inclusion of Roma in the South-East Europe region, with priorities in the fields of education, healthcare, employment and housing. However, despite such a comprehensive legal and policy framework, Roma people in general, and Romani women in particular, in Macedonia suffer significant discrimination and exclusion based on both race and ethnicity, as evidenced through the following data.

Key data and findings (Shadow CEDAW<sup>5</sup> Report on the Status of Romani Women 2005):

**Experience of discrimination:**

From a total of 237 interviewed women:

- 143 (60%) have experienced discrimination and/or related harms in the educational system;
- 63 (25%) have experienced discrimination in access to employment;
- 113 (48%) have experienced discrimination in access to health care; and
- 166 (70%) have been victims of domestic violence.

**Discrimination and related harms in education:**

Of 143 women reporting discrimination and/or related harms in education:

- 57 (or 40%) reported cases of discrimination by their teachers;
- 30 (or 21%) experienced direct acts of harassment at the hands of their classmates;
- 15 (or 11%) reported discrimination by other school staff; and
- 41 (or 29%) suffered unequal treatment by their parents, especially the selective promotion of Romani boys, and relegation of Romani girls to subordinated/subjugated

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<sup>5</sup> CEDAW -Convention for the Elimination of All Forms of Discrimination Against Women

roles.

**Discrimination in employment:**

Of 63 interviewees who stated that they had experienced discrimination in access to employment:

- 27 (43%) were reportedly rejected by business owners because “Roma are not appropriate for the job.”
- 22 (35%) experienced discriminatory working conditions: They reported either being forced to work longer hours than non-Roma or being transferred to other positions with lower salaries and possibilities for career development.

**Discrimination and related harms in access to health care:**

Out of 113 interviewees who stated that they experienced discrimination in the health system:

- 65 described mistreatment and insults by doctors; and
- 48 reported being insulted by other medical personnel (including nurses, cleaners, etc.).

**Violence (including domestic violence and abuse by police and/or other public officials):**

Out of 166 interviewees who stated that they had been victims of domestic violence:

- In 120 cases, the perpetrator was the husband;
- In 40 cases the perpetrator was a member of the husband’s family (father-in-law, mother-in-law, his sisters or brothers); and
- In 16 cases, the perpetrator was the interviewee’s own parents.
- In 34 cases, the woman reported the violence to law enforcement officials. In 20 of these, law enforcement officials subjected the woman to further degrading treatment on racist grounds, usually in the form of insults about the “Gypsy” origin of the victim.

**The right to Citizenship**

Due to an exclusionary law adopted in the context of the break-up of Yugoslavia, statelessness is a problem in Macedonia, particularly amongst ethnic minorities.<sup>17</sup> The Romani community is one of the minority groups most affected by a lack of citizenship in the country. As a result, many Roma are prevented from accessing basic human rights such as education, employment, health care, housing and the peaceful enjoyment of one’s possessions. According to the 2002 census, out of a total 17,652 individuals without citizenship status, 734 were Roma.

Problems arising from the failure to register Romani newborns are also evident. In its Concluding Observations on the Macedonian government's report in 2000, the UN Committee on the Rights of the Child expressed concern that the highest percentage of unregistered newborns were Romani, acknowledging that the birth certificate is the basic document for effecting the child's right to a name, nationality and all state benefits.

**National efforts to address the issue:**

In 2005, the Macedonian government, a signatory of the Decade for Roma inclusion has adopted the Strategy for Roma, accompanied by the National Decade Action Plans in priority areas: education, employment, health and housing, as well as the three cross-cutting issues of poverty, gender and discrimination. It has also adopted the Action Plan for Roma Women. A number of Roma NGOs are part of the process and have played an important role in developing the key policy documents as well as acting as key implementing partners for a number of international organizations.

Despite the strong political commitment to work towards the achievement of the goals of the Decade, changes at policy level aimed at diminishing discrimination and plans to enhance activities aimed at addressing Roma exclusion remain largely declarative. According to the Decade Watch Report 2005-2006 and its update for 2007, Macedonia is acknowledged for its efforts to set up an ambitious Roma inclusion agenda, to develop reporting mechanisms and to strengthen the Decade coordinating body. It has also been praised for progress in mainstreaming Romani issues into employment and health policies. However, efforts are being jeopardized by weak institutional and financial capacities and strong dependency on donor aid, which according to the Report of the UN of 2008, is fragmented and inconsistent.

**Questions for thought:**

1. How would using the culture lens contribute to seeing and dealing with the issue of discrimination of Roma, and Roma women in particular ?

2. What can the UNCT, with this culture lens, do, and/or do differently to address the problem of discrimination and exclusion of Romani people in a more comprehensive manner?

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## Case Study on Indonesia

### INDONESIA: ENDING VIOLENCE AGAINST WOMEN AND KEEPING THE FAITH

*(This case study is derived from the UNFPA Country Office in Indonesia and has been modified for the purposes of this workshop)*

#### Background:

Acts of violence against women have become a major concern in Indonesia. There are many factors influencing this phenomenon. Strong cultural values and religious beliefs often condone violence, particularly domestic violence. There is still little acceptance that domestic violence is a crime and a violation of woman's human rights. Consequently, police and others are reluctant to get involved in such cases, and many victims would rather conceal such crimes due to feelings of shame. The economic and political crises of the late 90s brought a number of tensions to the surface in Indonesian society, resulting in increasing numbers of violent crimes against women, including rape, sexual harassment and abuse both within and outside the home.

Against this backdrop the Government of Indonesia adopted a Zero Tolerance Policy and National Plan of Action for the Elimination of Violence Against Women. Bringing these policies to the people, however, was recognized as a challenge given the context.

With the downfall of the Soeharto regime came a decentralized system of governance. A new law on decentralization<sup>6</sup> opened the window for local values and traditions to take root, which often translated into patriarchal values and *shari`ah* (Islamic law). Pressure from conservative Islamic groups and the enactment of this new law made *shari`ah* the overarching influence in many local administrations and districts. Conservative dictates occurred throughout. Proposed local regulations often identified women as the source of community problems and required women's activities and spheres of influence to be regulated by local government. Many ordinances enforced segregation between men and women, limited women's involvement in the public

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<sup>6</sup> Law No. 22/1999

domain and ultimately decreased their political power and civil liberties.

The Ministry of Women's Empowerment (MoWE) forged a partnership with UNFPA in recognition that addressing the issue would require deliberation and sensitivity. UNFPA, in turn solicited the help of then first lady of Indonesia Madam Sinta Nuriyah, a prominent Islamic leader and women's activist. She along with other women's rights activists and intellectuals created Puan Amal Hayati, a group that would serve as programme coordinator and liaison between the national and local level at the direction of a government-led Interagency

Task Force comprised of all potential partners, including the government, non-governmental organizations, academics, universities, the media, health service providers and others.

Careful consideration was given to which local level entity would best serve to implement the violence prevention and response initiatives. Though there are various faith-based institutions, *pesantrens* were seen to possess the criteria that would prove most effective in addressing violence against women. They are traditional Islamic institutions (boarding schools and focal points for culture) deeply rooted within the Indonesian society. They exist in almost every sub-district and village. The social structure and intimate family-like atmosphere within which the formal and religious education takes place, was deemed ideal for providing a safe environment for survivors of violence and their children. At the same time, *pesantrens* provide income generating opportunities - an important component for survivors who may have no other recourse. Furthermore, the male *pesantren* leader (*kyai*) and his wife (*nyai*) have many followers and are role models for husband-wife and family relations in the community.

Identifying the appropriate *pesantrens* was crucial, as many can be insensitive towards

### **Women in Indonesia**

Indonesia ranks 81 out of 136 countries on UNDP's Gender-related Development Index. Early age marriages are still common in many parts of the country, standing in the way of formal education and resulting in low decision-making power. The economic crisis increased the incidence of poverty among women and increased maternal mortality. Women are the core participants of the informal economy and the agricultural sector. Women's rights are secured on paper, though making them accessible at the local level remains challenging due to religious and varying social and cultural beliefs (diverse ethnicities). A woman's role in the household is given highest priority, often marginalizing her from the inputs to productivity and from owning assets.

women's issues and misinterpret Islamic teachings in a way that reinforces violence against women. Working with *pesantrens* that embrace forward-thinking and tolerant interpretations of Islam was essential for preventing and mitigating the effects of violence against women.

The next steps involved preparing the *pesantrens* and the communities. The notion of community-based services for survivors of violence against women was a relatively new concept in Indonesia. Additionally, collaboration between government institutions and non-governmental organizations was rare. Puan Amal Hayati conducted information, education and communication campaigns about violence against women. The main thrust of these campaigns was to provide evidence-based information and to reinterpret religious texts and values as they related to women, especially violence against women. In addition to opening up discussion about Islam and women's rights, public dialogues were designed to rally community support for the projects and inform the public of the plan to establish *pesantren*-based 'crisis centres' (PUSPITAs), including the services the centres would provide. The services would include psychological counseling through hotlines/telephones and in-person counseling, legal aid, economic empowerment activities and other interventions to help victims become survivors. Well-known Islamic leaders and women's movement activists were invited to the public events to draw crowds and help assuage resistance from the religious community, who traditionally have been reluctant to address the issue of violence against women. These public discussions were also used to assess the community's awareness, sensitivity and reaction to the crisis centres. This feedback resulted in adjustments to the project design to ensure optimum success.

