

South Dakota State University

# Open PRAIRIE: Open Public Research Access Institutional Repository and Information Exchange

---

Electronic Theses and Dissertations

---

2017

## GESI Mainstreaming in Nepal: Representation of a New Concept or Re-presentation of an Old Concept in a New Package?

Umit Shrestha

*South Dakota State University*

Follow this and additional works at: <https://openprairie.sdstate.edu/etd>



Part of the [Family, Life Course, and Society Commons](#), and the [Gender and Sexuality Commons](#)

---

### Recommended Citation

Shrestha, Umit, "GESI Mainstreaming in Nepal: Representation of a New Concept or Re-presentation of an Old Concept in a New Package?" (2017). *Electronic Theses and Dissertations*. 1700.

<https://openprairie.sdstate.edu/etd/1700>

This Dissertation - Open Access is brought to you for free and open access by Open PRAIRIE: Open Public Research Access Institutional Repository and Information Exchange. It has been accepted for inclusion in Electronic Theses and Dissertations by an authorized administrator of Open PRAIRIE: Open Public Research Access Institutional Repository and Information Exchange. For more information, please contact [michael.biondo@sdstate.edu](mailto:michael.biondo@sdstate.edu).

GESI MAINSTREAMING IN NEPAL: REPRESENTATION OF A NEW CONCEPT  
OR RE-PRESENTATION OF AN OLD CONCEPT IN A NEW PACKAGE?

BY  
UMIT SHRESTHA

A dissertation submitted in partial fulfillment of the requirements for the

Doctor of Philosophy

Major in Sociology

South Dakota State University

2017

GESI MAINSTREAMING IN NEPAL: REPRESENTATION OF A NEW CONCEPT  
OR RE-PRESENTATION OF AN OLD CONCEPT IN A NEW PACKAGE?

UMIT SHRESTHA

This dissertation is approved as a creditable and independent investigation by a candidate for the Doctor of Philosophy in Sociology degree and is acceptable for meeting the dissertation requirements for this degree. Acceptance of this does not imply that the conclusions reached by the candidate are necessarily the conclusions of the major department.

Meredith Redlin, Ph.D.  
Dissertation Advisor

Date

Mary Emery, Ph.D.  
Head, Sociology and Rural Studies

Date

Dean, Graduate School

Date

## ACKNOWLEDGEMENTS

This dissertation would not have been possible without help and support of my family, friends and my professors. My wife, Rakshya Shrestha has played a special role in my Ph.D. journey. Her constant support, love and help encouraged me to trudge along this journey. I have heavily relied upon her support and love throughout my doctoral program.

I would like to thank my brother, Mr. Kshitiz Shrestha for his expertise and feedback throughout this project. I am grateful to have an older brother who took immense interest in my work and provided feedback on my research design.

Dr. Meredith Redlin holds a special place in my time as a graduate student at SDSU. She always remained supportive of my research and academic interests. Her encouragement and belief enabled me to pursue my doctorate degree.

I would also like to extend special thanks to our head of the department, Dr. Mary Emery. I am grateful for the research and teaching opportunities offered to me during my time in the department. Such opportunities have served me well to transition into the next phase of my professional career.

I am also grateful to my dissertation committee members, Dr. Jeffrey Jacquet, Dr. Jessica Schad and Dr. Francis Ting for their willingness to meet during summer and help me defend my dissertation.

Finally, I am thankful to my parents Mr. Mishri Prasad Shrestha and Mrs. Urmila Shrestha. Their unwavering belief and support has allowed me to pursue and fulfill my dream.

## TABLE OF CONTENTS

<b>CHAPTER ONE: INTRODUCTION</b> .....	1
Theoretical Model .....	3
Research Methods .....	4
Purpose of the Research .....	4
Organization of Dissertation .....	5
<b>CHAPTER TWO: REVIEW OF LITERATURE</b> .....	7
INCEPTION OF WOMEN IN DEVELOPMENT AND THEREAFTER .....	7
<i>Gender mainstreaming:</i> .....	9
<i>Gender mainstreaming within water sanitation and urban development/housing:</i> ..	11
<i>Gender Equality and Social Inclusion (GESI) mainstreaming:</i> .....	18
<b>CHAPTER THREE: THEORETICAL FRAMEWORK AND METHODS</b> .....	21
THEORETICAL FRAMEWORKS.....	21
GENDER MAINSTREAMING.....	21
GENDER MAINSTREAMING AND CHANGE: .....	23
GENDER MAINSTREAMING AND DIFFERENT APPROACHES .....	29
BRIDGING GENDER MAINSTREAMING INTO GESI MAINSTREAMING.....	33
<i>Adoption of uniform definition</i> .....	33
<i>Establishment of training units</i> .....	33
<i>Adding diversity</i> .....	34
RESEARCH QUESTIONS.....	35
SUB QUESTIONS .....	35
<b>METHODS</b> .....	39
<i>Hiring an interviewer:</i> .....	40
<i>Sampling:</i> .....	41
<i>Data Collection</i> .....	43
<i>Data Analysis:</i> .....	43
<i>Coding</i> .....	43
<i>Open Coding:</i> .....	44
<i>Structural Coding</i> .....	45

<b>CHAPTER 4: OPEN CODING</b> .....	47
OPEN CODING:.....	47
<i>Change in the level of discourse or rhetoric</i> .....	50
<i>Institutional or structural change:</i> .....	62
<i>Integration of prior changes of gender mainstreaming</i> .....	71
<b>CHAPTER FIVE: STRUCTURAL CODING FINDINGS</b> .....	79
STRUCTURAL CODING:.....	79
DATA CODING PROCESS.....	80
CODING FOR SPECIFIC THEMES: .....	81
<i>Embeddedness:</i> .....	81
<i>GESI Mainstreaming Mechanism:</i> .....	99
<i>Change in institutional status quo</i> .....	116
<b>CHAPTER SIX: CONCLUSION</b> .....	124
CREATING A NEW STANDARD OR RE-APPLYING A TRADITIONAL STANDARD THROUGH GESI.....	124
<i>A change in the level of discourse or rhetoric</i> .....	126
<i>Evidence of institutional or structural change</i> .....	127
<i>The use of innovative tools in policymaking</i> .....	130
<i>An integration of prior changes from gender mainstreaming</i> .....	135
<i>Evidence of new ways to design a policy</i> .....	136
TRANSVERSALITY, AGENDA-SETTING AND FRAMING IN GESI POLICY .....	137
FRAMING, IMPLEMENTATION AND EMBEDDEDNESS .....	143
DIVERSITY INCORPORATION AND MECHANISMS FOR INCLUSION .....	146
Limitations of the study.....	152
Future Research.....	154
Recommendations .....	155
Conclusion.....	157
<b>REFERENCES</b> .....	159
<b>APPENDIX A</b> .....	164
<b>APPENDIX B</b> .....	166
<b>APPENDIX C</b> .....	168

**APPENDIX D** ..... 170  
**APPENDIX E** ..... 173



## ABSTRACT

GESI MAINSTREAMING IN NEPAL: REPRESENTATION OF A NEW CONCEPT  
OR RE-PRESENTATION OF AN OLD CONCEPT IN A NEW PACKAGE?

UMIT SHRESTHA

2017

This study is a process analysis of a newly implemented Gender Equality and Social Inclusion (GESI) mainstreaming process within Ministry of Urban Development in Nepal. The study aims to understand GESI mainstreaming process within theoretical underpinnings of gender mainstreaming and framing. In understanding, the implementation of the GESI mainstreaming process the research also aims to understand the location of the process within different approach towards gender and development.

The study analyzes how does GESI Mainstreaming process differs from previous approach in gender and development by understanding whether it creates a new standard for men, women and other vulnerable groups of Nepal and whether the process has received importance within the ministry. There are four primary findings of this research. First, there is disconnect between the process in paper and reality. Second, differing understanding of the mainstreaming process between the staffs in different departments in the ministry. Three, the mainstreaming process does not adequately address the issue of diversity and intersectionality within Nepali society. Four, there is an awkward relation between implied political ends and field practice. Findings of the study are a result of two-step coding process of open coding and structural coding. The research employed qualitative research methodology in interviewing forty staffs from MOUD. The study

aims to fill the gap in the literature concerning GESI mainstreaming process as well as gender and development.

## CHAPTER ONE: INTRODUCTION

The Nepali government has introduced Gender Equality and Social Inclusion (GESI) mainstreaming process within its different ministries in order to promote inclusion of women, Dalits and other vulnerable groups (Ministry of Health and Population [MOHP] 2009 and Ministry of Urban Development [MOUD] 2013). In recent years, the primary goal of Nepali government has been an overall institutionalization of GESI mainstreaming process in its different sectors (MOUD 2013). Furthermore, MOUD, that oversees the Department of Water and Sanitation and Department of Urban Development and Building Construction (DUDBC), has always prioritized the representation of women and Dalits throughout its workings. The role of women has been critical for the sustainability of projects within Water Sanitation Sector (WSS) (O'Reilly 2010). Women's roles as domestic water managers has been emphasized within WSS for a very long time (Meinzen-Dick and Zwartveen 1998; Mishra Panda 2007). Their participation within the sector remains extremely crucial. In addition, social and cultural norms present in Nepali society limit Dalits from participating in their communities or from reaping benefits from communal resources such as water. While the government has made caste-based discrimination illegal, such social change does not immediately come into effect. Still today, Dalits are living within the periphery of Nepali society (Folmer 2007; Subedi 2010). Therefore, their representation within the operations of MOUD is important in order to address their needs. Similarly, DUDBC is responsible for carrying out the construction and maintenance of government buildings. In order to carry out its primary responsibility, DUDBC also requires an inclusionary process that ensures meeting the needs of all men, women, children, and disabled within its building projects

(MOUD 2013). Under this light, MOUD is extremely keen on integrating the GESI mainstreaming process within its departments to promote inclusion (MOUD 2013).

The Nepali government has prioritized the GESI approach across its ministries (MOUD 2013). However, it has not mandated a uniform approach within them. What this means is there is not a set agenda or a process to implement GESI mainstreaming. This lack has resulted in different approaches towards GESI mainstreaming in different divisions. For example, the GESI mainstreaming process within MOUD is different from the process in the Ministry of Forestry or in MOHP. In Nepal, different ministries are navigating the process of implementation on their own.

The GESI mainstreaming process is a new process in Nepal. It should also be clear that the GESI mainstreaming process is not about introducing a new policy. GESI mainstreaming is a process that promotes equality and social inclusion (MOHP 2009; MOUD 2013). It facilitates the implementation of existing policies that promote representation of women and prohibits caste-based discrimination towards Dalits. Officially, MOUD defines it as a process that identifies and addresses issues of women and poor and excluded people in all areas of the ministry (MOUD 2013).

This research analyzes the implementation of GESI mainstreaming within MOUD. While GESI mainstreaming is new to Nepal, the process of promoting women and Dalits within social and political spectrums of development is not (Guinee 2014). Over the years, the approach of promoting women and Dalits has seen a steady increase. For example, several frameworks, ranging from women in development (WID) to gender and development (G&D) to gender mainstreaming (Arora-Jonsson 2014), have guided the prioritization of women in development. Therefore, in understanding the

implementation of GESI mainstreaming, this research also aims to understand its location within the continuum of different approaches towards gender and development. In answering this question, the research analyzes how GESI mainstreaming differs from other approaches, how it challenges the status quo, and how it structures its components. Overall, the research analyzes GESI mainstreaming in two distinct steps. First, the research analyzes the GESI mainstreaming implementation process. This step requires understanding structural changes as well as mechanisms used by MOUD to integrate voices of women and Dalits within its projects. Second, the research utilizes a theoretical model of gender mainstreaming to understand how GESI mainstreaming processes attempt to change the status quo present within MOUD. This step involves analyzing GESI mainstreaming within different typologies of gender mainstreaming and the process of aligning this policy frame with other existing policy frames.

### **Theoretical Model**

Two distinct theoretical perspectives of gender mainstreaming and framing (Daly 2005; Squires 2005; Walby 2005a, 2005b; Rao and Kelleher 2005; Verloo 2001) are utilized in this research to analyze GESI mainstreaming within MOUD, Nepal. The research operationalizes theoretical frameworks of gender mainstreaming in two steps. The first step examines the concept of change within the status quo and second step analyzes different approaches through GESI mainstreaming can be applied. Similarly, the research also utilizes the theoretical perspective of framing in order to analyze the embeddedness of GESI mainstreaming. Ultimately, the research aims to understand the importance of GESI mainstreaming within the operations of MOUD.

## **Research Methods**

The dissertation employs qualitative research methods. Forty structured interviews were conducted with the staff of MOUD, including the DUDBC, DWSS and GESI units regarding the implementation process of GESI mainstreaming. The research utilized the snowball sampling method. An interviewer in Nepal conducted the interviews. Interviews from the DUDBC, DWSS and GESI units were coded separately. Coding of data for the research occurred in two steps: first, open coding which involved seeking emergent themes; and second, a search for predetermined themes following key theoretical concepts. Data was analyzed using textual analysis software NVivo (Version 7).

## **Purpose of the Research**

One of the primary purpose of the study is to understand the implementation of GESI mainstreaming. As explicated earlier, there is no uniform process of implementing GESI mainstreaming. Different ministries and agencies have formulated their own way of integrating GESI mainstreaming within their operations. While this lack of guidance has allowed some level of autonomy for the ministries to develop their own programs outside the bureaucracy of the government, this has resulted in a “Silo-Effect” (Tett 2015) where the ministries are working on their own and there is a lack of sharing of good practices or collaborations between different ministries. The researcher hopes that this research will be useful for other ministries and agencies that are planning to implement GESI mainstreaming within their operations.

Another purpose of the study is to fill the gap in the literature concerning GESI mainstreaming. While all both DWSS and DUDBC actively impose gender quality

policies and prioritize the needs of Dalits and other vulnerable groups, there is a lack of literature about it. There is a void in the scientific study of GESI mainstreaming within Nepal in order to determine its effectiveness and broader social impact in communities and in households. Most of the studies concerning gender, social inclusion and development are primarily evaluatory in nature, prompted by different donor agencies or International Non-Government Organizations (INGOs) who are interested in their own projects and outcomes. Such gap in the literature curtails understanding of the problem. This research aims to fill to this void.

Finally, the research aims at focusing on the implementation of GESI mainstreaming from an organizational perspective. What this means is that instead of understanding the process from the perspectives of the beneficiaries of GESI mainstreaming; it looks at it from MOUD staff perspective. It aims to identify the shortcomings within MOUD and provides recommendation to rectify such shortcomings in terms of implementing GESI mainstreaming. In essence, the research aims to enhance the translation of GESI mainstreaming from paper to reality.

### **Organization of Dissertation**

**Chapter One** includes an introduction of the research and a brief explanation about the purpose of the research. It also provides an overview of the contents of the dissertation.

**Chapter Two** contains the review of literature. It situates the research within the backdrop of gender and development, caste system of Nepal and GESI mainstreaming within MOUD.

**Chapter Three** covers the theoretical framework of the study. In covering theoretical frameworks, the chapter starts with a discussion of the gender mainstreaming model and

its changes. Subsequently, the chapter analyzes various typologies of gender mainstreaming and integrates gender mainstreaming with GESI mainstreaming. In addition, the chapter also discusses research methods used in the dissertation. It explicates the primary research questions as well as sub-questions. Next, the chapter discusses sampling, data collection process and coding process.

**Chapter Four** introduces the findings from the open coding process.

**Chapter Five** introduces the findings from the structural coding process.

**Chapter Six** concludes the dissertation. The chapter answers the primary research questions posed in the dissertation, limitations of the study, suggestions for future research and recommendations for MOUD in regards to the implementation of GESI mainstreaming.



## CHAPTER TWO: REVIEW OF LITERATURE

### INCEPTION OF WOMEN IN DEVELOPMENT AND THEREAFTER

Prior to 1970, there was a uniform assumption that development processes affected men and women equally (Momsen 2010; Van Eerdewijk et al. 2013). It was not until the landmark study of Boserup (1970) that the development approach changed worldwide. Boserup's (1970) research entailed study of various agrarian economies and the effects of modernization within these economies, leading to the conclusion that development processes affected men and women quite differently. Modernization, as claimed by Maguire (1984), had displaced women from their traditional roles and diminished their income and status. Boserup (1970) found that while women were also the primary contributors to economy and agriculture, they were primarily ignored during the planning and development of projects. The call for greater integration of women within development processes further gained currency when the Women in Development (WID) approach became part of international policy in 1973 with the passage of the Percy Amendment to the US Foreign Assistance Act (Moser 1993). Under this act, policymakers called for greater integration of women into the national economies of foreign countries (Koczberski 1998). However, inclusion of women within the development process occurred without any major restructuring of the process. Simply imposing the approach upon women was the Achilles heel of the WID approach (Chowdhry 1995; Momsen 2010). Momsen (2010:11) states, "...the alternate vision, of development with women, demanded not just a bigger piece of someone else's pie, but a whole new dish, prepared, baked and distributed equally." The WID approach simply attempted to fit women into the status quo of the society present at that time. It did not

call for women's equality in society but simply endeavored to fit women into the patriarchal society by giving economic incentives to women. It was soon clear that the focus on women alone was not sufficient and an integrated gendered view was required for effective development. In 1995, the Fourth World Conference on Women called for a greater need for a people-centered sustainable development approach (Momsen 2010).

Soon after the conference, there was a rise in development policies with a focus on gender. These approaches were primarily emerging from major national and international aid agencies, reiterating the former top-down approach in the development projects. Subsequently, with the increased role of International Non-Government Organizations (INGOs) and Non-Governmental Organizations (NGOs) in international development activities, gender policies began to influence local actions (Lena Krook and True 2010). Governments from the Global South quickly learned that they needed to design gender specific programming as part of their requests for assistance (Chowdhry 1995). Due to globalization, gendered approaches that originated outside the region of Global South found their way within the region (Spivak 2010; Baines 2010). In due course, the governments of the Global South realized that such gendered approaches were agenda setting rather than transformative. Ultimately, this led to different types of approaches that were tailored to the region rather than a universal "one glove fits all" approach. For example, there was an added element of culture attached where the approach would differ between Africa and Asia. While the end goal of gender equality remained the same, the way of accomplishing it varied.

The rise of gendered approaches created differing integration of gender within their processes. Gender and Development (GAD) primarily focused on the concept of

gender and gender relations within a society (Parpart et al. 2010). Proponents of GAD were influenced by feminist political activism and viewed women as agents of change. The onset of development approaches such as WID and GAD meant that women were occupying a newer role compared to their traditional ones (Parpart et al. 2010).

Consequently, changing gender relations emerged within a society. However, GAD advocates criticized WID for homogenizing women into one category and emphasized the influence of different intersectionalities, such as race, class, marital status, age and religion. They primarily distinguished between “practical” gender interests, which are items that would enhance women’s lives within their existing roles, and “strategic“ gender interests, which allowed women to gain a greater status within the society and empowered them. However, the GAD approach also faced heavy criticism from the women of the South. One of the main criticisms was that it was designed with a Western perspective and lacked the perspectives of developing countries (Parpart et al. 2010). There was a call for a new approach that aimed at overcoming colonialism and poverty. The primary objective of the Women and Development (WAD) approach was demonstrating the views of developing countries. After WAD, several other development models came forward, highlighting efficiency, empowerment, women, and environment. The common denominator between these different approaches was the focus on women. However, throughout the late twentieth century, development approaches focusing on gender continued to evolve.

*Gender mainstreaming:* The United Nations (UN) Fourth World Conference on Women in 1995 saw the inception of the concept of gender mainstreaming (Kabeer 2003). The conference adopted a platform for action that called for the advancement of

women and the achievement of equality with men. The UN utilized gender mainstreaming as a process to assess the implications of any planned development actions, policies or legislation on both men and women. It included education, water sanitation, poverty and health care at all levels (Kabeer 2003). It viewed the advancement of women as a prerequisite for social justice and fundamental human rights (Momsen 2010). The adoption of this new approach not only ensured great gender equality within development projects but also prevented the problems of male backlash against women when women-only projects were successful. It was also during this time that international donor agencies adopted an aim of poverty elimination. Consequently, gender mainstreaming highlighted the role of gender poverty alleviation development initiatives.

The gender mainstreaming model was designed to utilize the experiences and concerns of both men and women within different stages of the design, implementation and monitoring of development policies and programs (Momsen 2010). Furthermore, the UN encouraged adoption of gender mainstreaming within different spheres of social, economic and political programs so that women and men could equally reap the benefits (Kabeer 2003). This approach shifted from women as the primary target to both men and women. While other development approaches such as WID and WAD concentrated on changes at the grassroots level, gender mainstreaming primarily emphasized policy changes (Arora-Jonsson 2014). Most national policies in the region are gendered, which results in gendered social institutions. Through these gendered social institutions, there is a continuous reproduction of gender inequality. Thus, gender mainstreaming sought to transform these institutions by including women within the policy-making process.

Gender mainstreaming actively counteracted gender bias at the policy-making level, and thereby promoted more equitable relations between women and men.

*Gender mainstreaming within water sanitation and urban development/housing:*

Attention to the role of women within the water sanitation sector and urban development in Nepal and other developing countries is not new. A gendered perspective is required within urban development (Beall 1997; Moser et al. 1987). Beall (1997) explains that while women form a majority of the poor population within urban areas, their needs go unnoticed in designing human settlements, location of housing and other provisional services. Furthermore, Beall (1997) provides examples of informal settlements in urban areas in developing countries where a gendered perspective is required to meet the daily needs of its inhabitants.

Women's participation within both sectors is well documented (Anfajani-Sutjahjo et al. 2006; Panda 2007; Upadhyay 2003; Upadhyay 2005). In developing countries, such as Nepal, women are the primary contributors of labor in domestic and public spheres (Upadhyay 2005). Despite these primary roles, women are still dominated by men in managing natural resources. Upadhyay (2005) further states that the need for the requirement of gender mainstreaming is evidence that their participation is still undervalued.

At a June 1992 Dublin meeting, the International Conference on Water and Environment (ICWE) explicitly recognized women's central role in water management as users and managers of water (United Nations 2005). Because the roles of women had not been sufficiently addressed by other organizations' projects, the ICWE called for greater participation of women in water resource programs in terms of decision-making and

implementation of the projects. Since then, the majority of Water Resource Management projects and water sanitation projects worldwide have targeted women as the chief beneficiaries.

Many initiatives that revolve around water and sanitation, especially in a developing country like Nepal, have targeted women and marginalized groups. There were no specific gender and inclusion foci within water supply and sanitation policies and regulation until 2004 (Asian Development Bank [ADB] et al. 2011). The Rural Water Supply and Sanitation (RWSS) National Policy and Strategy and Action Plan (2004) made specific provisions for women, the poor, and excluded groups. This Nepali national policy identified needs to target and support disadvantaged and ethnic groups for water supply and sanitation service. It also called for proportional representation of gender, caste, and ethnicity on water user committees, including a minimum of 30% women in the membership. The national policy also identified the needs of children and the poor, and called for health and sanitation education for those populations. Since the RWSS National policy, several other policies have been passed. These policies include the 15- Year Development Plan (for small town WSS projects); the National Water Plan (2002-2027); the Water Resource Strategy (2002), and; the National Urban Water Supply and Sanitation Policy (2008). The National Urban Water Supply and Sanitation Policy (2008) has specifically added social inclusion as a core principle (ADB et al. 2011), and was the first of these policies to do so.

One of the primary reasons for the inclusion of women within the water and sanitation sector has been their role as domestic water managers. Women use water primarily for drinking and cooking, washing and cleaning, bathing, and other sacred and

therapeutic purposes. Thus, women play a vital role in water management. Over the last few decades, women's role in water management has advanced from that of users to managers (Singh 2006). According to the United Nations report on women and water, increased participation of women in water resource projects results in a more sustainable and effective project (United Nations 2005). This was true in a Small Town Water Supply Sanitation Sector (STWSSP) project in rural Nepal, in which more women than men were involved (New Era 2008). Women went door-to-door to collect minimum donations for the project and even guarded the pipes and other materials overnight from theft. The women actively motivated other members of the community to participate and donate towards the project. In contrast, men were primarily involved in physical labor, which was not often utilized, as the project planners had their own laborers (New Era 2008).

Similar cases can be found in Africa, where women's roles have been undermined within water sanitation projects (Ndesamburo et al. 2012). In Tanzania, WaterAid has been practicing equity and inclusion to ensure that women and marginalized people have access to safe water and sanitation. The process of gender mainstreaming began in meeting between WaterAid officials and local NGO partners (Ndesamburo et al. 2012). However, the local partners were unaware of the idea of inclusion and mainstreaming. Thus, WaterAid formulated and designed different exercises highlighting gender as a critical cross cutting issue, and identified several key stakeholders of the community to participate within the project. These stakeholders not only included village heads but other community members as well. The goal was to create a uniform ownership of the project in the community. Particular attention was paid to ensure the attendance of youth,

women, disabled people and the very poor. Government staff also participated in various project meetings. Special attention was provided to language as many community members spoke only the local dialect, so the discussion was translated into the local dialect enabling locals not only to understand the discussion but also to voice their concerns and opinions. Women were encouraged to attend the meeting, which increased their attendance. A higher presence of women made it easier for them to state their needs in relation to the project.

The importance of this inclusion can be seen in deciding a location for disposing solid waste (Ndesamburo et al. 2012). WaterAid directors and local partners had selected a location that they felt was ideal for disposing solid waste. Men in the community disagreed because the location identified had previously been used for storing animal feed. The men tried to lobby others within their community to refuse the approval. Women disagreed with men, feeling that other areas could meet the men's needs and that changing the location of the project would severely hinder its progress. Women went around the community trying to convince others that the selected site was the only suitable place for disposing solid waste that would improve the sanitation of the community. In particular, women were concerned about the health of their children and other family members, as it was their role to care for family members when they became ill due to unsanitary conditions. Ultimately, the Village unanimously agreed to proceed with the project and use the identified area for solid waste management.

Poku (2006) notes a case in Ghana that was similar in illuminating women's role in water management. Traditionally Ghanaian women, with the help of their children, are the primary collectors, users and managers of water in the household. However, their



knowledge and experience are often overlooked when designing water and sanitation policies, because culturally Ghanaian men have a greater role in public decision-making. Before the water project in rural Ghana, women from the rural community of Samari-Nkwanta worked a daily average of nineteen hours while their male counterpart contributed twelve hours a day (Poku 2006). The situation worsened during summer when their regular water sources dried up and women and girls were responsible to fetch water for household use. They had to walk three to four miles over dangerous terrain to bring water and firewood to their families, often making more than one trip. In addition, these water source areas were found in rough terrain that were difficult to access by older women so it was often the duty of younger girls or women to procure water for the household (Poku 2006). As result, many young girls had to abandon their schooling to search for water. With the awareness of gender mainstreaming placed by the local NGO in water sanitation projects, women's needs were integrated into all aspects of the project. There was a conscious effort to ensure the participation of both men and women within the project. The local NGO conducted different focus groups for men and women allowing them to put forth their concerns. They also ensured equal representation of women and men within the Water and Sanitation (WATSAN) committee (Poku 2006). Last, the NGO personnel have promoted an inclusive participatory approach within the project so that there was a greater ownership of the project equally by men and women. Despite the male-dominated culture of the community (prevalent in many Muslim communities in Ghana), local NGO personnel engaged community members (both men and women) to re-evaluate their existing gender roles (Poku 2006). This process entailed women receiving training in water systems operations and maintenance and

environmental sanitation methods. From this training, women were able to identify their needs within the sanitation project. They unequivocally supported plans for accessible toilet facilities and urinals as they had difficulties to go out and defecate during rainy seasons. In consequence, the project supplied the village with two boreholes fitted with hand pumps and two public Ventilated Improved Pit latrines and urinals.

This conscious integration of gender needs in the project allowed women to share power equitably with men, increased leadership (within the WATSAN committee), and increased women's voice and consideration of their needs and priorities, as exemplified by the construction of the latrines and urinals (Poku 2006). In the absence of their participation within the project design, they would not have been able to make their voices heard. With a greater integration of women into the project design, women from the community also started saving five hours per day, as they did not have to travel long distances to fetch water. They were investing the time saved in income generating activities such as animal domestication, beekeeping, cashew farming and other micro-enterprises (Poku 2006). There has also been increase in the number of men who were helping women with water collection, especially since the inception of the water and sanitation project which moved water access closer to homes. Further, women increased their economic activity, now going to the market to sell vegetables.

The case is also similar for Thai women when it comes to being represented at the policy-making level (Anfajani-Sutjahjo 2015). Much like their counterparts in Africa, Thai women were underrepresented on local water committees. While the representation of women and other vulnerable groups are emphasized within Thai water policies, their participation was curtailed when it comes to actual participation within the water

committees due to the presence of cultural male dominance within Thai water sectors (Anfajani-Sutjahjo 2015). As a result, Royal Irrigation Department in Thailand has been dominated by male engineers. These male engineers continue to evolve as the experts and agents within different water organizations within the country. This has resulted in further reproduction of the masculine dominance. This traditional masculine dominance has resulted in a reproduction of male-oriented values and standards for performance within Thai water departments (Anfajani-Sutjahjo 2015).