To ensure provision of contextually appropriate and technically sound services, a working relationship was cultivated with Rifka Annisa, a seasoned non-governmental organization that had long been providing services to survivors of violence in Indonesia. The preparation began with a three-day interactive orientation workshop followed by intensive skills and management training. The training comprised psychological, legal, and vocational service provision with additional sessions focusing on communication, human relations, organizational capacity and networking. The third component consisted of a one month internship that *pesantren* staff undertook in hospital-based centres and at Rifka Annisa to gain hands-on experience. Guidelines were also

developed to ensure consistency and effectiveness in operational procedures, guidance on support services and counseling, gender sensitivity and specific training modules.

An official launch introduced the PUSPITAs and established them as *pesantren*-based women's crisis centres. The event brought together various stakeholders from the fields of prevention and treatment of violence against women and helped to build a coalition of shared perception, mission and commitment. A memorandum of understanding was signed between the PUSPITA and representatives of some of the institutions, affirming their solidarity and support of one another in the management of violence against women and in advocacy for the prevention of gender-based violence.

Even before its official opening, the PUSPITA had received numerous referrals from survivors of gender-based violence, underscoring the high demand for such services. Once the PUSPITA opened, reported cases of violence against women soared. Using gender-sensitive approaches, the PUSPITA worked to ensure justice and protection of women's rights, rebuild women's dignity and self-worth, facilitate reintegration into the community, and encourage survivors to speak out against violence against women. The PUSPITA engages in outreach beyond the usual *pesantren* activities, including for example, Qu'ran recitals. Communication campaigns also include radio talk shows, bulletins, newspapers and television spots.

#### ***Achievements:***

Women in their districts know where to go if they are victims of violence. As a result of *pesantren* interventions, survivors of violence report feeling supported by the *pesantren* leaders and the PUSPITA staff. The PUSPITA communication campaigns have helped women and the community to realize that violence against women is not tolerated by Islam and that religion can never be used to justify such violence. The informational component of the programme has further empowered women to recognize that there is no shame in disclosing that they are survivors of wife-beating, rape, sexual assault and other forms of violence nor is it a family disgrace to speak about the violence that has been perpetrated against them.

Men have benefited from the project as well. Information and education sessions conducted at Friday prayers and other male-only events are countering misinformation about Islam and violence against women. They are also becoming more knowledgeable about reproductive rights and the Elimination of Domestic Violence law. The project also provides services to perpetrators, the vast majority of whom are men, such as counselling, mediation, consultation and religious advice to help put an end to their abusive behaviour.

***Remaining Challenges:***

Anecdotal evidence demonstrates the success of the intervention, yet there is a paucity of comparable data on violence against women to provide an evidence base on whether prevalence has decreased in the targeted districts.

The *pesantren* that were chosen as partners demonstrated their interest in furthering women's rights and gender equality and thus were amenable to addressing the issue of violence against women. Not all *pesantren* operate within a progressive framework. Many uphold patriarchal values, espouse conservative religious discourse and deny women their rights.

There is an over reliance on Rifka Annisa for ongoing technical support, which they provide free of charge. This may prove unsustainable as the programme expands and the demand increases, if resources do not increase in step.

***Questions for thought:***

- What culturally-vested, human rights-based, gender perspective elements can be drawn out from this case study?
- What mechanisms could be used to scale-up/expand the initiatives presented here?

## Module 2, Session 2

### How to apply the Culture Lens at the Country level?

#### Moving Forward with the Culture Lens - Applications

**Outcome:** Begin thinking about how to apply the skills learned in this workshop.

**Expected Result:** Preliminary plan on how to take the lessons learned in this workshop to UN offices

1. When you look at the skills learned in the previous sessions, how do you see them helping you to use the culturally sensitive approach?
2. How do you see these skills being used in potential joint work among the UN System and in which concrete examples?
3. How do you think you will be able to move this initiative forward in your respective agency or unit?

## Module 2, Session 3

### Evaluation and Global Feedback

**Outcome:** Close the workshop

**Expected Result:** Sense of how participants appreciated the workshop

Your assessment is important to us. Kindly take just 10 minutes to provide us with information we need to find out what works well and which aspects of this course may need to be improved.

The feedback form is going to be distributed to you. Kindly assess the workshop on the expected results which were the following:

- Acquired knowledge on the impact and the interconnection of culture, gender and human rights on development programmes;
- Identified and analyzed the tensions between human rights (including gender dynamics) and cultural norms and practices and discussed the alternative strategies;
- Been introduced to the different facets of the “Culture Lens” and the knowledge and skills needed to implement it;
- Been familiarized with Culturally Sensitive Approaches to find entry point and address resistance within the different cultural context;
- Taken the acquired knowledge learned in this workshop to enhance programme delivery.

## **Module 3, Session 1**

# **How to Communicate, Negotiate and Mediate in a Culturally Sensitive Approach:**

## **Role Play in Afghanistan**

### **Outcome:**

Practice the role of facilitators for the promotion of human rights and gender equity and equality through using culturally sensitive communication, mediation negotiation and problem-solving skills.

### **Expected Result:**

Participants will understand the role of UN as a facilitator, communicator and negotiator.

## Afghanistan Role Play

### Role-play scenario:

#### **MEDIATING THE TENSION BETWEEN UNIVERSAL HUMAN RIGHTS AND LOCAL REALITIES: RESTORING GIRLS' EDUCATION IN TALIBAN-RULED AFGHANISTAN**

During the Taliban rule in Afghanistan, formal education was not a priority—especially education for girls. However, some United Nations organizations, together with local and international NGOs, managed to establish home-based schools that provided some form of education to a small percentage of the two million school-aged boys and girls in the country. The establishment of home-based schooling was achieved through a good deal of patience, perseverance and culturally sensitive negotiation, but most of all through a deep understanding of the political realities of Afghanistan at that time. Critical to the school initiative's success was the recognition that the Taliban were not a monolithic group, but a mosaic of factions whose ideological views ranged from mildly conservative to fundamentalist. While none of the Taliban could be described as 'liberal', some segments of the movement were considerably less conservative than the hard-liners, and wanted education for their children.

Thus low-profile, home-based schools for boys and for girls mushroomed up quietly in various parts of the country. Most of the schools were discretely located in small towns outside the cities, where they would not attract the attention of officials of the Ministry of Vice and Virtue. The ministry was a stronghold for the most extreme members of the Taliban and was notorious for its outdated position on education - and on women. As the number of schools increased, ministry officials decided to send a strong message to everyone working to provide education for Afghan girls, be they local or international: They ordered the closing of 20 schools for girls around Kandahar.

International and local actors were highly alarmed, and meetings were held to address the situation. Two schools of thought emerged from these discussions within the whole of the UN community. The first argued for the immediate closure of all UN and NGO programmes as a principled protest. The second opposed the closure of the UN programmes, which included food aid, health services and help for refugees from the war and the draught, because it would make an already vulnerable population even more vulnerable, punishing not the Taliban but rather the population the UN was there to assist.

Eventually an agreement was reached: Before taking any action, the UN team will meet and decide on a UN common position before meeting with the community leaders and the Governor of Kandahar. These three steps will become the three acts of the role play.

This role-play is based on the above case study. It will take 30 minutes, and will be divided into THREE ACTS’.

**The three acts.**

**ACT I**

The four UN staff, led by the UN Resident Coordinator, meet to discuss whether to close the programme in the Kandahar region or wait and explore other options for solving this crisis. Each group attempts to defend its position. Eventually, the UN Coordinator will try to define a common position which is acceptable by all team members. He agrees to also take into consideration what the community elders may have to tell them in a separate meeting.

**ACT II**

The three community leaders join the UN team. They put forward their case:

- They have heard rumors that the UN intends to close down the entire UN programme in the region.
- They know that such an action will be harmful to their communities with no food distribution from WHO, no refugee care from UNHCR and no health services from WHO - especially the people who have flooded into the region from villages hit hard by drought.
- Their opinion is that closing the programme is not a viable option.

The UN team tries to explain to them that closing the girls’ schools while keeping the boys schools violates the UN principles, especially when the schools were established by agreement with the Governor’s office and that it is a question of Human Rights.

The community leaders express surprise at such an analysis, and some of them ask for an explanation of these principles. The UN team summarizes to them its position on gender equality and the right of every child to education in language that is easy to understand and tries to make concrete the Human-Rights based approach. Then the UN team starts brainstorming with them on alternative ways to resolve the situation.

**ACT III**

The meeting between the UN representatives and the Governor of Kandahar takes place in the Governor’s office, and begins in an atmosphere of tension. The local leaders have already met with the governor after the meeting they had with the UN and there are rumors that all UN services of every kind are going to be terminated. After tea and sweetened almonds (a typical Afghan sign of

hospitality) are served, everybody is seated. The UN Coordinator clears the air by commenting that the best almonds he has ever eaten are from Afghanistan. The Governor returns the compliment by thanking the UN team for recent workshops they sponsored to build the capacity of 15 doctors at the local hospital.

The tension subsides. However, both sides can express their views about the possibility that all UN and NGO programmes may be closed. The Governor as well as the UN Coordinator (or some of his/her colleagues) exchange arguments. For the UN Team, the strategic goal is to convince the Governor of the relevance of the position that the UN Team adopted, along with arguments that their heard when meeting with the community. Whether the Governor is finally convinced and may engage himself in persuading the Minister of Vice and Virtue will depend on the capacity of each actor to show their negotiation skills and their cultural sensitivity.

## Various Annexes and additional background information

### List of additional documents:

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## Annex One

Extracts from the summary based on UNDP Discussion Paper: "Sustainable Human Development From Concept to Operation: A Guide for the Practitioner" by Tariq Banuri, Goran Hyden, Calestous Juma and Marcia Rivera

### ***The Changing Context of Development***

- The contemporary discourse on development is far less certain than it used to be, because development has fallen far short of expectations.
- *Because, development paradigms originated in Western countries, developing countries assumed that investment in physical capital is the key to development while the social, cultural factors were relegated to a peripheral position; this perspective on change is typically short-term instead of long-term change that leads to sustainable behavioral change.*
- The alternative perspectives recognize diversity: the possibility that there are many parallel tracks of development. At a substantive level, even if there is agreement on the long-term goals of development, countries are likely to find their own approaches to achieving sustainable development.
- This places premium on the ability to innovate rather than imitate. Innovations do not happen in a void but are typically derived from one's own accumulated experience. In this perspective, learning from the past has a place. The alternative views also place human agency at center stage and therefore focus on human development, education and institutional strengthening that produces greater readiness and capacity to work together. ***The capital stock on which development rests is foremost social, not physical.***

Difference between Conventional and Emerging Alternative Perspectives on Development	
Conventional	Alternative
linear	non-linear
uniformity	diversity
imitation	innovation
anti-traditional	pro-traditional
structure	human agency
short-term	long-term
historical	historical
physical capital	social capital

What do these terms mean? A short description:

- Uniformity means that everything is or should be the same; diversity implies differences are expected, even welcome.
- Imitation is applying what works in one development context/situation to another situation; innovation is creating new solutions for a specific social or cultural context.
- Anti-traditional approaches view traditional beliefs and structures as impediments to development; pro-traditional approaches see them as a source of strength and guidance.
- Conventional approaches are focused on short-term goals, such as the construction of a road; long-term approaches are focused on developing human and social capital, on empowered citizenship that can chart its own development course.
- In the conventional approach, “historical” means development that follows the path of Europe and North America; in the alternative approach, it means valuing the unique past of each country.
- Physical capital is roads, dams, buildings; human capital is education, health, nutrition; social capital is relationships of reciprocity, trust, commerce, affection, mutual interests and common goals among individuals and groups.

### ***Sustainable Human Development and Social Capital***

- Unlike physical capital that is wholly tangible and human capital that is embodied in the skills and knowledge of the labour force, social capital exists in the relations among persons.
- Social capital is typically the key to a more human and sustainable form of development. It places not just the human being at the center but above all the relations among human beings. They are important because they constitute the basis on which moral communities are built.

- Human capital seeks not only to improve the ability of individuals to make decisions; social capital seeks also to improve the ability of a collectivity to make decisions.
- Naturally, the two are not mutually exclusive: a more skilled individual will also enrich collectivities, while more harmonious collectivities will make individual skills more meaningful and effective. Yet, neither can be reduced to the other.
- Social capital further facilitates the implementation of sustainable human development programmes or projects by virtue of being culturally more attuned to the circumstances prevailing in the South. Current development theories continue to advocate replication or imitation or practices institutionalized in industrialized countries. Such theories presuppose the existence of an environment in the South in which these practices can be implanted here and now.
- The fact that the economies of the countries in the South are typically embedded in cultures that are very different rarely enters into the equation. The result is that development interventions fail and countries in the South are being blamed for the mishaps.
- A focus on social capital reverses this by recognizing that the normative order is sufficiently different that it requires solutions that are innovative not imitative. It provides a “lens” for finding solutions to problems that build on local knowledge and local institutions; in short, that possess the qualities that we associate with sustainable human development.
- We can now offer a definition of Sustainable Human Development that captures most of what we have argued above: Sustainable Human Development is the enlargement of people's choices and capabilities through the formation of social capital so as to meet as equitably as possible the needs of current generations without compromising the needs of future ones.

## Annex Two

*World Bank Tokyo Meeting  
13 December 2000*

### Culture & Development

**Amartya Sen**

The world of banking and that of culture are not thought to have much in common. Of course, many of us have had the experience of humoring our bank managers, usually before asking for an overdraft, but whether that counts as a cultural interaction I am not able to determine. It may be well asked why anyone should try to lecture the World Bank on culture. Why should culture interest the Bank at all? Isn't it plausible to presume that the International Bank for Reconstruction and Development is busy reconstructing and developing?

These are not, in fact, hard questions to answer, for cultural issues can be critically important for development. The connections take many different forms, related to the objectives as well as instruments of development. Cultural matters are integral parts of the lives we lead. If development can be seen as enhancement of our living standards, then efforts geared to development can hardly ignore the world of culture. Economic and social changes in pursuit of development can certainly influence positively or negatively the opportunities for cultural pursuits, and it would be appropriate to see that the effects on these opportunities receive serious attention.

It can be argued that development is best seen as enhancement of freedom in a very broad sense<sup>1</sup>. If this is more or less right, then surely cultural freedoms are among the freedoms in terms of which development has to be assessed. Culture would have to figure among the end-based considerations in development analysis.

But is the linkage entirely through the ends of development? What about the role of cultural factors as means of development? For example, cultural conditions can exert a strong influence on human behavior, and through that can affect economic choices and business decisions, as well as social and political behavior. Surely they too must be taken into account.

Indeed, development and culture are linked in a number of different ways, and the connections relate both to the ends and to the means of development. It is not surprising that the World Bank, as a leading development agency, has in recent years started to take considerable interest in the way that cultural factors can influence the process of development. There are, however, at least two serious problems in achieving an adequate understanding of the

interconnections. There is, first, the problem of variety: the fact that these linkages can take many different and very disparate forms. In the enthusiasm for noting some cultural connections, other connections can quite possibly get missed, and we can easily make a meal of some linkages while going hungry on others. It is important to see the diverse interrelations between culture and development paying attention to their disparate nature and relevance. Indeed, it should be useful to have something of a classification of the different types of linkages so that at least no major category of connections is missed.

The second problem concerns **intricacy**. Cultural connections are inescapably complex. Even though they seem to offer temptations towards quick and grand generalizations, various theses of exalted simplicity and majestic scope have fairly dismal track record of explanation as well as prediction. There are, therefore, good reasons to go beyond the taxonomy of different connections into critiques of particular theses and suppositions. This is not an easy exercise, but it is worth trying.

### **Cultural Investments and Economic Returns**

I begin with the role of culture as means to development, rather than its role as a constituent part of development and its basic ends (to the latter issue I shall come later). Perhaps the simplest connections concern the direct economic value of cultural investments. Some cultural developments, for example those that strengthen efforts in expanding tourism, can be directly beneficial from an economic - even a commercial - point of view. Cultural projects can, in this direct and immediate way, be good economic investment as well. That must be seen to be connection enough even by those who are generally skeptical of taking much note of culture in considering economic development. Of course, the fact that the promotion of cultural tourism has other effects as well - positive or negative - will also have to be considered, among the totality of concerns. But it would be hard to deny that tourism can be a source of much income and employment, and that these must count among the possible consequences of these projects (no matter what else is eventually taken into account).

Before I move to other issues (away from the directly economic rewards of cultural investments, such as tourism), it is perhaps worthwhile to point out that there are immense differences in the world in the development of facilities for travel and tourism. The promotion of these facilities for economic reasons certainly deserves attention especially in those countries in which there is much room for improvement in these fields. These direct economic benefits are additional to whatever directly cultural benefits may come from more contacts and interactions.

### **Cultural Foundations of Behaviour**

I turn now to cultural influences on behaviour and their contribution to the process of economic and social development. It is hard to ignore the fact that people's behaviour pattern varies between different regions and with distinct cultural backgrounds. It is natural to ask to what extent these variations are important for development analysis in general and economic development in particular. Are there significant influences of cultural traditions and behavioural norms on economic success and achievement? This is a subject in which much interest has been taken by sociologists and historians as well as economists. Some have even presented theories of very considerable ambition in this field. Indeed, Max Weber, the great sociologist, developed a major thesis on the crucial role of Protestant ethics in the successful development of a capitalist industrial economy<sup>2</sup>.

Weberian analysis of the role of values in the emergence of capitalism is of considerable interest in the contemporary world, particularly in the light of the recent success of market economies in non-Protestant and even non-Christian societies. In fact, in sharp contrast with Max Weber's analysis of Protestant ethics, many writers in present-day Asia emphasize the role of Confucian ethics in the success of industrial and economic progress in East Asia. Indeed, there have been several different theories seeking explanation of the high performance of East Asian economies in terms of values that are traditional in that region. It is interesting to ask whether values really do play such important roles, and if so, how. Are we, for example, seeing in Asia today the consequences of a value system that has some real advantages over traditional Western morals? Have the ancient teachings of Confucius paved the way for great entrepreneurial success in modern times?