To correct this cultural imbalance, Anfajani-Sutjahjo (2015) calls for policies to address the gender differences in water resource management in Thailand. Furthermore, women's interests, choices, and participation in water management also need to be facilitated at the community level. While there is much to be done, as the changes need to co-evolve within the conventional state bureaucracy in Thailand.

Nepal remains the least urbanized country within the Asian subcontinent, but it has been going through rapid urbanization with an urban growth rate of 6% (ADB 2015). Nepal's urban population will see an increase of 32% by 2017 (ADB 2015). Rapid urbanization has resulted in the lack of basic services, such as, an inadequate drinking water supply, indiscriminate disposal of solid and human waste, increase in air and water pollution, and a lack of maintenance of current urban infrastructures to keep up with the demands of an increasing urban population (ADB 2010b). In 2003, ADB implemented the Urban and Environmental Improvement Project (UEIP) in Nepal to address the increasing urban and environmental needs within nine municipalities of the country. While the roles of women are paramount within projects such as UEIP, this project did not incorporate women's participation within its initial design, resulting in the lower

participation of women within the initial phases. A Gender Action Plan (GAP) to ensure women's participation was absent and opportunities for women within the project were limited. For example, employment opportunities for women in construction were not promoted and fewer women participated within training activities. UEIP identified the lack of a gendered approach after the midterm review of the project. It incorporated various gender-based modifications following the review (ADB 2010a).

Several significant achievements after the implementation of the modifications, including the increased presence of women within steering committees of different municipalities within the projects. Women were influential as well in school sanitation programs to build separate toilets for boys and girls in different municipalities, and to allocate a separate space for women vendors in the market (ADB 2010a).

*Gender Equality and Social Inclusion (GESI) mainstreaming:* The Caste system is prevalent in Nepalese society. The system is based on centuries old regulations that stratify people based on religion and occupation. Each caste within the system has a varying degree of respectability (Subedi 2010; Bhattachan et al. 2003; Kisan 2005). Different groups exert different levels of power over one another. Brahmins have the highest position and Dalits/untouchables have the lowest position within the caste system based on traditional practices and religious texts (Subedi 2010). Furthermore, a person from a "higher" caste can be "polluted" through indirect or direct contact from the person from a "lower" caste (Subedi 2010). This idea of being polluted by the lower caste has segregated the society by limiting physical contact between upper caste groups and lower caste groups. Therefore, the groups that lie in the bottom of the caste system are almost entirely unrepresented in different development initiatives as they are not allowed in the

near proximity of the upper castes. While these initiatives are designed to benefit all community members alike, the plight of marginalized groups, such as the Dalits/untouchables, often go unnoticed. To counteract this problem, the Government of Nepal has developed comprehensive policies that aim to benefit the marginalized groups through mandating their representation in various sectors of society, such as citizenship, property rights and family law.

GESI policies are used as tools to promote equality and inclusion of women and marginalized groups. Through the application of such policies, both government and aid agencies hope to ensure that all development projects are equally beneficial to all community members, irrespective of gender and caste. The government of Nepal has incorporated several mandates regarding these policies over the past few decades. The Local Self-Governance Act of 1999 was intended to empower local bodies, such as Village Development Committees (VDC) and Ward Level Development Committees, and make them more accountable for local development. This required representation of local people including 20% representation by women on village and ward-level development committees. Similarly, the Local Self-Governance Regulations allowed for the inclusion of poor and disadvantaged/excluded groups in development activities. However, it should also be understood that these mandates did not address the issue of inequity or vulnerability caused by gender, caste and ethnicity.

Other mandates include provisions within the Interim Constitution of 2007 and the Three-Year Interim Plan (2008-2010). Nepali Constitution (2015) guarantees social justice and affirmative action for women, Dalits, Indigenous groups, Ethnic groups and other excluded or disadvantaged groups. There have also been ratifications of various

international instruments that has allowed and safeguarded the fundamental rights of women and marginalized groups. GESI mainstreaming has also taken place within the government. The GESI Operational Strategy (2009) of the Local Governance and Community Development Program (LGCDP) of the Ministry of Local Development (MLD) calls for the informed and inclusive participation of the citizens, including women, the poor and the excluded in local government processes. LGCDP also calls for similar participation within MLD's programs and has provisions for capacity building for mainstreaming GESI (ADB 2010). These provisions include appropriate budget allocation for women and people from the poor and excluded groups. It also mandates that there should be representation of the women, the poor and excluded groups within the planning committees at the VDC levels. It directs that 33% of members must be women (ADB 2010b).

There has been a wide coverage about representation and participation of women within WSS and urban development sector. However, most of such studies are project-specific. Most of the literature on this topic were evaluatory studies that aimed at understanding the satisfaction of beneficiaries. This research takes an exploratory approach in this regard, where it looks at the implementation of a policy within WSS and urban development sector. In addition, the study analyzes the process from the perspectives of MOUD staffs. It is hoped that the findings of this research and the recommendation provided within it will be used to enhance the mainstreaming process. GESI mainstreaming process is relatively new concept within Nepali development sector. There is a void in the literature regarding scientific study concerning GESI. This research aims to fill that gap.

## CHAPTER THREE: THEORETICAL FRAMEWORK AND METHODS

### THEORETICAL FRAMEWORKS

While gender mainstreaming has been used as a tool to advance women's participation within development, there has also been notable theorizing of gender mainstreaming within the process (Daly 2005; Squires 2005; Walby 2005a, 2005b; Rao and Kelleher 2005; Verloo 2001). This research utilizes theoretical frameworks of gender mainstreaming as a scaffold to examine GESI mainstreaming within the sectors of DWSS and DUDBC in Nepal.

Over the years, experts in the field have effectively used the framework to explain the phenomenon of gender mainstreaming across the globe (Walby 2005b; David et al. 2012; Daly 2005). For example, Daly (2005) utilizes the framework to understand effects of gender mainstreaming within different policies of eight European countries. She uses the framework to understand how policies pertaining to gender mainstreaming are changing the status quo within the different European countries. Similarly, Squires (2005) and Walby (2005b) explicate the transformative nature of gender mainstreaming. Both authors explain the transformative nature of gender mainstreaming and explain it through a three-typology model.

This section delineates the theoretical frameworks of gender mainstreaming in two steps. The first step examines the concept of change within the status quo; the second step analyzes different approaches through GESI mainstreaming can be applied.

### GENDER MAINSTREAMING

The first step as explained by Daly (2005) pinpoints the changes in status quo as a result of application of gender mainstreaming. Daly (2005) states that one of the signature

appeals of gender mainstreaming has been its promise of social change and transformation of status quo within the sectors in which it is applied. In this instance, the research intends to examine the changes in the status quo of DWSS and DUDBC. Daly (2005) defines status quo as structures, such as ministries, through which policies are defined and implemented. In regards to this research, status quo would be the institutional level of DWSS and DUDBC where the policies pertaining to water sanitation and urban development are designed and implemented. It is important to clarify that while central government passes the policies of GESI, MOUD implements it within DWSS and DUDBC in an appropriate way. Therefore, the institutional level within which the GESI policies are designed becomes the unit of analysis within the first step of the research. Furthermore, gender mainstreaming was envisaged to be effective at the policy level (Verloo 2001). Accordingly, Daly (2005) also echoes this idea and explains that reorganizing policy processes will oblige policymakers to incorporate the perspective of gender equality in their policies. In addition, through this conscious effort gender mainstreaming aims to fundamentally transform gender biases and contribute towards the goal of gender equality. Similar to this idea the goal of the research is to understand GESI mainstreaming having the same impact upon the status quo of DWSS and DUDBC.

The second step of the research utilizes the three-model typology of gender mainstreaming put forth by Squires (2005). The model compares and contrasts different approaches of gender mainstreaming. In doing so Squires (2005) explains how does gender mainstreaming approach addresses different issues pertaining to women and other marginalized groups. The research utilizes the model in locating GESI mainstreaming within the different approaches of gender mainstreaming. Ultimately, it presents a clearer



picture of how does GESI mainstreaming process addresses diversity within itself and different mechanisms through which it incorporates the voices of women and marginalized groups.

**GENDER MAINSTREAMING AND CHANGE:** Gender mainstreaming is a modern approach within development because of its integrated gendered approach (Walby 2005b and Davids et al. 2013). Through this integrated approach, it aims to not only transform roles of men and women within society, but also to change the status quo. Verloo (2001) notes that through this transformation gender mainstreaming aims to remove gender biases and contribute towards gender equality. This section delineates the transformation of status quo through gender mainstreaming. Daly (2005) lists five different dimensions within which changes can take place through gender mainstreaming. As gender mainstreaming primarily targets changes at the policy-making level, this research is also geared towards examining the changes at within the policy-making level of DWSS and DUDBC. Since the policies of central government are applied appropriately within each department, MOUD applies GESI policy appropriately within DWSS and DUBC. Therefore, it will be fruitful to target the personnel within DWSS and DUDBC and inquire them about the transformation they have observed at the institutional level within their departments.

First, Daly (2005) lists a change in the level of discourse or rhetoric. This change entails a shift in policy discourse in that the focus shifts from women to that of men and women. This is an important step as it recognizes the importance of both genders within the process of gender mainstreaming. Furthermore, it can also be viewed as recognition of the needs and interests of men and women. This change is especially important within

this research as it can help understand the shift in discourse to the Dalits. Addition of Dalits to the discourse demonstrates their importance within the process of development and their needs are being met by the projects of DWSS and DUDBC. This shift can also be measured in terms of contrast between the prior, after GESI mainstreaming process was implemented, and the importance the issues of the Dalits got in that change in the discourse. Since the idea of social inclusion is added to GESI policy, it is imperative to examine the focus on the Dalits within the policy discourse of GESI. Daly (2005) explains that the change is easier to locate within discourse than in reality. Here Daly (2005) explains that changes in reality are not swift as it is in discourse. As the changes in real life constitutes of changes in people's age-old traditions and beliefs the changes might not take immediately. Therefore, the shift in focus should also be complimented with the shift in power relations (Daly 2005). For example, changes in power relations between the Dalits and upper caste where the Dalits do not have to conform to traditions of untouchability is indicative of shift of power relations within a community.

Second, Daly (2005) discusses institutional or structural change. Daly (2005) explains this change in relations to establishment of units or offices that oversee application of gender mainstreaming process within all areas of the government. These offices are viewed as a technical support centers with staff who are experts in gender mainstreaming. The primary task of the staff is to provide training for the policy makers and other personnel within the offices on the tools and technics of gender mainstreaming (Daly 2005).

Third, gender mainstreaming requires innovative tools that are used to make the policy more inclusive (Daly 2005). These tools are specifically used to address the

integrated approach of gender mainstreaming. Daly (2005) states that tools such as gender focused analysis, evaluation and monitoring of GESI policy through gendered approach are examples of innovation. Application of such tools ensures that the policy correctly addresses shortcomings within prior policies that deal with gender mainstreaming. It should also be noted that innovative tools, in this instance, do not have to be new; old tools when used correctly within the context of gender mainstreaming can also be considered innovative. For instance, tools such as Gender Impact Analysis/Assessment, Poverty Mapping, Social Mapping and Gender Responsive Budgeting can be considered as innovative tools within the context of GESI mainstreaming (MOUD 2013). While these tools are not new in the field of development, they have not been used within the context of GESI mainstreaming. Tools such as Gender Responsive Budgeting can be used to ensure that sufficient funds in governmental budgets are allocated for gender equality and advancement of women's rights (MOUD 2013 and Sodani and Sharma 2008)). Hence, the use of innovative tools is also a marker of change within the institutional level.

Fourth is integration of the prior changes of gender mainstreaming. Daly (2005) traces these changes within the establishment of units dedicated to gender mainstreaming. Daly (2005) states that newly established units to support gender mainstreaming should produce new studies and gather data regarding the effectiveness of gender mainstreaming. Ultimately using the data to start new research is considered the fourth change implied by Daly (2005). Availability of new data or even disaggregation of old data should spur new research. This change in particular is interesting because the ultimate goal of undertaking new research is to understand the effects of gender

mainstreaming and creating knowledge about it. Hence, through this step at the institutional level the goal is to understand the effects of gender mainstreaming as well as create new knowledge about it.

The final change according to Daly (2005) concerns the way in which the policy is made. Daly (2005) calls for consulting a range of official actors in the policy process, including agencies, other ministries, or departments that provide consultation in integrating a gendered approach. Daly (2005) further reinforces this change by stating that through the increased participation of other agencies and departments there will be an increase in the social dialogue about gender mainstreaming.

Daly (2005) notes that care must be practiced in order to understand these changes. Caution must be used to understand the difference between an innovation and a change. Innovation in this instance means the structured process that precedes the change. Daly (2005) draws on her own research to explain the differences between innovation and change.

The first reason to identify a change as an innovation is to document the uneven progress within the spectrum of changes within an organization (Daly 2005). Daly (2005) found only one country out of eight demonstrating all five changes, with varying degrees of change in other countries. Some countries demonstrated profuse change at the central level, while some demonstrated change only within a particular domain while remaining absent from the general government policy. This point is crucial within this research as it can be used as a tool to examine whether GESI mainstreaming has remained within the domains of DWSS and DUDBC or if other units of the government have implemented it as well.

The second indicator distinguishing a change from an innovation entails evaluating the superficiality or embeddedness of gender mainstreaming. While gender mainstreaming is considered to be a crosscutting theme, only selective utilization of different components of gender mainstreaming was found in her study (Daly 2005). Again, borrowing from Jahan (1995), Daly (2005) explains the need for embeddedness of gender mainstreaming at the policy-making level. Jahan (1995) differentiates between agenda-setting and integrative policies. Agenda-setting policies are geared towards challenging the existing policy paradigms and prioritize gender equality objectives, whereas integrative policies are introduced with a gendered perspective without challenging the existing policy paradigm. Daly (2005) states that gender mainstreaming policies need to be agenda-setting, rather than being integrative. Agenda-setting policies are desired because they require fundamental change to the structures and processes of policy making. For example, the establishment of new units within the government to implement gender mainstreaming, or prioritization of gender concerns are both ways of establishing agenda-setting policies. Integrative policies, on other hand, add policies rather than making them a priority. These 'tacked-on' policies later have to fight their way into being a priority.