I shall come back to this rather general question, but before that I want to discuss briefly the extremely interesting case of Japanese culture and values and their contribution to Japanese economic success.

### **Japanese Culture and Value Systems**

It is hard to deny that the combination of behavioural norms with practical business has certainly played a major part in Japan's astonishing economic success, which has transformed a backward economy into one of the most prosperous nations in the world in less than a century<sup>3</sup>. Japan revolutionized the understanding of the behavioural roots of economic progress by demonstrating the lack of generality in the dominant - and much championed - earlier theory (expounded by Max Weber and Richard Tawney) that the austere and somewhat unforgiving morality of "protestant ethics," including its self-righteous ego-centrism, provided the most effective way (perhaps even the only assured way) of achieving economic progress. Japan tried to do it differently and did this exceedingly well. It drew on a different class of moral values in economic operations which emphasized group responsibility, company loyalty, interpersonal trust and implicit contracts that bind individual conduct.

There seems to be considerable evidence that the use of these values was quite important in Japan's spectacular achievements and rapid elevation to economic pre-eminence in the world.

Different social and economic analysts have given different causal accounts of the development of these behavioural features. Michio Morishima traced the roots of "the Japanese ethos" to the special history of its feudal system<sup>4</sup>. Ronald Dore emphasized the contribution of "Confucian ethics"<sup>5</sup>. Eiko Ikegami focused on the influence of the "Samurai code of honour"<sup>6</sup>. Masahiko Aoki linked the behavioural developments to game-theoretic interactions that built constructively on prevailing values<sup>7</sup>. All these different - and to some extent competing - explanations of Japanese business ethics deserve attention, but the special nature of that ethics is the first point to make, no matter how that is supplemented by an explanation of the origin, emergence and development of that special ethics.

To these discussions, Kenzaburo Oe, the Japanese novelist and visionary writer (who won the Nobel Prize in literature in 1994) has added an extremely important causal perspective namely the contribution of education and pedagogy<sup>8</sup>. The nature of education cannot but have been important to the special characteristics of Japanese values. The process of value formation, it appears, received considerable support from the tradition fostered by educational institutions like "Kaitokudo," initially set up by the some merchants of Osaka because of their skepticism of the Tokugawa arrangements for state-sponsored education. Whatever the causation, the manifest quality of more cooperative values, based firmly on trust, served Japan well in its period of breakthrough and of rapid emergence as a world leader.

The issue of business ethics is important also for a clearer understanding - on the other side - of Japan's current difficulties, which have gone on for several years now. The primary focus of these problems is in the financial sector, especially in Japanese banking, but it has badly affected Japanese economy in general. Given Japan's past success, we can well ask: how come we have such tension now? Several Japanese writers have drawn attention to the role of "moral hazard" in the corruption and inefficiency of the Japanese banking system, and there is undoubtedly some truth in that line of reasoning. And yet we have to ask, if moral hazard is so important now, where was it earlier? Why has it now suddenly arisen? Why this change? Or is it really a change, rather than an altered perception of the nature of an unchanging business world? Or can it be that what has changed is not just the perception, but also the actual importance of - and the social penalty from - moral hazard in the economy? If so, why? And what - we must also ask - has happened to the "Japanese ethos," "Confucian ethics," "Samurai codes," and other sundry behavioural virtues that were given credit for Japan's earlier achievements? There is something to be explained here.

I would argue that maybe Japanese values have changed only a little, but the same ethical values have very different pay-offs and penalties in a

substantially altered world. When an economy is proceeding full speed ahead, constantly breaking new ground, overtaking older economies with a longer history of modernity, and so on, coordination and cooperation are extremely important. And the penalty of taking risks - sometimes even very serious risks - may be relatively modest in comparison with the advantages of widely and swiftly extending the horizon of business and industry. Things are very different now when Japan is situated at the top, and has to worry about consolidating that position.

We live in an intensely competitive new world order, (a) in which more than a dozen newly industrializing countries are trying to do today what Japan did earlier, (b) where technical progress is fast and rapidly mobile across borders, (c) where the old economies of North America and Europe have been reshaping their industrial structure with more room for competition, and (d) where developments in information technology - even in some very low wage economies - have dramatically extended the potential reach of competition. As a result, the benefits of encouraging competition and its discipline have become much more important than ever before<sup>9</sup>. Japan's old value system still has its usefulness, but there is some need even for the more modern virtues of OPEC competition.

### **Important Lessons of the Japanese Experience**

This brief discussion of the role of Japanese culture and values suggests, I believe, a number of possibly relevant considerations. First, the different behavioural explanations that invoke a variety of influences on the culture of Japanese conduct - varying from feudal norms to Samurai codes and educational initiatives such as Kaitokudo - draw our attention powerfully to the fact that values are not immutable and must not be taken to be simply "given." If values can be explained by general, social characteristics, they can also be influenced through varying the same characteristics.

Second, the identification of the special features of Japan has regional characteristics that are far less extensive than what is involved in the grand contrast between Asian and Western values. In order to give any substantive content to regional variations, we need to be concerned with particular features which can scarcely be constant over very broad regions, such as Asia (or even east Asia), or the West (or even Western Europe). Even though the invoking of the power of so-called "Asian values" is often done in conjunction with noting the strength of "Japanese ethos," the two are in real tension with each other. The thesis of Japanese specialness clashes with - rather than supporting - the regionally more extended theory of Asian values, because the geographic domain of their coverage are so different. The Samurai, for example, may do much for Japan, but it is unlikely to have done a great deal for China.

Third, there is also some evidence here that the same values and cultural norms

can be extremely successful at one phase of development, but less so at another. What we have to look at is not the general excellence of one set of values over all others, but the specific fit of particular values with the nature of the problems that are faced in a given - but parametrically variable - situation. The contingent nature of the contribution that values make is important to seize.

## **Grand Generalizations and Their Limitations**

In assessing the cultural influences on values, behaviour and performance, we have to avoid both the insular thesis that culture makes no real difference and the over-grand theories that allegedly explain the major contrasts in economic, political and social performance across the world entirely - or mainly - in terms of cultural differences. In denying the former - the insularity - we have to be careful not to fall straight into the majestic lap of the latter. The well-known and much championed Weberian thesis about Protestant ethics, the lofty claims in favour of the power of Asian values, and so on, all belong to the category of truly grand theories - exalted but possibly quite false.

Historically, the grand theories seem to have been nearly always one step behind the world they have tried to explain. Just when there was widespread acknowledgement of - and admiration for - Max Weber's and Richard Tawney's claim that it is Protestant ethics that made all the difference and gave a great edge to the development of capitalism in countries like Britain, it became clear that many of the Catholic countries, including France and Italy, were doing rather better than the Protestant ones, including Britain. The thesis had then to be adapted to include Christianity in all forms, focusing generally on European civilization and the role of Christian ethics.

Next, just when that Eurocentric view received wide approval, Japan emerged as the fastest grower in the world. The exercise in Eurocentrism had then to be adapted further to include Japan in the world of privileged cultures. Specifically Japanese norms, traditions and values - from the martial Samurai heritage to its family-centred business traditions - began getting very special and favourable attention.

But then other things happened. Some Asian countries and regions other than Japan - South Korea, Taiwan, Hong Kong, Singapore - started doing very well, and the identification of Asian successes had to be extended to them too. So the Samurai had to give way, at least partially, to shared traditions on the eastern edge of Asia. This adaptation had to be extended when China itself became a country with very fast economic growth, with a rapid transformation of its economy and society. Now the prevailing theses had to move further, concentrating on the special virtues of Confucianism - the cultural tie that binds China and Japan and much of east Asia - and often this was taken to be the essence of the so-called "Asian values."

However, just when Confucianism was given its pre-eminent position, Thailand started forging ahead at remarkable speed and became the fastest growing economy in the world league. Thailand's cultural background is, of course, Buddhist rather than Confucian. Japan too has had much Buddhism in its past (as has China and Korea as well), and by now the earlier Confucius-centred theory seemed due for revision to something more widely and inclusively "Asian."

The dissonance does not, however, end there, since the growth rates of Indonesia and Malaysia have been fast too, and the recent growth trends in India have also been rapid enough, in world standards, particularly for economic expansion related to information technology. These performances have called for co-opting the rather different historical backgrounds of these countries into the story. It is, in fact, always easy to dust up past cultural history to provide explanation of newly emerging facts, and not surprising there are many references now to India's long tradition of business, accounting and mathematics, which is supposed to translate easily into its success in the internet and computer programming. Cultural theory may be one step behind the world, but it has an amazing ability to get up, dust down and look unruffled.

### **Values, Institutions and Culture**

Cultural grand theories seem to work best by opportunistic adaptations to newly observed facts. This seems to have been the case right from the days of Max Weber's magnificent theories to the present attempts at comparable generalizations based on identifying simple patterns in selected assemblies of cultural observations. This is an important issue since the need for taking note of cultural influences on development make us - for very good reason - receptive to cultural theories and their attempts to explain the world. If we want to pay serious attention to cultural influences on economic performance in general and business behaviour in particular, a certain amount of skepticism of lofty theories may not be improper.

And yet the justified skepticism of cultural grand theory does not give us enough reason to reject altogether the manifest influence of culture on human behaviour. For example, the development of business morality is one of the major challenges that developing countries face in early industrialization. The development of capitalist values, which includes contractual reliability, trustworthiness, pride in quality control, and other such virtues useful for industry and commerce can scarcely fail to be central to the success of this system.

The extent of corruption also varies sharply between different countries and different financial cultures, and this can make a profound difference to economic performance<sup>10</sup>. The spread of rampant corruption in the process of planned transition of exsocialist economies like Russia and Eastern Europe into market capitalism illustrates the importance of certain modes of conduct that

may be standard in advanced capitalist economies, but which do not instantly emerge on order. Furthermore, corruption may go hand in hand with violent crime, as experiences in Russia and even Southern Italy illustrate. If mutual trust in business relations do not exist, and if contractual obligations are frequently flouted, the need for organized enforcement becomes strong, and if the state cannot provide this, that role can be taken over by strong-armed men at a price to be determined. The need to have violent enforcement of contractual obligations, which is part of the reason for the growth of Mafia-like criminal organizations in Russia, not to mention Italy, reflect not only the failure of the state to provide an adequate institutional support for economic activities, but also the absence of standard business values that may be taken for granted in well-developed capitalist economies.

Indeed, the Mafia in Italy draws on a variety of valuational and institutional underdevelopment in parts of the country, and these connections have recently received considerable attention, especially in the context of the attempts to eradicate the hold of the Mafia<sup>11</sup>. While the Mafia is a detestable organization, we have to understand the economic basis of the influence of the Mafia by supplementing the recognition of the power of guns and bombs with an understanding of some of the economic activities that make the Mafia a functionally relevant part of the economy. That functional attraction would cease as and when the combined influence of legal enforcement of contracts and behavioural conformity related to mutual trust and normative codes makes the Mafia's role in this field quite redundant. There is a general connection between the limited emergence of business norms and the hold of organized crime in such economies.

The tendency towards corruption which is widely observed both in "transitional" economies and in "developing" ones draw attention to the importance of elementary behaviour norms that are standard in many economies but not in others. The emergence of these norms and social practices can have a crucial role in successful transition or development. There are also other - in some ways more sophisticated - values that are important for other parts of economic success, such as the protection of the environment, public acceptance of social safety nets, social unacceptability of excessive unemployment, and so on. There are, of course, many factors other than values involved in fighting these social ailments, but value differences can play a significant part in good and bad performance in addressing each of these problems. Values have a clear connection with the nature of many accomplishments, varying from such simple matters as the prevention of litter on the street or the use of adequate recycling of waste material, to more complex achievements such as providing enough community support to the economically disadvantaged and the elimination of economic and social exclusion and isolation<sup>12</sup>.

Here again it is important to emphasize the possibility of variation over time (and thus the role of learning), the contingent relevance of different behavioural norms (depending on the problems that have to be addressed), and

the need to see these connections in terms of particular relations rather than as subjects of grand generalization that identify some general cultural features as being quintessentially and generically "the best." Cultural connections call for adequate attention being paid to variability, contingency and particularity.

### **Furtherance of Cultural Ends**

I move now from the role of culture as means and instruments to its role as part of the ends of development. If development is seen not just as growth of GNP (or as increases in some other inanimate objects of convenience), but more broadly, as an enhancement of the freedom and well-being of people, then cultural issues can figure among the ends of development as well as among its means. It is, in particular, important to take note of the impact of economic and social development on established culture.

On the positive side, development efforts, including economic expansion, can be integrated with programmes for supporting and helping the dissemination of indigenous cultural expressions, for example the expansion of traditional music and dancing. These too are cultural investments, but these activities may be aimed primarily at cultural objectives, as opposed to generating incomes. There is, of course, nothing contradictory in pursuing several objectives simultaneously. Indeed, spread of cultural contacts - between different countries as well as within them - through films, paintings, music, dancing, etc., can expand cultural opportunities and also provide income and employment to many.

### **History and Tolerance**

Another constructive possibility is the furtherance of a clearer and broader understanding of a country's or community's past through systematic exploration of cultural history, For example, by supporting historical excavations, explorations and related research, development programmes can help to facilitate a fuller appreciation of the breadth - and internal variations within - particular cultures and traditions. This can help to offset some of the more restrictive influences of narrow interpretations of a country's past (often induced by the tactics of modern politics).

Let me illustrate the different considerations involved by briefly discussing one concrete example. The ruins of the ancient Buddhist University of Nalanda in India has been only partially explored so far. This centre of education which came to its end about the time when Oxford University was being founded, after having flourished for many hundreds of years, and which had attracted scholars from abroad as well as within India (8suan Tsang from China in the 7th century was one of the most prominent alumnus of Nalanda). Given the archaeological sites in Nalanda and around (including at Rajgir which is strongly associated with Buddha's own life), and the contemporary historical accounts that exist about Nalanda, this could be a major centre of tourism. Some

visitors mostly Japanese already go there, but the tourist in and around Nalanda and Rajgir are still extremely limited compared with its promise. Tourism in that region can be vastly expanded if the excavations are completed and convenient transport and accommodation facilities are instituted, along with arrangements for security. What will be the benefits from this? First, as a centre of tourism this could generate considerable income and related local commerce. Second, since this is now one of the poorest parts of India, the local beneficiaries will be among the most needy in the country, so that the distributional effects could be very positive. Third, since Buddhist scholarship and intellectual heritage are parts of India's rich but neglected past, a greater knowledge and understanding of this history can be seen to be culturally important.

But, last but not least, in making clear the diversity of Indian history, including its very extensive Buddhist past, Nalanda can also help to challenge the narrow reading of India as just a Hindu country and contribute to clarifying India's multireligious past, which was reinforced by the arrival of Christianity and Judaism and of course, later on, by the extensive presence of Islam and the emergence of the Sikh religion. Furthermore, since Nalanda did receive patronage from Hindu kings as well (particularly from the Gupta emperors), the exploration of the history of Nalanda can also help to throw light on a tradition of tolerance of other religions in India which seems to be severely under strain at this time. That strain not only leads to political unrest, but also deflects attention from the common cause of removing poverty and achieving economic and social prosperity. So there are possible economic returns and political and social rewards as well as civilizational gains that can follow from a cultural project of this kind. There is room for many objectives which can be concurrently pursued in developmental efforts.

### **Globalization and Loss of Indigenous Cultures**

Along with constructive cultural opportunities generated by economic development, we also have to consider its negative and even destructive influences. Globalization receives some understandable criticism in this context. Given the constant cultural bombardment that tends to come from the Western metropolis (varying from MTV to Kentucky Fried Chicken), there are genuine fears that native traditions may get drowned in that loud din.

Threats to older native cultures in the globalizing world of today are, to a considerable extent, inescapable. It is not, of course, easy to solve the problem by stopping globalization of trade and commerce, since the forces of economic exchange and division of labour are hard to resist in an interacting world. Globalization does, of course, raise other problems as well, and its distributional consequences have received much criticism recently. On the other hand, it is hard to deny that global trade and commerce can bring with it - as Adam Smith foresaw - greater economic prosperity for each nation. The challenging task is to get the benefits of globalization on a more shared basis. While that primarily

economic question need not detain us here (which I have tried to discuss elsewhere)<sup>13</sup>, there is a related question in the field of culture, to wit, how to increase the real options - the substantive freedoms - that people have, by providing support for cultural traditions that they may want to preserve. This cannot but be an important concern in any development effort that brings about radical changes in the ways of living of people.

### **Social Choice and Democracy**

In dealing with this difficult question, we cannot assume that conflicting considerations are not involved. For example, there may be some tussle between economic modernity and cultural traditionalism, each of which may be valued by different people differently. There can also be differences of priorities within the field of culture itself; some are happy enough with global influences, whereas others resent their massive impact. Also, the reading of indigenous culture is often deeply swayed by the views of the upper classes, and what appears to be a valuable traditional practice by some may be viewed by others - occupying less privileged position within the tradition - as an outgrowth of oppression and inequity. These conflicts make the decisions rather hard social choice question, given differences in priorities and assessments.

Ultimately, in a democratic framework, the citizens have to decide how to assess possible cultural changes and ways of influencing them, taking note of the diversity of concerns. There are issues of popular preferences as well as of individual liberty implicit in these difficult choices. My purpose here is not to suggest some mechanical formula for resolving these disputes, but to identify the need to address this question within a democratic framework of conflict - inclusive social decisions. The ways of dealing with conflicts are not radically different here from what they are in matters of, say, economic conflicts (for example, in determining the priorities between aggregate growth and distributional effects). But the cultural aspects have to be woven into the integrative exercise. Cultural correlates of development have to be seriously considered, no matter how we proceed to deal with the manifest conflicts involved.

There is no compulsion to preserve departing life styles at heavy cost, but there is a need - for social justice - for people to be able to take part in these social decisions, if they so choose. This gives further reason for attaching importance to such elementary capabilities as reading and writing (through basic education), being well-informed and well-briefed (through a free media), and having realistic chances of participating freely (through elections, referendums and the general use of civil rights). Human rights in the broadest sense are involved in this exercise as well.