Daly (2005) also explains embeddedness through the framing of policy. In particular, she borrows from the constructionist analysis of Verloo (2003) and Hafner-Burton and Pollack (2000) and employs it to understand gender mainstreaming in terms of frame extension and frame bridging. In doing so, Daly (2005) assesses how gender mainstreaming is being framed within the dominant discourse. Benford and Snow (2000) define frame extension as extending the interest of any organization beyond its primary

interest. Similarly, frame bridging is a process of linking unconnected frames about a particular issue (Benford and Snow 2000). It will be important to examine the dominant frames within DWSS and DUDBC. It will inform about the importance of GESI mainstreaming process within the two sectors. For example, GESI mainstreaming might be an important process within DWSS and DUDBC however infrastructure development might be of more importance. Greater emphasis will be placed on infrastructure development rather than GESI mainstreaming process. However if there is a linkage that demonstrates more efficient process of infrastructure development through implementing GESI mainstreaming process then both the frames get equal priority. Through this bridging of both frames, GESI mainstreaming can achieve the priority within DWSS and DUDBC. In this instance, Daly (2005) is using frame extension and bridging as tools to understand the embeddedness of gender mainstreaming within policy-making. Examination through these lenses allows us to understand and detect the shifts in the frames of gender mainstreaming within the dominant frames. Furthermore, it can also be used to understand whether gender mainstreaming is the dominant frame. If it is dominant frame, then gender mainstreaming is embedded well within the institution. Similarly, the need for frame bridging and extension illustrates a lack of embeddedness. In regards to GESI mainstreaming, this analysis can be utilized to see if the concept of GESI is being framed as an important aspect of the project or whether it needs bridging to other important frames to claim priority.

This research builds on the framework of Daly (2005). Specifically it utilizes the framework of status quo in examining the change within the institutional level of DWSS and DUDBC. Furthermore, the research also uses the concept of frame bridging and

extension as described by Daly (2005) to understand the dominant frames within DWSS and DUDBC. In doing so, the research determines the importance of GESI mainstreaming process within the two sectors and determines whether GESI mainstreaming requires frame realignment so that it is prioritized.

**GENDER MAINSTREAMING AND DIFFERENT APPROACHES:** Squires (2005) examines gender mainstreaming within three distinct frameworks: inclusion, reversal and displacement (as proposed by Jahan 1995). Jahan (1995) claimed that mainstreaming occurs through integrative, agenda-setting and transformative approaches. Squires' (2005) compliments the approaches within the framework and focuses on the best approach that adds diversity to gender mainstreaming. Squires (2005) concludes that the transformative approach, when augmented with deliberative mechanisms such as a citizens' forum, is a useful way to enhance gender mainstreaming. This step adds continuity by adding the transformative approach to the integrative and agenda-setting approaches explained by Daly (2005). Squires (2005) utilizes three-model framework of inclusion, reversal and displacement to conceptualize gender mainstreaming. Table 3.1 illustrates how the frameworks are located within each approach.

**Table 3.1: Gender Mainstreaming Typologies (Daly 2005)**

Mainstreaming	Inclusion	Reversal	Displacement
Model	Integrationist	Agenda-Setting	Transformative
Actors	Experts	Identity groups	Political Citizens
Aims	Neutral Policy-Making	Recognizing marginalized voices	Denaturalizing and thereby politicizing policy norms
Process	Bureaucratic	Consultative	Deliberative
Indicators	Policy instruments	Politics of presence	Cultural transformation
Strengths	Effective integration	Group perspectives recognized	Sensitive to diversity
Weaknesses	Rhetorical entrapment	Reification, “women only”	Complexity, lack of specificity

The framework of inclusion pursues a strategy where the idea of sameness is fostered (Squires 2005). This approach promotes political equality where men and women enjoy equal rights and conceives people to be autonomous. Walby (2005b) explicates that, through this framework, women are often equated to men. Therefore, the existing male norms become the standards and norms for women. In this way, Walby (2005b) argues that inclusion promotes equality for both men and women but does not create a new standard. It rather fits women within the existing standard that is already in existence and designed by men. Squires (2005) locates the integrationist approach within a framework of inclusion. The integrationist approach provides gender experts with an important role in making policy pertaining to gender mainstreaming. By ensuring contributions from experts, policies are formed through informed knowledge of gender mainstreaming rather than ideologies or stereotypes. This participation has also been one of its key strengths (Squires 2005).

Nevertheless, Squires (2005) also notes that the effectiveness of the approach depends on the policy makers (politicians and civil servants) who should understand and



implement the policies pertaining to gender mainstreaming. This step is very vital to the integrationist approach. Squires (2005) borrows the idea of frame extension and bridging in this instance to align the frames of the experts with those of the actors who design and implement the policies. When gender mainstreaming is framed as a tool to increase participation of women within the government, it has potential to be inclusive and to facilitate public understanding (Squires 2005). However, the main weakness of integrationist approach is rhetorical entrapment, or the entanglement of gender mainstreaming within the dominant frames (Verloo 2001). Once the approach becomes integrated as a norm, there is always a danger of it being converted into a technocratic tool. Hence, caution must be practiced in order to refrain from turning the policy into a technocratic tool that would limit the scope of the approach.

The framework of reversal aims to reconfigure the current system (in this research, it would be institutions) so that there is equal representation of, and equally valued contributions by, men and women (Walby 2005b). This approach aims to recognize female gendered identity specifically. The agenda-setting approach is located within framework of reversal. The key strength of this approach is its recognition of the perspectives and concerns of women who are outside of the policy-making process (Squires 2005). In this regard, the agenda-setting approach counters the top-down approach. It also promotes consultation with non-governmental organizations and social movements and brings their perspective to the process as well. These non-governmental organizations and social movements are the key actors within this agenda-setting approach. However, the potential weakness of this approach is that it might privilege

certain groups over others. This weakness can occur in the form of limiting the views of certain groups, such as “Women Only” groups, and by limiting men’s participation in the dialogue, or by ensuring only women of certain status and power have access to the process. In this instance, the process becomes exclusionary to outsiders while being coercive to insiders. In essence, the agenda-setting approach has a probability of reifying group identities and excluding outsiders’ views.

The third framework of displacement seeks to establish a new standard for men and women. Squires (2005, 1995) states that this approach allows displacement of traditional engendering of men and women. She defines the transformative approach within displacement framework to address the lack of diversity within the spectrum of gender mainstreaming (Squires 2005). She does so by promoting inclusivity and diversity through deliberative mechanisms, such as citizen’s forums, consensus conferences and opinion polls to integrate the opinions of the minority population. This process of addressing diversity is the key strength of the transformative approach, and Squires (2005) advocates for this approach as being the most fitting approach to gender mainstreaming in today’s diverse society.

Through this step, the research examines roles of women and Dalits within GESI mainstreaming process and their participation. This is examined by locating GESI mainstreaming process within the three-typology model described by Squires (2005). Furthermore, the research utilizes the model to identify the actors involved within the process. Along with the actors, the research also examines the mechanisms through which inclusion of women and the Dalits takes place within GESI mainstreaming process.

BRIDGING GENDER MAINSTREAMING INTO GESI MAINSTREAMING: GESI mainstreaming is the primary platform for this research. The research views GESI mainstreaming as a subsequent step of gender mainstreaming. Viewing GESI policy as a next step of gender mainstreaming allows the researcher to utilize the framework of gender mainstreaming to analyze GESI mainstreaming. However, there needs to be a bridge between the two, addressing the critiques of gender mainstreaming and how GESI mainstreaming answers them.

*Adoption of uniform definition:* Unlike gender mainstreaming, one of the primary pre-requisites of GESI mainstreaming has been to adopt a uniform definition of GESI. The primary motive behind the adoption is to allow staff at all levels to understand the concept of gender, gender equality, empowerment and social exclusion/inclusion. Therefore, MOUD (2013) has called for the use of simple language so that the discourse within GESI mainstreaming is clear and understood by the staff. Gender mainstreaming, on the other hand, lacks universal definition leaving to many different definitions of the approach, leaving it vulnerable to use as a technocratic tool rather than an agenda-setting or transformative policy process (Daly 2005; Walby 2005a, 2005b; David et al. 2012).

*Establishment of training units:* Another pre-requisite to GESI mainstreaming is the establishment of training units for implementing staff. The primary aim of the units is to train the staff of DWSS and DUDBC about GESI issues and develop their analytical skills on gender and inclusion issues (MOUD 2013). This training allows staff across all levels to understand a uniform definition of GESI mainstreaming and equips them with tools to integrate GESI policies within the projects.

*Adding diversity:* Gender mainstreaming has been criticized for its focus on women only and a lack of inclusion of other vulnerable populations experiencing inequality. Davids et al. (2012) raise the issue of heteronormativity within gender mainstreaming, invoking the idea that gender can only be viewed as men and women. The focus on heteronormativity within gender mainstreaming leaves other genders out of the spectrum. Moreover, gender mainstreaming also leaves out other vulnerable populations, such as marginalized groups, the elderly, disabled persons, and children. The GESI mainstreaming approach has incorporated women, men, Dalits, indigenous population, ethnic minorities, gender and sexual minorities within its definition of excluded groups.

By addressing these critiques of gender mainstreaming, this research locates GESI mainstreaming as a next step of gender mainstreaming. While the ultimate goal and approach of both processes is the same, it is the addition of a wider vulnerable population, breaking heteronormativity and the dissemination of a uniform definition of GESI mainstreaming through establishing technical units, which makes GESI mainstreaming an enhanced version of gender mainstreaming.

This research primarily explores three main themes within gender mainstreaming: change in institutional status quo; embeddedness of gender mainstreaming policies through frame extension and bridging (Daly 2005; Squires 2005; Verloo 2003; Benford and Snow 2000) and; the importance of a transformative approach within gender mainstreaming (Squires 2005). The queries of the research are best characterized by the following research questions.

## RESEARCH QUESTIONS

- 1) How does GESI mainstreaming create a new standard or reapply traditional standard for women and marginalized groups within sectors of DWSS and DUDBC?
- 2) How does GESI mainstreaming ascertain embeddedness of its policy?
- 3) How does GESI mainstreaming incorporate diversity within its approach?

In order to answer these overarching questions the research also pursues a series of sub questions.

## SUB QUESTIONS

*1. Have there been changes in the status quo of DWSS and DUBC since the inception of GESI mainstreaming?*

Question one pursues Daly's (2005) model of status quo change. As stated by Daly (2005) one of the signature appeals of gender mainstreaming has been its idea of change. This question operationalizes the concept of status quo change put forth by Daly (2005). Through the changes in status quo the question intends to find out the change in the standards of women and marginalized groups within the projects of DWSS and DUDBC. Specifically the question will look for changes in five different areas of GESI mainstreaming.

First, the question will identify change in discourse or rhetoric of GESI mainstreaming. Here the change is sought within policy discourse. As Daly (2005) states the focus within gender mainstreaming discourse focuses on the shift from women only to men and women. In a similar vein, this question seeks to identify shifts in policy discourse towards the Dalits as well as men and women.

Second, the question examines the establishments of units that oversee application of GESI mainstreaming within DWSS and DUDBC. Establishing new units corresponds to structural change of GESI mainstreaming. Furthermore, the change is also examined at a micro level by questioning staff and inquiring about their expertise pertaining to GESI mainstreaming. As the staff are primarily responsible for conducting trainings for other technical staff at DWSS and DUDBC, their knowledge of GESI mainstreaming becomes crucial.

Third, the question allows identification of the use of innovative tools in implementing GESI mainstreaming. The innovative tools would address the shortcomings of prior policies. This step not only reveals the shortcomings that GESI mainstreaming process is addressing, but it also distinguishes the tools and process as well. Fourth, it elicits new data about changes brought forth by GESI mainstreaming should be gathered. This new data would consequently lead to new knowledge. Last is the examination of processes that lead to innovation of new policies. The innovative process that Daly (2005) calls for has been inclusion of different ministries within the policy-making process. Daly (2005) states that this ensures an integrated approach to the process.

*2. What processes are involved within GESI policies to prevent it from being a non-systemic and a technocratic tool?*

Daly (2005) explains that one of the drawbacks of gender mainstreaming has been its piecemeal use. Such limited use has resulted in technocratization and non-systemic use of gender mainstreaming. Through this question, the research intends to explore the embeddedness of GESI policies. One of the key important aspects of embeddedness is

transversality. A more embedded policy is transverse and less technocratic. This question explores instances within GESI mainstreaming where certain practices might turn into a technocratic tool. It also seeks mechanisms within GESI mainstreaming that combat technocratization. In doing so the question also examines embeddedness of the policy. Daly (2005) distinguishes embeddedness of gender mainstreaming by differentiating between agenda-setting and integrative approaches. An agenda-setting approach requires fundamental change to the structures and processes of policy making where an integrative approach just adds policies rather than making them a priority. These ‘tacked-on’ policies according to Daly (2005) later have to fight their way into being a priority.

*3. Does GESI mainstreaming process align with other policy frames? If so, what are some of the tactics it uses in this alignment?*

This question investigates the presence of different frames within DWSS and DUDBC. Moreover, it also asks about the importance of frames related to GESI mainstreaming. In doing so, the question not only reveals different frames that are present within DWSS and DUDBC but also finds out about the hierarchy of the frames within the two sectors. Ultimately, it allows analyzing the frames and understanding the importance received by the GESI frame. Squires (2005) states that in order to implement policies pertaining to gender mainstreaming they need to resonate with the frames of political actors and civil servants. In absence of such resonance, policies fail to receive importance. This question examines the importance of GESI frames and if the GESI frame requires alignment with other frames. Ultimately, in answering this question, the research uncovers the dominant frames present within DWSS and DUDBC and the place of GESI policies within that hierarchy.

*4. How does GESI mainstreaming fit within the three typologies of gender mainstreaming?*

Squires (2005) describes different frameworks as a three-typology model of inclusion, reversal and displacement. In explaining the model Squires (2005) aligns different approaches of gender mainstreaming with the frameworks. This question locates GESI mainstreaming within that model. In doing so, the question unearths the nature of GESI mainstreaming and exposes the typology within which GESI mainstreaming fits. This question provides additional information about the GESI mainstreaming process and its approach to gender equality and social inclusion. This is an important aspect of the research as it provides a comprehensive picture of GESI mainstreaming process. Squires (2005) favors the displacement model that applies a transformative approach. Thus, using the three-typology model provides an in- depth analysis of the process.

*5. What mechanism does the GESI mainstreaming process utilize to incorporate voices of women and marginalized groups?*

Squires (2005) outlines that there is an increasing demand of addressing diversity within the frameworks of gender mainstreaming. GESI mainstreaming asserts that it fulfills this criterion by adding diversity to its primary agenda. However, the mechanism through which it addresses diversity has yet to be analyzed. Therefore, this question inquires about the process of inclusion of diversity. Squires (2005) further emphasizes that deliberative mechanisms, such as citizens' forums, might be useful in enhancing the transformative nature of gender mainstreaming. Similarly, this question examines the mechanism that is employed by GESI mainstreaming in addressing the demand of diversity. This question is vital in addressing the process through which inclusion of



women and marginalized groups occurs within the GESI mainstreaming process. Furthermore, the question will also place focus on the roles of personnel from the GESI unit, DWSS and DUDBC in incorporating the voices of women and marginalized groups.

## **METHODS**

The research employed qualitative methods to collect and analyze data.

Qualitative research methods were chosen because they allowed the researcher to conduct an in-depth, subjective inquiry of the GESI mainstreaming process within MOUD in Nepal. Chowdhury (2014) states that qualitative research produces rich and descriptive data that can be analyzed to produce significant findings and contribute to theoretical knowledge and practical use. Similarly, Bogdan and Biklen (1998) further support this idea, stating that qualitative research is concerned with the process rather than with outcomes or products. Qualitative research prompts researchers to understand the perspectives of their participants and add meaning to the data (Bogdan and Biklen 1998). These traits of qualitative research methods are essential to this research as well. The research does not only entail the perceptions of staff about GESI mainstreaming, but it also examines the implementation process of GESI policy within MOUD.

Government personnel from DWSS, DUDBC and GESI unit within MOUD were recruited with the help from personnel at GESI Unit. Sample size contained staff working at different levels of the ministry and involved in various occupation ranging from engineers to GESI experts. An interviewer was hired to conduct the interviews and all the interviews were conducted in Nepali language and in respondents' offices. Prior to conducting interviews, the researcher extensively briefed the interviewer regarding the research project and its motive. The researcher provided the interviewer with a script

which she read prior to each interview. The script informed respondents about the research, and asked for a verbal consent for the interview. At the end of each interview, the interviewer provided each respondent with the contact information of the researcher and Institutional Review Board personnel. The respondents were also informed to reach out to the researcher if they had any questions or about the outcome of the research. All the interviews were recorded with the help of an audio recorder. Prior to each interview, respondents were informed about the research and how it might help them better understand GESI. The gathered data was stored in a password-protected computer. The data was analyzed using textual analysis software NVivo.

*Hiring an interviewer:* An interviewer with extensive experience in qualitative research methods was hired from a research center in Kathmandu, Nepal to conduct the interviews. During the process of receiving Institutional Review Board approval for the project, a copy of the interviewer's resume was submitted as well. The interviewer coordinated with the personnel from GESI unit to schedule interviews with the respondents. The interviewer was in constant contact with the researcher throughout the data collection stage. The interviewer was also provided with a list of probe questions in order to elicit more information from the respondents. Furthermore, probe questions were also employed to when the participants provided ambiguous or vague answers. Such probe questions were provided to the interviewer prior to the interviews. The interviewer was advised to employ when respondents did not provide any substantial explanation or an example to support their answers to the questions. Overall, the interviewer used probe questions at her discretion. However, feedback was provided to the interviewer at the end of each day by the researcher after listening to the interviews. Probe questions have been

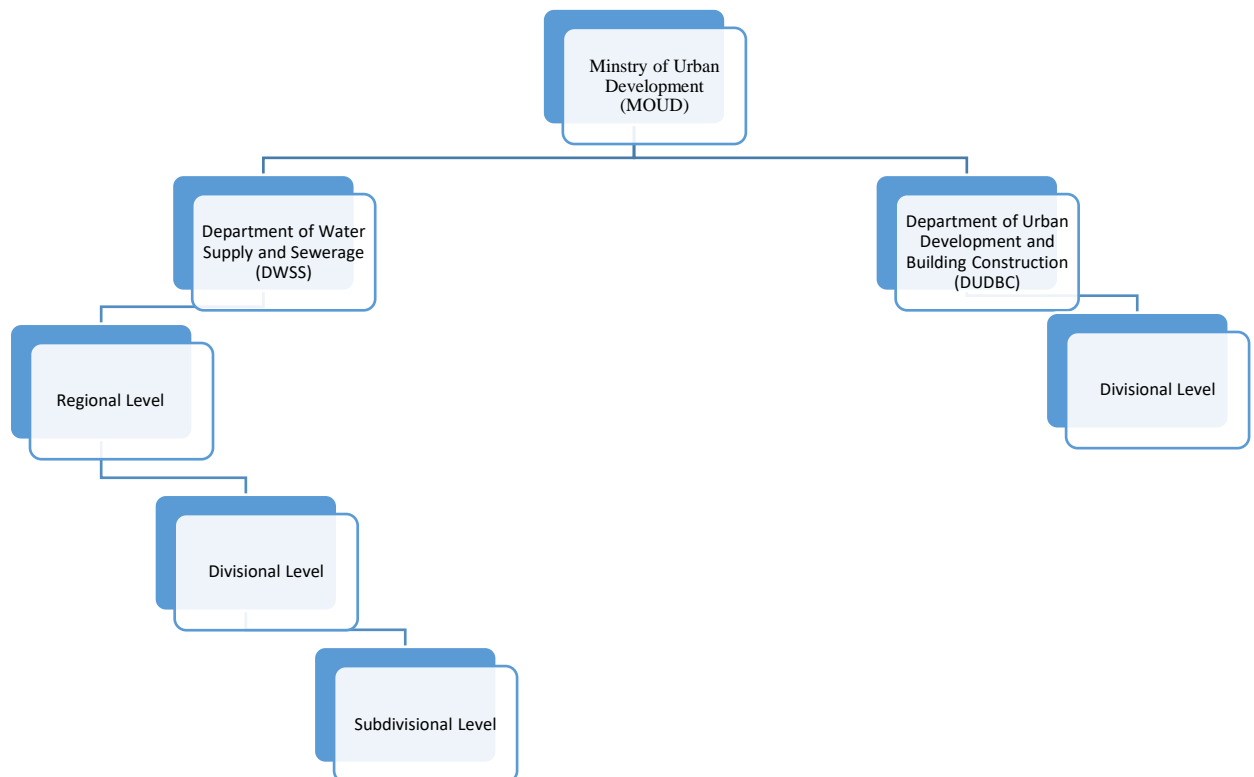
extremely useful in this research as it not only yielded new information but also unraveled why staff felt certain ways about some issues in the ministry. For example, when a staff revealed that GESI training was provided only to staff at certain ranks and not everybody she did not mention that she was not happy with it. However, when the interviewer employed probe question the staff did reveal that most of the staff who implement GESI policy at the grassroots level are devoid of such trainings because such staff are ranked very low in the ministry. It should also be noted that the interviewer did not submit any field notes to the researcher.

*Sampling:* Another factor that prompted the use of snowball sampling within the research was the accessibility to the target population. Government personnel working within MOUD were the target population for the research. MOUD oversees two departments of DUDBC and DWSS. These departments are further divided into regional and divisional offices. DWSS is further divided into regional, divisional and sub-divisional level. DUDBC is only divided into divisional level. DWSS is operating in all seventy-five districts of Nepal whereas DUDBC has been operating only in 20 districts of Nepal. Therefore, DWSS has a more formalized and a robust presence compared to DUDBC. In order to implement GESI mainstreaming process within MOUD, a Social Coordination Section was established at the Ministry level. Similarly, GESI units were also established within each level of each department to oversee the mainstreaming process.

In order to get the overall understanding of the implementation process it was imperative to get access to the staffs working at various levels between the two departments. However, it was not only difficult to gain access to them for the interviews, but it was also difficult to ask them questions without any formal request from the

ministry. Therefore, locating and interviewing the government employees can be a daunting task without any referral from other government personnel. In the end, the respondents for the research came from different levels of MOUD working in DWSS, DUDBC and GESI unit. Overall, out of forty respondents, sixteen respondents came from DUDBC, sixteen respondents from DWSS and eight respondents came from GESI unit. Appendix C presents further information on the respondents, their position and their department.

**Fig. 3.2. Organizational Chart of Ministry of Urban Development (MOUD)**



In order to have the respondents openly talk about the process of implementing a policy was a huge challenge in itself. In this regard, a senior sociologist from the GESI unit, who served as an “informant”, proved to be a vital person within the research. The senior sociologist helped to identify respondents who had attended GESI training for the

first series of interviews. After this, the respondents further identified other respondents who had undergone GESI training. In total forty interviews were conducted among the staff of the DUDBC, DWSS and GESI units of MOUD.

*Data Collection:* Two different sets of questionnaires were prepared for interviews.

DUDBC and DWSS staff were asked the same set of questions where as GESI Unit staff were further inquired about GESI Mainstreaming process. Both set of questions inquired about the implementation and importance of GESI mainstreaming process within each department. Besides implementation and importance of GESI mainstreaming, GESI unit staff were also asked about the roles of women and the Dalits within GESI policy, as well as the different approaches that the unit has taken to administer GESI mainstreaming within MOUD. All interviews were conducted in Nepali. Collected data was translated (verbatim to verbatim) and transcribed by the researcher. In order to maintain the accuracy of the translation in both questionnaire and collected data was reviewed by another native Nepali speaker fluent in English.

*Data Analysis:* Data was analyzed using textual analysis software NVivo (Version 7).

Interviews from DUDBC, DWSS and GESI units were coded separately. After coding the data, codes were categorized in order to calculate the occurrence of each code within the different departments.

*Coding:* Coding of data for the research occurred in two steps. The first step consisted of open coding which involved seeking emergent themes whereas the second step sought for predetermined themes. While the first step involved line by line coding the second step looked for themes that were informed by the theoretical framework of gender mainstreaming and framing. The interesting combination of the two-step coding process

allowed the researcher to look for codes and themes beyond the scope of theoretical framework.

*Open Coding:* This process involved line by line coding looking for any emergent codes. This process allowed the researcher to look for ideas, concepts, meanings and relationship that were not informed by the theoretical framework of the research. While the idea of open coding might seemed haphazard in the beginning but it was probably one of the most scrutinized processes in the research. Sandelowski (1995) states that the search for themes begins with proofreading and underlining the key phrases. Similarly, Bogdan and Biken (1998) propose that reading the transcription at least twice is helpful. The open coding process followed both of these advices. Ryan and Bernard (2003) provide several scrutiny techniques to look for themes or codes within qualitative data. One such technique that has been utilized this research is the repetition technique, which allows the researcher to identify a recurring pattern within the data. Ryan and Bernard (2003) state that more frequently the concept occurs in a text, the more likely it is to be a theme. These recurrent themes when compared across different departments also showed an interesting pattern.

The open coding process also looked for themes that characterize the experience of the respondents. Examining the context, perspectives of the respondents and their ways of thinking about people, objects, processes, events and relationship also helped to derive interesting codes from the data set (Bogdan and Biken 1998). In this regard, this step allowed discovering a newer pattern within the interview data. The emergent codes were further analyzed and new themes were developed. Ultimately, these themes were used to

not only answer the proposed research questions but also to understand the phenomenon of GESI mainstreaming within MOUD.

*Structural Coding:* This step involved coding for pre-determined codes which were informed by the theoretical framework. In this research, three primary themes (embeddedness, GESI mainstreaming mechanism and status quo) were explored by the research questions. Codes corresponding to each themes were designed and the interview data was coded for the designed codes. List of codes for each theme is included in the appendix of this document.

*Embeddedness:* This theme measured the impact of GESI mainstreaming. As indicated by Jahan (1995) this theme investigated whether the process of GESI mainstreaming is agenda setting or integrative. Agenda setting policies are preferred over integrative polices because they induce a fundamental change to the structure and the process of policymaking.

*GESI Mainstreaming Mechanism:* The theme of GESI mainstreaming mechanism explores the presence of diversity within the framework of GESI mainstreaming. In essence, this theme operationalized Squires (2005) idea of addressing diversity within gender mainstreaming. This theme analyzes the process of inclusion of diversity within GESI mainstreaming.

*Status Quo Change:* Status quo change utilized the framework proposed by Daly (2005). Daly (2005) lists five different criteria to measure the occurrences of changes within the status quo as a result of gender mainstreaming: changes in rhetoric or discourse of gender mainstreaming; establishment of new units to implement gender mainstreaming; using new innovative tools to implement gender mainstreaming;

undertaking new research as a result of new data, and; a better informed way in which gender mainstreaming policies are made. This theme explored these changes within the GESI mainstreaming process of MOUD in order to find out whether such change is prevalent within the process.



## CHAPTER 4: OPEN CODING

The research utilized two types of coding processes open coding and structural coding to analyze the collected data. This chapter describes findings from the open coding process. The primary motive for applying the two-step coding process was to analyze data beyond the scope of the theoretical framework and gather valuable information. Findings obtained from open coding were then analyzed through the theoretical framework of gender mainstreaming and framing.

OPEN CODING: Open coding taps into the latent themes emerging in the data (Holton 2007). Since the interviews were conducted in Nepali, the open coding process began immediately after the translating and transcribing of the interviews by detecting recurring themes. As proposed by Ryan and Bernard (1982), repetition allows a researcher to detect themes that people circle around in their talks. If there are occurrences of same concept in an interview, it emerges as a theme. One such recurring theme came up during open coding process has been staff's suggestion of raising awareness about GESI mainstreaming. Even when they were asked about other issues pertaining to the GESI mainstreaming process, respondents came back to the idea of raising awareness about GESI mainstreaming. While structured coding process may detect this theme, the open coding process allowed the researcher to record the degree to which this idea was emphasized.

Bogdan and Biklen (1982) explain the process of discovering theme should be informed through theoretical frameworks. While theoretical framework does not totally dictate the process like in case of structural coding, it does provide a basic backdrop within which the coding takes place. Similar codes were pooled together and a theme for

each pool was developed. The theoretical frameworks of gender mainstreaming informed this process of developing themes. These themes represent an overarching connection between the codes. In addition, this was also an easier way to manage the codes. For example, statements from respondents demanding more meetings, workshops or trainings were pooled together into a theme denoting “we need more training.” Using theoretical framework also facilitated the analysis of such themes. This was an extremely crucial and important step within the research. It allowed the researcher to place the findings within the scope of theoretical framework and answer the research questions. The concept of gender mainstreaming as used within this research seeks to transform roles of not only women but that of both men and women (Daly 2005). Ultimately, it seeks to change the status quo and remove gender bias. The theoretical framework of gender mainstreaming operates under this overarching theme.

Bogdan and Biklen (1982) state that the process of discovering theme should include examining respondents’ perspectives and their way of thinking. In its absence, the process will not be able to discover themes that are useful for the research. For example, the open coding also looked for the respondents’ experiences with the GESI mainstreaming process, their ways of thinking about GESI mainstreaming, trainings they have received, collaboration between different departments regarding GESI mainstreaming and awareness about GESI mainstreaming processes of other departments and ministries.

Table 4.1 lists the themes obtained through open coding. The table also contains the frequency and the reference of the themes. The frequency measure demonstrates the occurrence of a theme per interview, whereas the reference measure indicates the total

number of occurrences of the theme in all interviews. For example, the theme of “More GESI training required,” reflected below as frequency = 39 and reference = 43, indicates that the theme was present in thirty-nine interviews and the respondents brought it up forty three times.