### **A Concluding Remark**

To conclude, culture interacts with development in many different ways. It is involved in both the ends and the means of development. But the acknowledgement of the importance of culture should not be translated instantly into ready-made theories of what works, what needs to be cultivated and what must be preserved. There are complex epistemic issues involved in identifying the ways in which culture may or may not influence development, and also deeply ethical and political issue of the social choice involved in accommodating diverse concerns.

Indeed, even the values that are associated with economic development can be interpreted in quite different ways, and may require more than simple admonitions to cultivate this or eschew that. Let me end by illustrating this point with the role of human behaviour and its development consequences. I considered earlier the claims and counterclaims about the cultural determinants of behaviour - varying from Protestant ethics to Asian values - and their contribution to the development process. There is, however, a more basic question that can be asked: whether the pursuit of business is not in itself a culturally impoverishing occurrence. That point of view has found some expression in literature, in poetry in particular, and while it would be far too difficult here to go into the reasoning behind that subversive thesis, I note that this is an issue that has bothered people, even if it is decided not to take much note of it in development analysis. In particular, whether the "market culture" is not in itself an alienating phenomenon is a matter of relevance, though hardly an easy subject to incorporate into development analysis.

There have, however, also been arguments on the other side, claiming that the culture of market improves human beings in relation to others. Indeed, one of the earliest - and as it happens also one of the most strongly argued - defences of the market economy was based precisely on the culture of human behaviour. Indeed, as Albert Hirschman has discussed in his marvelous book **Passions and Interests** 14, the early intellectual case for capitalism had rested on the belief that "it would activate some benign human proclivities at the expense of some malignant ones." This thesis cannot but appear to be somewhat unfamiliar today and it is interesting to think that it was powerfully presented by such cultural defenders of early capitalism as Montesquieu and James Stewart.

As Albert Hirschman explains, the basic idea is one of compelling simplicity. I can perhaps illustrate the argument with an analogy (in a classic Hollywood genre). You are being chased by murderous bigots who passionately dislike something about you - the colour of your skin, the look of your nose, the nature of your faith, or whatever. As they catch up with you (for zealots can run very fast), you throw some money around as you try to flee. Now something wonderful happens. Each of them gets down to the serious business of individually collecting the bank notes, rather than continuing their murderous chase. As you escape to safety, you may be impressed by your own good luck that the thugs have such benign self-interest. This is indeed the basis of the claim that self-interest keeps you from harming others. Indeed, it is not entirely implausible to

think that some actions of racial hatred or religious zealotry would be prevented if the racist thugs or religious murderers were to try to make some money instead. No matter what we think of the reach of the argument, there is clearly some need to consider the relation between business behaviour and behaviour of other kinds, which may help or harm others.

As it happens, the example of throwing money to thugs to deflect them from their single-minded thuggery is the obverse of the point made by Jerry Rubin when they tossed dollar bills from the balcony of the New York Stock Exchange. You may remember that Jerry Rubin and his so-called "co-conspirators" had achieved some success in undermining the diabolic life of the House Un-American Activities Committee by appearing there in fancy dress, which disrupted the dignity of that august committee. In this somewhat neglected part of the history of the New York Stock Exchange, Rubin and his friends were in the happy position to add injury to insult by giggling while stock brokers suspended all trading to scramble to collect unearned money.

Rubin was making a different point here from the one that engaged Monteaquieu and James Stewart. Rubin was concerned, I take it, with the greed that the capitalist system generates, whereas Monteaquieu was arguing that this greed could actually take people away from nasty deeds. It is, of course, possible that both Rubin and Monteaquieu are right - their views are certainly consistent with each other. There is need to see the consequences of business pursuit over a very broad canvas, since the culture of business has implications that go far beyond business. Indeed, the reach of culture pervades every aspect of what we call development.

1. Amartya San, *Development as Freedom* (New York: Knopf, and Oxford: Oxford University Press, 1999).
2. Max Weber, *Protestant ethic and the Spirit of Capitalism* (19045) .
3. The discussion that follows draws on my correspondence with Kenzaburo Oe, the great Japanese novelist and social critic, published in *Asahi Shimbun*, with two rounds of interchange, in late 2000. It also draws on my essay "Business Ethics and Economic Success," presented at the Ambrosetti Forum on "Business Ethics in the New Millennium," in collaboration with Young Entrepreneurs of Prato, on 27 September 2000.
4. Michio Morishima, *Why Has Japan 'Succeeded'? Western Technology and Japanese Ethos* (Cambridge: Cambridge University Press, 1982).
5. Ronald Dore, *Taking Japan Seriously A Confucian Perspective on Leading Economic Issues* (Stanford: Stanford University Press, 1987).
6. Eiko Ikegami, *The Taming of the Samurais Honorific Individualism and the Making of Modern Japan* (Cambridge, MA: Harvard University Press, 1995).
7. Masahiko Aoki, *Information, Incentive and Bargaining in the Japanese Economy* (Cambridge University Press, 1989).

8. This is presented in his first letter in the exchange in Asahi Simbhun, October 2000.
9. Kotaro Suzumura has investigated both generally and in the context of Japan, the contributions of combining commitment with a competitive atmosphere, using both a flourishing market economy and an activist state (Competition, Commitment and Welfare, Oxford: Clarendon Press, 1995).
10. See Hussein Alatas, *The Sociology of Corruption* (Singapore: Times Books, 1980); Robert Klitgaard, *Controlling Corruption* (Berkeley: University of Californian Press, 1988): among other contributions.
11. See camera dei Deputati, *Economica a Criminalita* (Report of the Italian Parliament's Anti-Mafia Commission), edited by Luciano Violante (Roma: Camera dei Deputati, 1993). I have discussed some of these issues in my paper in this collection, "On Corruption and Organized Crime."
12. See the collection of papers and particularly the editorial introduction in Stefano Zamagni, ed., *The Economics of Altruism* (Aldershot: Elgar, 1995); Daniel Hausman and Michael S. McPherson, *Economic Analysis and Moral Philosophy* (Cambridge: Cambridge University Press, 1996); Avner Ben Ner and Louis Putterman, eds., *Economics, Values and Organization* (Cambridge: Cambridge University Press, 1998)
13. In *Development as Freedom* (1999), and also in "Global Doubts," *Harvard Magazine*, September-October 2000, and "Globalization and Its Discontents," keynote address at the Annual Bank Conference on Development Economics in Paris, June 2000.
14. Albert Hirschman; *Passions and Interests* (Princeton: Princeton University Press, new edition, 1996)

## Annex Three

### **THE HUMAN RIGHTS BASED APPROACH TO PROGRAMMING (HRBA) - A HISTORY AND BIRD'S EYE VIEW:**

#### **Extracted from the Common Learning Package Action 2 (of the former SG's Report)**

By early 2000, a number of UN agencies had adopted a HRBA to their development cooperation and had gained experiences in its operationalization. However, each agency had tended to have its own interpretation of the HRBA and how it should be put into practice.

Due to the UN interagency collaboration at global and regional levels, and especially at the country level in the framework of the CCA and UNDAF processes a **common understanding of this approach** and its implications for development programming was required. For that purpose In January 2001 a group of UN agencies, under the auspices of UNDG, organized the first UN Interagency Workshop on “implementing a HRBA in the Context of UN Reform” held in Princeton (USA). The Workshop identified key characteristics of the HRBA as applied to development, such as the recognition of rights holders and duty bearers, the importance of the fundamental human rights principles, the special focus on the most vulnerable, excluded and disadvantaged people, the recognition of the shift from needs to rights and others.<sup>7</sup>

This workshop was followed in 2003 by a second Interagency Workshop on Implementing a Human Rights-based Approach in the Context of UN Reform, which was organized by an informal task force, under the auspices on UNDG, in Stamford (USA). It sought to move forward the agenda of interagency cooperation around human rights mainstreaming, focusing on CCA/UNDAF processes, and also by examining examples of how UN country teams are dealing with human rights in the context of poverty reduction strategy papers (PRSP) and MDG processes.

The workshop arrived to the **Statement of Common Understanding** that specifically refers to a HRBA to development cooperation and programming by UN agencies (See Annex for entire text). The Statement singles out three major components of the HRBA, which should guide all efforts to integrate human rights into development work:

#### **UN Statement of Common Understanding of the Human Rights-Based Approach to Development**

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<sup>7</sup> See Report of Interagency Workshop on the Human Rights Based Approach held in Princeton, New Jersey 2001.

1. All programmes of development co-operation, policies and technical assistance should further the realisation of human rights as laid down in the Universal Declaration of Human Rights and other international human rights instruments.
2. Human rights standards contained in, and principles derived from the Universal Declaration of Human Rights and other international human rights instruments guide all development cooperation and programming in all sectors and in all phases of the programming process.
3. Development cooperation contributes to the development of the capacities of 'duty-bearers' to meet their obligations and/or of 'rights-holders' to claim their rights.