**Table 4.1: Codes obtained through open coding process**

Themes	Frequency	References
More GESI training required	39	43
GESI policy is in priority	30	50
Needs of beneficiaries are not met	23	32
GESI mainstreaming awareness needs to be raised	19	22
GESI mainstreaming is project specific	16	27
No example of collaboration	16	16
GESI mainstreaming means representation	12	16
GESI mainstreaming facilitates role rather than elevating it	10	12
Lack of GESI among rural beneficiaries	10	10
GESI mainstreaming is only reflected in paper	10	16
GESI Staff and DUDBC/DWSS staff are disconnected	9	9
More action required for GESI mainstreaming	9	11
More meaningful participation	8	10
Technical personnel lack GESI sensitivity	7	8
Participation of beneficiaries has somewhat increased	7	8
GESI is not my job	7	7
Lack of platforms	6	6
Lack of education results in less knowledge about GESI	6	6
GESI is only for women	5	6
I practice GESI in my personal life	5	5
GESI is about meeting certain number	4	5
GESI mainstreaming is not in priority	4	4
GESI mainstreaming is implemented because it is directed	3	5
GESI mainstreaming is more integrated in DWSS than DUDBC	3	3
Dalits still need more recognition	3	3
GESI is there to satisfy donor demands	2	2
I know about my project and not others	2	2
Disconnect between the office and grassroots level people.	2	2
Staff are not aware of GESI mainstreaming	2	2
Quota system is not needed	1	1

The next step involved seeking out themes from the above mentioned list that provide further insights into the GESI mainstreaming process. One such important aspect of this research has been to understand GESI mainstreaming and the change in status quo. This research operationalizes changes induced by GESI mainstreaming in five different dimensions. One thing to note now is that GESI mainstreaming was being implemented as this research was being conducted. Therefore, these changes might not have already occurred. However, this research anticipates these changes within the five dimensions mentioned by Daly (2005) based on the data obtained. These five dimensions are: 1) change in the level of discourse; 2) institutional and structural change; 3) use of innovative tools; 4) integration of prior changes of gender mainstreaming, and; 5) consulting a range of official actors. These changes allow policy makers to reorganize policy processes and incorporate a perspective of gender equality within the policies (Daly 2005).

*Change in the level of discourse or rhetoric:* The primary goal of gender mainstreaming is to be inclusive of both men and women. One way to witness such inclusivity has been a shift in discourse towards both men and women (Daly 2005). Such shifts in discourse denotes that a gender equality perspective has been instilled within the policy. In this case study of GESI mainstreaming, such shifts within discourse should also be analyzed for Dalits. While this research does not pursue discourse analysis, it is important to note that both women and Dalits are identified as excluded groups within GESI mainstreaming guideline published by MOUD (MOUD 2013). This is indicated in MOUD (2013) which is used by MOUD to implement GESI mainstreaming in all aspects of the Nepali government's policies, institutions and projects. The guideline defined women, Dalits,

indigenous and ethnic groups, persons with disabilities, elderly people and people living in remote areas who have been systematically excluded over a long time due to economic, caste, ethnic, gender, disability, and geographic reasons and include sexual and gender minorities as excluded groups (MOUD 2013: 2). The guideline has provided a detailed path for MOUD staff in implementing GESI mainstreaming within their projects. MOUD claims the primary purpose of the guideline is to institutionalize GESI mainstreaming within its overall portfolios and operations (MOUD 2013). Furthermore, the guideline has explained a clear way of addressing the needs of excluded groups such as the Dalits within each steps of a project. In this regard, it shows a shift within discourse and rhetoric towards excluded groups.

Daly (2005) notes that such changes within discourses are difficult to find in reality. Changes in discourse or policy can occur more swiftly than in human interactions and practices (Daly 2005). Data revealed that while the GESI guideline sought to integrate GESI mainstreaming into MOUD's everyday work, changes on the ground were not occurring as swiftly as it was intended. Primarily this maybe the case because the change in practice requires changes in age-old tradition and peoples' beliefs. Different staff provided this reasoning throughout the interviews. All respondents unequivocally stated that GESI mainstreaming is important and is required within the work of MOUD while underlining the importance of further training and dissemination of knowledge about GESI mainstreaming among MOUD staff. Therefore, a clear the mismatch between the shift in the policy discourse of GESI mainstreaming and the changes in interaction and practices. The section delves into several themes that explain this mismatch.

Statements from various respondents from DUDBC, DWSS and GESI units accompany each theme.

*We need more GESI training:* This was the most common theme throughout the interviews. Almost all of the respondents stated that they required further training in the process of GESI mainstreaming. The frequency of this statement resonates with the notion that changes in discourse occurs more swiftly than changes in practice. Overall, there was a lack of systematic dissemination of GESI mainstreaming knowledge not only among MOUD staff but also among intended beneficiaries of the policy.

The data showed mismatch between policy and practice in three different ways. First, there is a lack of training among the beneficiaries of a project who are unaware of GESI mainstreaming. Second, there is a lack of information/training provided to the staff that limits their ability to integrate GESI mainstreaming processes within their everyday work and projects. Lastly, there are diverging views between DUDBC/DWSS and GESI unit staff. While DWSS and DUDBC staff expressed that adequate trainings have not taken place, GESI staff stated that despite of providing complete information about GESI mainstreaming it is about changing personal views about gender rather than acquiring information about GESI mainstreaming. GESI staff believed that through this personal change on the part of MOUD staff was necessary to better implement GESI mainstreaming.

Both DUDBC and DWSS staff have stated that especially women and Dalits are not aware of GESI mainstreaming. One DUDBC staff member indicated that sometimes women and Dalits were not aware of the funding allotted for them by the government. This lack of knowledge about such funding and programs limits the participation of

women and Dalits within such programs as they do not have any say within the design or the need of the program. Therefore, there needs to be a uniform understanding of the policy and its intention among the beneficiaries so that they can benefit from GESI mainstreaming. As stated by a DUDBC staff:

I think we need to continue what we are doing. Instead of adding, I think we need to emphasize on what we already have. I feel that we have been working within the community. In addition, women and Dalits in the community do not know about different budgets appropriated for them. They do not know about the money that is coming for them for different programs. Voices of women and Dalits should be heard when programs are selected for each VDC. (Respondent 19, DUDBC)

The second mismatch in regards to the need for more training occurs in form of lack of information provided to MOUD staff. Staff from both DUDBC and DWSS indicated that adequate trainings or workshops had not been conducted to disseminate information about GESI mainstreaming. Most felt that if they received adequate training, they would be in a better position to help beneficiaries as well as integrate the process effectively within their everyday work. Almost all respondents have mentioned that GESI mainstreaming is a new idea and it needs time to getting used to. They also mentioned that there was a lack of uniform training throughout the ministry at different levels. Complete information regarding GESI mainstreaming processes along with adequate training in implementing it has to be provided to the staff for the process to be effective. However, that has not been the case in their view.

Another DUDBC staff member stated that only providing GESI manual (MOUD 2013) will not help them integrate GESI mainstreaming into their practices. The staff further underlined that the manual without any trainings or workshops was not perceived as useful. While the manual clearly explained how to implement GESI mainstreaming

within their everyday work, it does not provide complete information and knowledge about GESI mainstreaming. For example, it also does not state why GESI mainstreaming processes need to be followed within every step of the project. In this regard, the manual limits GESI mainstreaming as a systematic procedure that is very rigid. This finding can be reviewed under the light of GESI mainstreaming not being agenda setting (Jahan 1995 and Daly 2005). The process is set up to utilize a gendered perspective within the projects of MOUD rather than addressing the paradigm within which GESI mainstreaming operates. Jahan (1995) states that policy such as gender mainstreaming which aims to improve the status of women and excluded groups need to be agenda setting rather than integrative. Agenda setting requires changes within decision-making structures and it places women and the Dalits within those structures. It is inclusive so that women and the Dalits will have a voice within the process. However, the manual just provides a general strategy to implement GESI mainstreaming within a MOUD project. Different projects will have different goals and different needs. Such needs should be addressed through the lenses of women and the Dalits. In its absence, the process itself becomes integrative which means that the voices of women and Dalits are not included within the project and change effected from top down.

I think there is because I read the guideline produced by the ministry and I did not find it to be very effective. It was tough for me to understand it. It might be easier if it is implemented into our daily work but just reading it was not helpful. We need to have workshop or meetings that discuss the implementation from the upper level to lower level, and then I think it will be helpful. However, just distributing manuals is not helpful. I do not think it will be effective because it deals with social issues. I might find the guideline to be helpful if we start implementing it. Moreover, if we have some workshop or meeting then it might be easier to implement or helpful. (Respondent 35, DUDBC)



Another DWSS staff member who also stated that there is a lack of dissemination of information regarding GESI. GESI mainstreaming processes deal with social issues and providing manuals or guidelines are not sufficient for the staff to handle these issues on the ground. The staff stated:

Yes, they are very important to us. Not much has been done in terms of capacity building. Even as we are speaking about it right now, my understanding of GESI is that women need to be encouraged into participation. Then we do not know what to do with third gender (Transgender) and if we should include them as well. That is important in terms of gender and my colleagues do not know about it. Therefore, I think there is a need for more meetings and trainings explaining GESI.  
(Respondent 30, DWSS)

The third mismatch is crucial as it unravels an interesting disconnect between the staff of the GESI unit and the DWSS and DUDBC staff in regards to GESI mainstreaming training. While DUDBC and DWSS staff have expressed that, there has not been enough trainings and workshops to help them integrate GESI mainstreaming within their work GESI staff felt that just receiving trainings will not be helpful. GESI staff felt that they have been conducting trainings and workshops, but in order to implement GESI mainstreaming effectively within their work, the staff first needed to understand about gender and should have conceptual clarity about why GESI mainstreaming is required. As explained by a GESI unit staff member people (within MOUD) are still resistant to GESI and it will take time to resolve these issues and for transformation to occur at micro level. Interestingly, according to the GESI staff, changes are occurring but it is difficult to note such changes in behaviors. Furthermore, it is extremely important to bridge the disconnect between the staff of GESI unit and those in the DWSS and DUDC for the GESI mainstreaming process to be as effective in practice as it is within the discourse.

Yes, there is a need and we are doing it as well. Besides publishing operational guideline, we are also discussing our progress. In the first year, we developed GESI guideline and after that, we have developed job description of GESI unit. In addition, we have brainstormed for the establishment of GESI units within each department and then we conducted Training of Trainers and designed training manuals for it. We have been doing a lot. However, if we talk about transformation then it becomes difficult to measure it. Now we are also talking about giving conceptual clarity to the staff regarding GESI mainstreaming process because it is important. People are very resistant about changes in gender roles and it is difficult to make them understand about women's roles. However, there has been change in the understanding that gender inequality. This is a common problem and we should collectively solve it. Similarly, social exclusion is also a problem. People are slowly realizing about it. Women and Development approach focused only one women but Gender and Development has focused on social relations. For e.g. roles of men and women, rights of both men and women. Similarly, socially excluded groups have also equal rights. Therefore, the change needs to happen and it is slowly occurring. (Respondent 10, GESI Unit)

*GESI mainstreaming awareness needs to be raised.* Almost half of the total respondents stated that there is a lack of awareness regarding GESI mainstreaming. While some argued that there is a total lack of awareness about GESI at the grassroots level, others stated that there is disconnect between the GESI discourse and implementation of GESI on the ground. This lack of awareness was described in a variety of ways. Respondents noted inadequate awareness about GESI mainstreaming amongst beneficiaries of MOUD projects, lack of awareness about implementation of GESI mainstreaming among staff at different levels of MOUD and the lack of understanding of the ultimate goals of GESI mainstreaming.

Many respondents emphasized the lack of awareness among the beneficiaries regarding GESI mainstreaming. Some have even stated that while there has been an increased awareness about gender equality the issue of social inclusion remains untouched. Staff again noted that simply disseminating knowledge or information about GESI mainstreaming is not sufficient. Other issues also require attention in order to allow

the intended beneficiaries to take advantage of GESI mainstreaming. The process has to appeal to the psyche of grassroots people and in doing so, it has to provide them with tools that will better their lives. Only then, people will have increased meaningful awareness about GESI mainstreaming.

I cannot say they are. Even within Dalits, there are few who are aware but I cannot say everybody is aware of it. There might be few but not all. Moreover, they have inferiority complex so they feel they are less than others in their community. I have a Dalit friend and when I invite her to my house, she sits on the floor. Even though I tell her to sit on the chair, she refuses. GESI mainstreaming cannot help such psychological problem. There needs to be courses focusing on such psychological problem. My sister's husband abused her for eight years and finally she divorced him. When we asked her why she did not speak against it, she said she feared that her sister would not get married. If my sister who has finished high school could not speak against her husband, then how women in the villages will speak against their husband. We need to understand their mentality. (Respondent 18, DUDBC)

In addition, this lack of awareness distinctly illustrates the mismatch between

GESI staff and DWSS/DUDBC staff about the GESI mainstreaming process. While

DUDBC and DWSS staff have expressed the lack of implementation of GESI

mainstreaming or knowledge about the GESI mainstreaming process, the staff of GESI unit maintain that GESI mainstreaming is taking place even at the grassroots level.

However, interviews contradict this perception that the GESI mainstreaming process is occurring smoothly. This issue of divergent information arose in multiple contexts during data collection between GESI unit staff and DUDBC/DWSS.

I do not know about that but a lot of dialogue about GESI is happening right now at lower level. I have not gone myself to beneficiaries and talked to them but I am certain that they are aware of it. (Respondent 14, GESI)

Finally, the following statement by a DWSS staff member revealed that there has been some issue with understanding of the term “mainstreaming” and it has remained fuzzy. The respondent further stated that women and the Dalits understand that the

Government of Nepal has remained active in addressing their needs but there is still lack of total understanding of the goal of this process. For example, they might understand that the Government of Nepal is conducting programs to help meet their needs but they are unaware of the main outcome of the program, which is greater equality for both women and the Dalits within Nepali society. This finding totally resonates with the idea of change in discourse as prompted by Daly (2005) and while there has been change in discourse at the policy level it might not have trickled down to the grassroots level where the change is intended to occur.

Not everybody can easily grasp the idea of the term 'mainstreaming'. I do not think everybody clearly understands this term. Government of Nepal has been doing several activities to empower Dalits and Women. They might understand that but I do not think they understand what is mainstreaming. This is the term used by the government. I think they understand the need for equal rights for themselves but not necessarily understand what does mainstreaming mean. (Respondent No. 31, DWSS)

*No example of collaboration.* All respondents concurred that GESI mainstreaming requires collaboration between staff from different ministries. Most of them also stated that when GESI mainstreaming occurs under collaboration between ministries and departments there is a greater sharing of ideas and resources. While some say there has been collaborative actions occurring within GESI mainstreaming most of them fail to provide any example. This is an interesting find that further reiterates the idea of change in the discourse of GESI mainstreaming that is yet to occur in reality.