### **1. What is not a HRBA to Development?**

In recent years integrating human rights into the practice of development has been taking place at different levels. There has been considerable effort to apply the HRBA to development, which has allowed for the identification of the way in which human rights have been applied within the development field and as well as some good and bad practices. One study has clearly identified the following four levels of integration:<sup>8</sup>

#### **(i) Rhetorical packing**

When the HRBA concept was first introduced, it was argued that everything in development practice ultimately contributes to the realization of human rights so integrating rights was only a matter of repackaging. This position was superficial and merely required changing the rhetoric by using the human rights terminology that was appealing for its moral high ground. As has been pointed out, this is the lowest level of commitment and most of the UN agencies are now striving for a higher level.

#### **(ii) Positive support through specific human rights projects**

For some agencies, moving to the next level has meant providing "positive support" mainly by creating or strengthening governance institutions needed to respect and promote human rights. This includes a wide range of activities with numerous partners involving support for legislative reform, judicial reform, the establishment of human rights mechanisms, the creation of electoral systems, strengthening civil society, providing human rights training and more. It has been noted that "most positive support measures have focused on democracy" and on civil and political rights rather than on economic, social and cultural rights.<sup>9</sup> However, supporting human rights projects does not permeate all development activities and practices.

#### **(iii) Human Rights Dialogue and political conditionality**

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<sup>8</sup> Peter Uvin, *Ibid*, at p. 168

<sup>9</sup> *Ibid*, at p. 173

Human Rights dialogue has primarily been related to policy and aid dialogue which include human rights issues and are sometimes linked to conditionality. The issue of conditionality in relation to human rights is highly controversial. It is considered unethical by some human rights specialists while some donors believe they should threaten to cut off development assistance to those States who violate human rights in order to change their behaviour. Whatever the position, conditionality is not a recommended strategy for development actors for achieving results and the integration of human rights into development programmes. Studies show that conditionality affects negatively the situation of vulnerable sectors of the population who are the most in need of international support. Moreover, conditionality contradicts a HRBA, as it undermines the required dialogue on human rights between rights-holders and duty-bearers by replacing it with a dialogue between donors and duty-bearers, mostly.

## **2. What is a HRBA?**

**HRBA is a conceptual framework for the process of human development that is normatively based on international human rights standards and operationally directed to promoting and protecting human rights<sup>10</sup>.**

HRBA penetrates all development practice to the point that the boundaries of human rights and development disappear as both become conceptually and operationally inseparable parts of the same processes of social change. HRBA is applied to development in such a manner that it alters the way that programmes are designed, implemented, monitored and evaluated beginning with the assessment and analysis of the situation, which is ideally the point of departure.

### **Implications and Added value of HRBA**

In the shift from theory to practice, there has been considerable debate regarding its meaning, the added value to development and particularly on how to apply a HRBA to development programming so that it can have greater impact. There are three main rationales for a HRBA: (a) intrinsic; (b) instrumental; (c) and institutional.

#### **(a) Intrinsic rationale**

Acknowledging that a HRBA is the right thing to do, morally and legally

1. The HRBA is based on **universal values** (freedom, equality, solidarity, etc.) reflected in **human rights principles and standards** that provide a common standard of achievement for all men, women and children and all nations.
2. The HRBA moves development action from the optional realm of benevolence (or charity) into the **mandatory realm of law**.

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<sup>10</sup> OHCHR: "FAQ on HRBA to Development Cooperation", 2006, page 15 ;

UNFPA: **Policy Note on Implementing a Human Rights-Based Approach to Programming in UNFPA**, issued in 2004

3. The HRBA establishes **duties and obligations and corresponding claims**, and underscores the importance of establishing accountability mechanisms at all levels for **duty-bearers** to meet their obligations.
4. The HRBA changes the concept from regarding people as passive beneficiaries of State policies to **active participants in their own development** and further recognizes them as **rights-holders**, thereby placing them at the centre of the development process.

*(b) Instrumental rationale*

Recognizing that a HRBA leads to better and more sustainable human development outcomes, the HRBA:

5. Focuses on analyzing the **inequalities, discriminatory practices, and unjust power relations** which are the root causes of the human rights and development challenges and processes that **exacerbate conflict**.
6. Has a special focus on **groups subjected to discrimination** and suffering from **disadvantage and exclusion**, including children, minorities and women. The twin principles of non-discrimination and equality call for a focus on gender equality and engaging with women's human rights in all development programmes.
7. Emphasizes **participation**, particularly of discriminated and excluded groups at every stage of the programming process.
8. Counts on the **accountability of the State and its institutions** with regard to respecting, protecting and fulfilling all the human rights of all people within their jurisdiction (although in some instances the duty of the State may extend beyond their jurisdiction, e.g. prisoners of war).
9. Gives equal importance to **the processes and outcomes of development**, as the quality of the process affects the achievement and sustainability of outcomes.

*(c) Institutional value*

The UN has a comparative advantage in its core mandate on Peace, Security, Human Rights and Development and the values of the UN Charter. In that regard, neutrality and respect for self reliance make the UN a privileged partner to deal with sensitive issues in a holistic manner, which means that:

10. Development challenges are examined from a **holistic lens guided by the human rights principles and taking into account the civil, political, economic, social and cultural aspects of a problem** (e.g. poverty reduction strategy is guided by rights to education and health as well as freedom of expression and assembly and right to information etc.) *[emphasis added]*
11. A HRBA lifts sectoral “blinkers” and facilitates an **integrated response to multifaceted development problems**, including addressing the social, political, legal and policy frameworks that determine the relationship and capacity gaps of rights-holders and duty-bearers.

12. A HRBA requires using the recommendations of **international human rights mechanisms** in the analysis and strategic response to development problems.
13. A HRBA can also shape relations with partners since partnerships should be participatory, inclusive and based on mutual respect in accordance with human rights principles.<sup>11</sup>

The Committee on Economic, Social and Cultural Rights has summarized some of the key elements that make the HRBA have an enormous potential for strengthening development efforts and achieving results:

“The real potential of human rights lies in its ability to change the way people perceive themselves vis-à-vis the government and other actors. A rights framework provides a mechanisms for reanalyzing and renaming ‘problems’ like contaminated water or malnutrition as ‘violations’ and, as such, something that need not and should not be tolerated.... Rights make it clear that violations are neither inevitable nor natural, but arise from deliberate decisions and policies. By demanding explanations and accountability, human rights expose the hidden priorities and structures behind violations and challenge the conditions that create and tolerate poverty.” Committee on Economic, Social and Cultural Rights

### **Needs-based approach versus Rights-based approach**

As the concept of the HRBA evolved within the development community there was considerable debate over the differences between needs and rights. The most essential difference is that needs do not imply duties or obligations although they may generate promises and may prompt charitable responses. By contrast, human rights always imply correlative duties and obligations of the State and its entities that are recognized by human rights law and which strengthen development efforts.

In treating children and women as **subjects of rights and not as objects of charity**, UNICEF has noted that “this change in attitude also initiates a process whereby children, within the context of their evolving capacities, participate in the processes and decisions that concern and affect their lives.”<sup>12</sup>

In its **Practice Note on Poverty Reduction** issued in 2003 UNDP states:

“What does a rights approach mean? It means a clear understanding of the difference between right and need. A right is something to which one is entitled solely by virtue of being a person. It is that which enables an individual to live with dignity. A right can be enforced and entails an obligation on the part of the government. A need, on the other hand, is an aspiration that can be quite legitimate but it is not necessarily associated with an obligation on the part of the government to cater to it. The satisfaction of a need cannot be enforced.”

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<sup>11</sup> Julia Hausermann, *A Human Rights Approach to Development*, at p. 205

<sup>12</sup> UNICEF Programme, *Policy and Procedure Manual*, 2005.

Similarly, UNFPA has explained in its **Policy Note on Implementing a HRBA to Programming in UNFPA issued in 2004**, recognizes that:

“Although human rights are need-based claims, a human rights approach to programming differs sharply from the basic needs approach, as the latter does not imply the existence of some form of ‘duty-bearer’. When demands for meeting needs have no ‘object’, there is no designated person or mechanism charged with the clear-cut duty of meeting needs, and rights are therefore vulnerable to ongoing neglect and violation. A rights-based approach expands choices and capabilities and encourages every person to define and direct the course of her or his empowerment.”

### **Focus is Both on Outcome and Process**

In a HRBA, attention must be paid to results since the desired outcome and impact of any programme activity is that it contributes to further the realization of human rights. At the same time, attention must be paid to ensure that the development process does not deepen inequality, discrimination and ultimately conflict. Human rights principles and standards provide **objective criteria** for acceptable development processes, thus being **participatory, inclusive and accountable processes which prioritize the most marginalized and excluded groups**. For example, human rights principles should inform the *process* of formulating, implementing and monitoring a poverty reduction strategy.

### **HRBA Focuses Special Attention for Vulnerable, Disadvantaged and Excluded Groups**

It should be noted that in connection with the **principle of equality and non-discrimination**, the UN Statement of Common Understanding has identified important implications of the HRBA for programming by stating that under this approach, programmes should “focus on marginalized, disadvantaged, and excluded groups”. It has underscored that women, racial and ethnic and other minorities, as well as other disadvantaged groups are at the greatest risk of being denied their human rights. For this reason, not only is it important to pay attention to these groups in human rights in programming, but they must be given **special** priority. UN programming that does not give heightened attention to these groups is, in effect, allowing discrimination to continue.