Following statement by a DUDBC staff illustrates that process of development benefits from mutual coordination between different departments and ministries. Especially in case of DWSS and DUDBC whose work overlaps with many different ministries. Therefore, application of GESI mainstreaming within MOUD will definitely

affect work of other departments as well and vice versa. However, there is very little sharing of knowledge and information about GESI mainstreaming between the ministries. Most of the staff from all the departments have expressed that they do not have any knowledge of any collaboration between ministries and departments.

As I said before when we talk about gender equality, it is not just about the project it is about society. So just one agency or department is not sufficient to bring that change. We work in water sector and we need to coordinate with other sectors such as agriculture, infrastructure development. We need development of all sectors and especially in terms of gender, we need to work together.

Q. If yes, how do you see that occurring?

I do not have knowledge about it. (Respondent 35, DUDBC)

The case was also same for DWSS where the staff understood the importance of collaboration between the departments and ministries. However, there was no knowledge of it occurring. While the staff indicated that there have been collaborations between departments and ministries, they failed to provide any examples. For example, the respondent indicates that there has been collaboration between ministries but fails to provide any example of such collaboration.

Yes. Collaboration is necessary. Sometimes such lack of collaboration occurs between the units within the department but there is collaboration between ministries. You know there is a collaboration between Water User's Committee and other ministries as well. If we can find out about drawbacks of certain projects at certain phase of a project then we can learn from them and not repeat same mistake again.

Q. If yes, how do you see that occurring?

I cannot think of one right now primarily because we are not involved with social aspect of it. There might have been some work done and I might not be even aware of it. (Respondent 33, DWSS)

Similarly, GESI staff also stated collaboration between ministries and departments are an integral part of the mainstreaming process. However, lack of it is definitely hampering the process. As indicated by the statement here below by a GESI

staff, the need for collaboration is vital especially among lower level offices. This statement also indicates lack of coordination between central level offices and lower level offices and flow of information between them. This was also a recurring theme within the data where staff indicate that there is a lack of communication between the units.

It is important.

Q. If yes, how do you see that occurring?

I cannot think of an example right now but I think collaboration is important. So many DUDBC projects are being implemented within the metropolitan. There are different GESI related activities that are supposed to be implemented. There should be collaboration between different offices, especially at the lower level. When the program had just started, I had gone to a field visit to Dharan (District in Eastern Nepal) and one problem that surfaced had to do with Urban Environment and infrastructure Project (UEIP) that was being implemented by the metropolitan there. The personnel were confused because they had their own gender guideline and we had our own GESI guideline. They did not know which one to follow. These types of gap exist between the two and there is a need to give orientation to both parties. (Respondent 14, GESI)

*GESI Staff and DUDBC/DWSS staff are disconnected:* All respondents

throughout interviews have mentioned this recurring theme in different instances. This was also an important finding because it helped to understand disconnect between the staff. This finding can also be illuminated under the light of Daly (2005) where she indicates that the changes in discourse occurs more swiftly than in reality. These different findings are indicative of why such changes are not occurring in reality. Disconnect between GESI staff and MOUD staff is one of such ways that is hampering the mainstreaming process. During the interviews, staff from both GESI unit and DWSS/DUDBC units have indicated that there is a lack of communication between them. This important finding needs to be further looked into as it can unlock a more effective application of the mainstreaming process.

Following statement by a DUDBC staff diminishes the role of GESI staff. This seemed to be a pattern amongst DUDBC and DWSS staff. They feel that GESI staff have a very limited role within MOUD. This statement further demonstrates that staff from DUDBC and DWSS view GESI mainstreaming as a top down approach that is being exerted upon them and GESI staff have no roles within the process.

Their (GESI Staff) role is very important within the projects. We follow the directions of the upper level staff. Actually, what should happen is that in regards to inclusion of GESI within projects, there should be discussion about how to include it within the program but I do not think that is happening right now.

Q. So how do you see the roles of consultants within the projects in terms of implementing GESI mainstreaming?

I mean here in the department...GESI consultants (pauses)

Q. How do you view their roles in the process?

I think they have little role. I do not think they have a robust role. I think this is upper level question I do not think I can answer.

Q. I mean we are asking for your opinion.

We are working within our project and have certain criteria to work with and it is tough for us to answer the questions that pertain to upper level.

Q. It is okay if you feel that way, I am just asking about GESI consultants and govt. employees.

(No answer)(Respondent 5, DUDBC)

When asked about the role of GESI consultants within the GESI mainstreaming process, one DWSS staff responded by saying that GESI consultants have remained absent throughout the process. DUDBC staff have also shared similar statement regarding GESI staff. Similar to DUDBC staff some DWSS staff have questioned the role of GESI consultants and have stated that GESI staff have not provided adequate help. GESI staff are viewed as having an ancillary role in this process rather than being integrative that means that they were being viewed as outsiders who have very little knowledge about the processes of MOUD.

Where are GESI consultants? This is tough to answer. They are present within the ministries but what have they done. They formed GESI guideline but if they

cannot support such guideline then I think the program will not be effective. I think they have an important role but if they do not work towards it then it is of no use. (Respondent 31, DWSS)

GESI staff also stated that communication gap does exist between them and MOUD staff. One of the reasons that the staff points to is lack of knowledge about GESI among MOUD staff. This was resonated by other GESI staff as well who stated that technical personnel often disregard GESI mainstreaming or view it as a simple step that can be easily integrated into their daily work.

That is very important for everybody. It is not just the task of a consultant. It is related to the society and it is our issue. Everybody should understand it and both government employee and consultant should work together. Despite of that there is a big communication gap between government employee and consultants. Government employee come through giving exams in public service commission. There has not been any assessment regarding their knowledge about the subject matter in which they are involved. The exams are related to policies and its outcomes. These exams do not deal with baseline survey, situation analysis, making action plans. It is a big task to change our society. (Respondent 10, GESI Unit)

*Institutional or structural change:* These changes correspond to the opening of new offices that oversee the application of gender mainstreaming or provision of new support for the staff to implement gender mainstreaming (Daly 2005). Daly (2005) further states that the staff of new offices provide training in regards to gender mainstreaming. Similarly, in case of GESI mainstreaming, GESI staff of the newly formed GESI unit provide training and support to DUDBC and DWSS staff. Opening of GESI units within MOUD can be viewed as a move towards institutional change that brings in new staff who have special skills in implementing the GESI mainstreaming within the works of MOUD. While opening of GESI unit might seem to be the ideal structural change for GESI mainstreaming, data revealed that there are different obstacles that need to be



overcome in order for the unit to be effective. Some of the respondents have stated that GESI mainstreaming has facilitated the roles of women and the Dalits, rather than elevating it, while some have stated that GESI mainstreaming is limited within the policy and not in action. In addition, some staff feel that GESI is not in priority of MOUD, and it is just about meeting the required percentage of representation of women and the Dalits within the respective user's committee in DWSS and DUDBC. These findings reveal that there is indeed more work that needs to be done in order to successfully implement GESI mainstreaming within MOUD. Therefore, while there is a structural change to promote GESI mainstreaming within MOUD more work needs to be done in order to make it effective. The following themes further solidify this argument.

*GESI mainstreaming is only reflected on paper:* This mismatch refers to the GESI mainstreaming guideline (MOUD 2013) published by MOUD. Lack of implementation of GESI mainstreaming as stated in the guideline was a major concern among some respondents. This finding can be reviewed under the light of the institutional change that has come about with the inception of GESI unit within MOUD but it has not implemented the policy in the guidelines. While some staff have argued that GESI unit is in its initial phase and it still needs time to implement trainings and workshops to implement GESI mainstreaming others feel that there is a room for improvement and more needs to be done than just opening a unit to facilitate the GESI mainstreaming process. This seemed to be a latent issue amongst all the staff between DUDBC, DWSS and GESI unit that none of the staff openly talk about. They seemed to be unhappy with each other's work. Nevertheless, DWSS, DUDBC and GESI unit staff have emphasized the lack of implementation of GESI mainstreaming.

When asked whether GESI mainstreaming increases the participation of women and the Dalits within the projects of MOUD a staff from DUDBC stated that the situation regarding participation of women and the Dalits has gotten better over the years.

However, the respondent also underlined that while the situation has gotten better more can be done if GESI mainstreaming was implemented as it was stated in the paper. All of the staff have expressed that while policies pertaining to GESI has been effective but if it was implemented properly then it would have the impact as stated in the guideline.

Therefore, while there has been a structural change within MOUD in terms of GESI mainstreaming it still has a long ways to go in order to be fully effective.

Compared to previous years there has been an increase but in most cases it is only on paper and it has not been in practice. In terms of gender, the situation has gotten better but more needs to be done in terms of social inclusion. People do not know what social inclusion is.

Q. How do you see that represented?

You know number of women has increased within user's committees. There is an awareness about including Dalits within such committees as well. There is awareness in society.

Q. Why do you think it has not been effective?

I think lack of education and exposure. Education is the main key. We need to bring awareness and as it is related to their livelihood, so they cannot give time to it as they are daily wage earners. If the committee could think about these issues then I think it will be more effective. (Respondent 18, DUDBC)

Another respondent from DWSS also presented similar statement about the mismatch between the policy on paper and its implementation. This statement reiterates that there has been a change in policy discourse but it has not taken effect in reality and also that the changes are more reflective on paper than in reality. Interestingly, the respondent mentions that while GESI mainstreaming mandates for proportionate representation in MOUD's projects, it does not mandate such representation among its staff. Here the respondent who is also a Dalit pointed out that the lack of oversight has

resulted in nepotism in regards to the hiring of DWSS staff. This is an interesting point raised by the respondent, as very few staff from marginalized groups are involved in GESI mainstreaming process. Therefore while the policies concerning GESI mandate for proportionate representation such mandate is not followed by the institution (MOUD) that is implementing it. This is an important disconnect that needs to be further analyzed. The respondent raises a valuable question about hiring of women and the Dalits within DWSS.

Yes. If I have to speak about it personally then I can say that it has redefined it in the books but not in practice. Even here in DWSS, there are different appointments that are based on nepotism. If women and Dalits do not have relatives here then it is difficult to get a job here in DWSS. Usually upper level personnel (who are Brahmins) hire their own relatives. If you look at the name list you will find out how many women or how many Dalits work in the department. There is a discrimination in the department. We need a policy that mandates certain percentage of representation otherwise it will remain only in books and they should make a law about it. Within DWSS board, there should be a mandate about this many should be from Dalits and women. If law is there then they have to go look for candidates otherwise it will not be adhered. Another example that I can give is that when somebody forms a NGO, they usually hire their spouse as a director, children as a treasurer, file it as an office, and fill out tenders to get a project and then get the money for it. If we have oversight on such issues then that assures inclusion of women and Dalits then only such companies should be able to register themselves. (Respondent 15, DWSS)

Even GESI staff agree that there is a problem when it comes to the implementation of GESI policy. GESI staff states that there is indeed a problem during the implementation stage of GESI mainstreaming. Furthermore, the respondent also questions benefits received by Women, Poor and Excluded (WPE) groups. Therefore, in reviewing this finding it can be ascertained that there is a problem within the implementation of GESI mainstreaming. Therefore, more focus should be placed in

executing GESI mainstreaming, as demonstrated by the following statement that there is indeed room to improve on this front.

Policies are present. Especially in South Asia, Nepal might come first in terms of developing policies. Major problem is within the implementation stage. The main question is whether WPE have actually benefitted from the program.

Q. So are the policies sensitive?

Yes, it has but there is room to improve. (Respondent 12, GESI)

*More action required for GESI mainstreaming:* Respondents have also stated that more needed to be done in order to make GESI mainstreaming effective. In a way, previous finding of lack of implementation of GESI mainstreaming explains this finding as the lack of implementation of GESI mainstreaming is maybe affecting its effectiveness. These seemed to be underlining themes throughout the interviews when staff were asked about priority GESI mainstreaming has received within MOUD's work, awareness about GESI mainstreaming among women and the Dalits and whether GESI mainstreaming has redefined traditional gender roles and norms. All of these questions regarding GESI mainstreaming were underlined with a statement that there is room for improvement and GESI mainstreaming could be more effective. This was an interesting pattern, as staff would emphasize lack of work towards GESI mainstreaming when asked about the effectiveness, priority and preference about GESI mainstreaming.

One such example came from a staff at DUDBC who emphasized that GESI mainstreaming has not fully received priority within DUDBC. The staff stated that only high ranking MOUD personnel were receiving GESI Mainstreaming training. This was an interesting finding because most of the work at the grassroots level is conducted by Social/Community Mobilization Officers who remained absent from such meetings and workshops. The staff does not hold a high rank position in MOUD so she cannot receive

such trainings despite of her interest to attend them. This finding also brings out an interesting aspect of GESI mainstreaming where it alienates the lower level staff. As depicted by this respondent there are women and Dalits who are employed within such posts and yet do not receive training about GESI mainstreaming. Therefore, staff from all levels should be included within the process so that everybody gets a chance to understand the policy and understand the importance of inclusion within everyday work. Furthermore, it is very interesting to see a process that alienates its lower level staff from attending workshops and trainings and expect it to be an inclusionary process within communities. This might be one of the reasons that staff feel GESI mainstreaming is not adequate.

I think it has received priority within DUDBC but to some extent only. This needs to be improved.

Q. If yes, can you provide an example of an instance when this was evident to you?

I have been voicing my opinion regularly about this issue regarding our GESI program. The program directs that only colleagues who are at the level of section officer go for trainings but I also want to learn something. I should not say this on here as well. They should bring programs that meets my level and I say that to Sirs (senior staff) regularly but they only say it is for section officers. I am not section officer but I tell them regularly to implement programs/trainings that helps my level staff. Other colleagues (Section officer level) are going and I hope it is going well for them.

Q. Do you think GESI issue has received priority within DUDBC?  
Somewhat.

Q. So in order to receive greater priority...

(Cuts the question) I think you have to play a greater role within this because only when the trainings are conducted on regular intervals at all levels then only we can say that it has received importance. (Respondent 8, DUDBC)

*GESI mainstreaming is not my job.* This was another interesting finding under the light of structural and institutional change because some MOUD staff expressed that GESI did not fall in their line of work. Despite of opening of new units to facilitate the

process there was still disconnect among the staff of DWSS and DUDBC in regards to GESI mainstreaming. In particular, technical personnel felt that GESI staff were responsible for integrating GESI mainstreaming within MOUD and they (MOUD staff) had very limited roles within the process. This was a common response when asked how they integrated GESI mainstreaming in their everyday work. Currently within MOUD projects GESI mainstreaming is simply viewed as an extra step that needed to be completed. Subsequently technical personnel viewed GESI mainstreaming as an extra task that they needed to complete. This is where disconnect is between the policy on paper and its implementation in reality. Ideally, GESI mainstreaming is a cyclical process that occurs throughout the project. The way in which the implementation of it is occurring within MOUD shortchanges its essence by its staff viewing it as another step to complete the project.