### **Advancing Gender Equality is a Requirement of the HRBA**

The advancement of gender equality in all aspects of women’s lives is a requirement that is very clearly required both by CEDAW and by the other core human rights treaties. Programming that does not take the need to ensure gender equality into account has not properly reflected human rights standards. Therefore, applying a human rights-based approach requires that all programmes incorporate **gender sensitive analysis, gender impact assessment, and the gender disaggregated data**.

### **HRBA Requires Higher Cultural Sensitivity**

In regard to the application of the HRBA, UNFPA has also stressed the importance of understanding and appreciating the fundamental role that culture plays in the implementation of this approach. In its **Policy Note on Implementing a Human Rights-Based Approach to Programming in UNFPA (2004)**, UNFPA points out that “cultures may be viewed as “contextual environments for the implementation of human rights policies.” It also explains that a clear understanding of the beliefs and values of the people would facilitate the implementation of a HRBA and “allow for higher degrees of ownership by communities of UNFPA programmes.”

“By adopting culturally sensitive approaches to promote human rights standards and principles, UNFPA is not making value judgments on any cultural values held by communities or groups; rather it is addressing harmful practices that represent violations of international standards of human rights. For example, campaigning to end female genital cutting is not a value judgment on any African culture where the practice is being exercised, but it is a judgment that the practice denies the right to freedom from discrimination on the basis of gender and the right to health. A human rights perspective affirms that the rights of women and girls to freedom from discrimination and to the highest standard of health are universal. Cultural claims cannot be invoked to justify their violation.”<sup>13</sup> UNFPA

Under the HRBA, it is clear that cultural claims cannot be invoked to justify human rights violations. At the same time, some cultural practices can be human rights claims, as well. For example, the identity rights of indigenous peoples (ILO Convention 169) or the right of a child belonging to a minority to enjoy his or her own culture, religion or language.

### **HRBA Imposes limitation in power and economic inequalities and the effect of the “Elite Capture”**

It is now generally accepted that over the past decades inequalities have increased in the midst of economic growth and prosperity. Progress for the richest members of society has been faster than for the poorest. Income inequality has been rising in many developed, developing and transitional countries<sup>14</sup>. As highlighted by recent studies<sup>15</sup>, a high-inequality growth pattern

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<sup>13</sup> Policy Note on Implementing a Human Rights-Based Approach to Programming in UNFPA (2004), at p. 3.

<sup>14</sup> The Human Development report 2005 indicates that ‘the world’s richest 500 individuals have a combined income greater than that of the poorest 416 million. Beyond these extremes, the 2.5 billion people living on less than \$2 a day – 40% of the world’s population – account for 5% of global income. The richest 10%, almost all of whom live in high-income countries, account for 54%’. (HDR 2005, p.6). There has also been a clear trend over the past two decades towards rising inequalities within countries. Of the 73 countries for which data are available, 53 (with more than 80% of the world’s population) have seen inequality rise, while only 9 (4% of the world’s population) have seen it narrow. (HDR, p. 55)

<sup>15</sup> Data from the World Income Inequality Database (WIID) show the growth in inequality and increasing income concentration. Studies of the UN Institute for Development Economics Research (WIDER) show there are incompatibilities between rising income inequalities and poverty reduction.

makes it difficult to achieve poverty alleviation, and it is hardly politically sustainable over the long term. Public policies in fundamental issues such as education and health often neglect poor people and favour the wealthy.

Some development indicators have already suffered setbacks, and achievement of the MDGs is a distant reality for many countries. In other words, the expected “trickle down” effects of economic and political development have not reached the bottom. This failure has a lot to do with the fact that most of these benefits have been “captured” by sectors of society that are economically better off - that is, the already powerful and those who are relatively less poor.

### **What is Elite Capture?**

Elite capture defines the process by which the economically better-off appropriate for themselves resources that are intended for poverty eradication, or establish biased policies (e.g. in education, housing, etc.) that protect their own interests. Elites may be economic, ethnic, national, gender-based, etc. Capture may occur at both national and international levels.

The Human Development Report 2005 examines how inequalities in power perpetuate deprivation and destitution, explaining how the “pathologies of power” are at the very core of the processes that are driving countries off track from the MDGs<sup>16</sup>. How the benefits of development are distributed matters. As the HDR 2005 argues, a greater ‘capture’ by people living in poverty will accelerate the rate of poverty reduction and other MDGs. In accordance with the principles of **equality and non-discrimination**, poor people should have the right of a greater share of resources. A HRBA sets a **framework for accountability** that helps prevent elite capture from spiralling out of control by ensuring that disadvantaged people have their basic entitlements respected.

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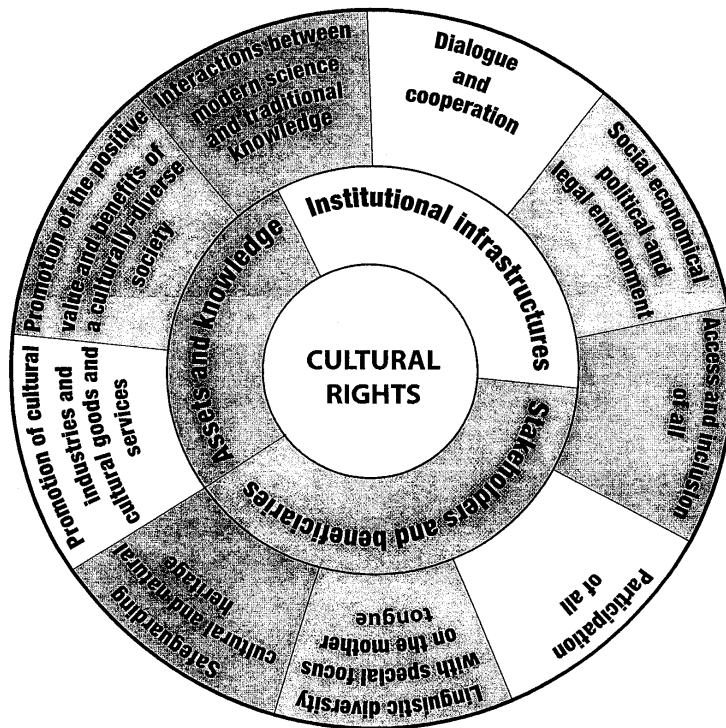
Data available at <http://www.undp.org/poverty/initiatives/wider/wiid.htm>. On the other hand, the Human Development Report 2005 shows how reducing inequalities would be instrumental in accelerating progress towards the MDGs.

<sup>16</sup> Across many of the MDGs poor people are being left behind: the HDR 2005 provides data showing how progress among the poorest 20% of the population is far below the national average. The HDR 2005 argues that, apart from being unjust, elite capture is sub-optimal for achieving the MDGs. It says that ‘current patterns of progress are slowing the overall advance because the smallest gains are being registered among the households that account for the biggest part of the problem’. For instance, child mortality rate among the poorest 20% is falling at half the average rate of decline, so that the mortality rate between rich and poor children is widening. The slowest decline is happening in precisely the population group in which accelerated progress could lead to the biggest reductions in child mortality. On one estimate, closing the gap in child mortality rates between the poorest 20% and the national average would cut child deaths by 60%, saving about 6.3 million lives a year. This would also put the world on track for achieving the MDG target of a two-thirds reduction’ (HDR 2005, p.62).

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## Integrating Cultural Diversity in Programming



### What is Cultural Diversity?

"Cultural diversity refers to the manifold ways in which the cultures of groups and societies find expression. These expressions are passed on within and among groups and societies. Cultural diversity is made manifest not only through the varied ways in which the cultural heritage of humanity is expressed, augmented and transmitted through the variety of cultural expressions, but also through diverse modes of artistic creation, production, dissemination, distribution and enjoyment, whatever the means and technologies used".

Reference: UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)

### What is a cultural diversity programming lens?

- A lens enables people to see. The purpose of a cultural diversity lens is to **raise awareness** and open minds to new ways of thinking. The lens thereby opens the way to new solutions and activities.
- It is a supplementary tool which can be used in complement of other means to evaluate whether programmes, policies, proposals and practices promote and safeguard cultural diversity and therefore enhance work efficiency.
- It is a check-list or a list of criteria and questions supplemented by **indicators** and other means of verification.
- It can be used at all stages of a programme: planning, implementation, monitoring and evaluating. For example, the lens can be used to plan a project, and then re-used (with adaptations, if necessary) during the monitoring stage to compare the plans with the outcomes.
- It is a tool that can be used for all programmes and activities, not simply for the ones related to Culture.
- It allows programme officers and policy-makers to make **informed decisions**.
- It is ideally created in a participatory manner by those who use it. There is no perfect lens. Each programme can develop its own lens.
- This framework has been developed by UNESCO Bangkok and derived from the Universal Declaration on Cultural Diversity. It reflects one interpretation of the Declaration and can be adapted to the users' needs and context.

### Reference

- UNESCO Declaration on Cultural Diversity (2001)
- UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)

For more information:

Title: Cultural Diversity Programming Lens Toolkit, UNESCO Bangkok (2006)

<http://www.unescobkk.org/culture/lens>