The statements listed here from staff at DUDBC truly depict the replies from technical personnel working at DUDBC and DWSS when asked how they integrated GESI within their everyday work. They stated that it was not related to their work as their work is more technical and GESI mainstreaming relates to the social aspect. So they do not have to implement it and whenever there is a need for it they just do it. When asked about providing some examples about the ways they implement GESI mainstreaming the staff could not provide an example and one respondent stated that they are employing different ways to address the needs of women within urban development. This finding truly reveals that, despite of institutional or structural change within MOUD, there is still a need to sensitize staff about GESI mainstreaming and that it is not a one-stop process that can be easily implemented within the projects.

My work is not related to it. My work is pure technical and it is not related to people. (Respondent 40, DUDBC)

Yes, we do but our office primarily deals with the technical aspect of a project so it is very sporadic. We do it whenever there is a need for it.

Q. If yes, can you elaborate on some examples of it?

I cannot think of one right now. However, we are employing different ways to understand women's role within urban development. (Respondent 36, DUDBC)

The staff at DWSS also expressed similar views. One of the respondent from DWSS stated that since they are engineers they deal with technical aspect of the project and they are disconnected from other aspects of the project where GESI mainstreaming might be occurring. The staff stated that the onus of GESI mainstreaming is upon the Sociologist within the team. Again, this finding is interesting as it demonstrates that, despite the creation of GESI unit and hiring of new staff, the idea of GESI mainstreaming has not been properly disseminated throughout the staff of DWSS and DUDBC. They still viewed GESI mainstreaming as a separate process that is carried out by a Sociologist and that is different from their everyday task.

We are engineers and we are involved more in technical aspect. The work related to GESI might be occurring but we only know about certain parts of it when we are invited to certain programs. Moreover, we have a sociologist who looks over these matters. (Respondent 33, DWSS)

*Lack of platforms.* Despite of opening of GESI unit within MOUD there is no clear consensus in understanding of where beneficiaries should go if they have complaints, queries or concerns about issues pertaining to GESI mainstreaming. While the beneficiaries can always go and talk to the project supervisor or manager regarding their problems, this does not resolve their issue of having a viable platform to raise concern or queries regarding GESI mainstreaming. It has already been revealed by the

interviews that not all staff are sensitized about GESI mainstreaming and they might not be able to effectively resolve the problems pertaining to GESI. Structural issue such as this need to be resolved to facilitate GESI mainstreaming.

When asked about whether there was a platform where beneficiaries could relay their concerns and opinions to actors implementing GESI mainstreaming, staff were not aware of such platform. This result showed a major disconnect between the beneficiaries and the staff of MOUD. While the beneficiaries can always go to the main office and talk to the project staff or managers, this is not possible at all times. It would be difficult for women or Dalits to meet with a project manager and discuss their problems. Therefore, there should be a platform or a contact person through which the beneficiaries can relay their opinions and concerns.

I do not know about that.

Q. How do you think their suggestions can be included?

There are GESI unit within the districts. They should be able to put forth their suggestions through the User's committee. Because the GESI unit within division office should listen to the problems of the beneficiaries. We have not been able to go to the division offices to see what is going on because of the earthquake. We were supposed to visit the office and inspect the mainstreaming process before the earthquake but we have not been able to make the trip.

Q. So, are beneficiaries able to put forth their suggestion to GESI unit?

They might be able to but am not sure if they are fully able to.

Q. Do you know what kind of medium do they use?

They should be able to put forth their suggestion to GESI unit directly.

(Respondent 5, DWSS)

One of the GESI staff mentioned that there is a lack of such platform because there has not been any need for it. Most of the concerns or opinions regarding the project should go through user's committee or through village development committee. However if this is the case and if beneficiaries could easily connect with the staff and have their issues resolved then maybe there will be no need of GESI mainstreaming. The very need



for GESI mainstreaming within MOUD is to sensitize staff about the issues pertaining to GESI and if the staff shift such responsibility to other departments then it fails the function of their unit.

There is no certain stage. Mainly WUC is a medium through which they can put forth their concerns. Similarly, VDC is another place where they can raise their issues if the VDC calls meetings.

Q. Why do you think there has not been such arenas?

There has not been a need for it. We can definitely develop such arenas if we feel there is a need for it. (Respondent 1, GESI unit)

*Integration of prior changes of gender mainstreaming:* One of the primary goals of gender mainstreaming is to create knowledge besides understanding its effect at the institutional level. In doing so, Daly (2005) traces prior changes within the units that are dedicated to gender mainstreaming. In this regard, an interesting pattern unfolded within the coding process. Data revealed that the staff had prior knowledge about gender mainstreaming and that GESI policies were already in priority. However, the respondents also stated that while women had received importance within GESI mainstreaming Dalits were still in need of recognition. This was resonated by the staff throughout the data collection process. Some also stated that while work on gender mainstreaming has been taking place for a while now the idea of social inclusion is extremely new. They also demanded that there should be more training in regards to making the staff aware about the issues and problems faced by the Dalits.

*GESI policy is in priority.* This was one of the recurring themes within the data. Almost all respondents stated that GESI policies are in priority within MOUD. Most of the staff are aware about GESI mainstreaming and have a basic understanding about policies pertaining to GESI. The staff also seemed to be aware of policies that mandated

at least 33% representation of women and Dalits within the user's committee. Some of the respondents mentioned about the projects they were involved in to demonstrate the importance of GESI mainstreaming within MOUD. Others stated that they encouraged women and Dalits to participate within their projects. Overall, interviews revealed that there is a clear understanding among the staff of MOUD that the ministry is taking GESI mainstreaming seriously. However, the examples and the understanding of why is it in priority is different among the staff. This is again a crucial finding as there is no clear consensus among the staff of MOUD regarding why GESI policy is being prioritized within their department. Difference of opinions regarding the importance of GESI mainstreaming indicated that the staff do not have a clear understanding of why GESI mainstreaming should be implemented and who it should be aimed at. The following statements provide a good example of these differences in the reason for priority given to GESI mainstreaming within MOUD.

When asked regarding priority received by GESI mainstreaming one DUDBC staff replied that it has been receiving priority. According to the respondent, they had been receiving training regarding GESI mainstreaming. All engineers within each division were invited for meetings and workshops. The respondent also indicated that there has been an increase in the awareness regarding GESI mainstreaming and they had taken trips to project sites in order to evaluate the adoption of GESI mainstreaming. The respondent further iterated that women within the office are very competent and form almost half of the office. Similar statements were made mostly by technical staff such as Engineers, Project Managers or Geographers who would identify the priority of GESI mainstreaming within MOUD as an increased awareness regarding GESI mainstreaming

and compliment women within their offices as being competent. Statement such as this demonstrates that staff are unclear about GESI mainstreaming. They fail to identify an exact reason as to why GESI mainstreaming is a priority of MOUD. There is no consensus regarding why GESI mainstreaming is a priority for MOUD.

Very much. I think it is receiving priority within DUDBC.

Q. Can you provide an example of an instance when this was evident to you? They are training engineers within each division. They invite us to meetings and workshops about raising awareness. We go to different evaluation trips of the projects about GESI. We went for an evaluation trip before the earthquake and we found that GESI were observed within the projects. I think it needs to encourage. I think women form almost 50% of our office and they are very competent. (Respondent 21, DUDBC)

Similarly, another respondent from DWSS who is working within the office of Project Implementation Directorate (PID) lists that GESI mainstreaming is a priority because they have to report the progress to Asia Development Bank (ADB). ADB has funded a project within PID so the staff have to submit progress report to the bank periodically. The respondent who is also a Dalit stated that he was recruited within the project of PID as a resettlement expert because of his knowledge and his caste. The respondent finds this to be an example of priority given to GESI mainstreaming. While this is good for the respondent but it might be a stretch to use this an overarching example to state that GESI mainstreaming is receiving priority. In addition, this connects again to the idea of the lack of understanding of why GESI mainstreaming is important within MOUD's work and how can it be reflected.

Totally. There is no question about not using it. Asian Development Bank (ADB) also questions us and we have to report to them. We are not doing it just because we have to do it but we are actually involved in implementing GESI issues.

Q. What about hiring new employees, task force or committee within the department, are any women or marginalized group members involved within these processes?

Um.. I will give you an example of myself. I am a Dalit myself. If you look at Project Implement Directorate (PID) right now, there are not any Dalit members. PID realized that there were no Dalits within their project. They looked at my work, I was a social mobilizer, and they felt that I could work and they promoted me to the resettlement expert. So I am an example that DWSS and PID has understood the importance of including marginalized group within its working. (Respondent 16, DWSS)

According to GESI unit staff, GESI mainstreaming has received priority within MOUD. They believe so because there has been establishment of GESI units within all levels of MOUD. Furthermore, most of them have also stated that it is a process and will require some time before it is totally implemented in all areas of MOUD. Statement provided by a GESI respondent seems to connect the idea of lack of proper understanding of the importance of GESI mainstreaming within MOUD. She stated that different people have different understanding of GESI mainstreaming and its importance. Lack of budget and the early stage of GESI mainstreaming has not allowed the GESI unit staff to reach out to all MOUD staff. It has resulted in the limited understanding regarding the importance of GESI mainstreaming.

I think there has been emphasis because GESI units are established in the entire department. However, we have more work to do and we cannot capacitate all the units at once. We should go stepwise and we cannot build capacity within 75 districts in one year, right? They have received the training but people's attitude also matters. Not everybody understands it the same way and different people have different understanding. Therefore, it might be beneficial to someone who is sensitive to GESI and it might be not beneficial to others because they might not be sensitive to it. We also need budget for GESI mainstreaming. The way people work within MOUD in regards to GESI depends on how much we do. We have been forming units within each department and we have been mandating inclusion of GESI policies. However, we do not know if staff and beneficiaries are sensitized enough to implement it within their work and that is the main challenge. (Respondent 10, GESI)

*Dalits still need more recognition.* Respondents indicated that not only staff were knowledgeable about the issues of gender equality but women's participation within the projects were higher than those of Dalits. This may be due to the prior efforts to increase women's participation within different projects in Nepal. Respondents mentioned that there are different NGOs and INGOs that are conducting their own programs in different communities throughout Nepal regarding gender equality. Therefore, people are already sensitized about women's right and gender equality. However, the issues pertaining to the Dalits is relatively new within Nepali context. Hence, staff have expressed the need for extensive trainings and workshops regarding the matter.

Compared to women, Dalits are less aware about GESI mainstreaming. In a way, GESI mainstreaming has used gender mainstreaming as a platform to further the participation of women and other vulnerable groups. Therefore, the starting point for these two groups is different. While women are much more aware about the issue of gender equality vulnerable groups such as the Dalits are still in the process of finding their voices. As indicated by the statement below from a staff at DUDBC women have been participating within different user's committee and hold key positions within it. However, the case is not the same for Dalits. Dalits need to be on the same level as women in terms of awareness and participation if GESI mainstreaming plans to equally benefit both groups.

When we talk about poor or Dalits then they might not be aware of it. However when we talk about Gender then we might be empowered compared to other countries. In addition, with 33% representation of women within WUC and one woman at vital position has resulted well for WUC. Therefore, when we talk about gender then we are better but in terms of Dalits or marginalized groups then we are lagging plus I do not think they are aware of these issues. (Respondent 35, DUDBC)

This is even more prominent within WSS where the work upon women's participation has been taking place for quite some time now. More focus has to be placed upon the participation of Dalits within the projects. As indicated by both respondent from DWSS issues of Dalits have not received much attention in the past. Thus in order to make GESI mainstreaming effective Dalits need to be made aware about their status and only then they can reap the effects of GESI mainstreaming.

Many issues pertaining to women has come to the forefront. However, the issues of Dalits and caste system has not received that much attention. Even though the government has made it illegal to discriminate against the Dalits. I feel more needs to be done towards it and it is true that it has redefined the traditional role. There are many works that women do at home and considered to be feminine jobs such as cooking and doing laundry are being done by men outside of their household because it is considered to be their job and they get paid to do so. So, I still feel awkward about these issues. There has been changes, it is mainly in urban areas, and we see that there is still more needs to be done in rural areas. (Respondent 28, DWSS)

Yes, it has increased. You know it has been a while since there has been a mandate that required 33% representation. There has been an increase in number of women and being involved within the project.

Q. How about the Dalits?

You know mostly women because it was mandated but Dalits are not mandated to participate. (Respondent 34, DWSS)

The open coding process has been fruitful, as it has unraveled important themes that needs to be further explored. It is very important to reiterate the importance of open coding within this research as these themes would have gone either unnoticed or received less importance. There were numerous themes that were discovered within this process but the ones within the scope of theoretical frameworks where further examined. Examination of the themes under the light of theoretical framework has resulted in several crucial findings of the research that can be utilized in answering the overarching research questions. In particular, three main findings were discovered from this step.

Firstly, despite of change in the policy discourse there is still a mismatch between the policy on paper and its implementation in reality. Secondly, while there has been a structural or institutional change within MOUD in regards to GESI mainstreaming it has not brought about the desired change. Finally, there is awareness about gender equality but more needs to be in regards to social inclusion and the Dalits.

The first finding of this step clearly underlines the lack of implementation of the changes in policy discourse. While there has been a clear shift in policy discourse with addition of vulnerable groups such as the Dalits data reveals that more needs to be done in order to make GESI mainstreaming more effective. Staff have expressed that there is a need for trainings to inform and sensitize them about GESI mainstreaming. Similarly, staff also revealed that there is no awareness about GESI mainstreaming. This issue needs to be resolved with raising awareness about GESI mainstreaming. Finally, there is disconnect within MOUD staff in regards to the integration of GESI mainstreaming within MOUD projects. GESI mainstreaming is viewed as a separate step within the projects by technical staff who believe GESI staff are responsible for its implementation.

The second finding of this step indicates that while there has been an institutional or structural change within MOUD with opening of GESI unit to facilitate GESI mainstreaming, there are still obstacles that the unit needs to overcome in order to be effective. Similar to the prior finding this finding also reiterates that GESI mainstreaming is more reflected on paper than in reality. Staff also responded that more needed to be done in order to make GESI mainstreaming effective. In particular, this issue resonated throughout the data and many staff underlined it in their interviews. Similarly, staff also indicated that despite of presence of GESI units there were no platforms for beneficiaries

to raise questions or concerns about GESI mainstreaming. Even GESI unit staff were unaware of such platforms. Therefore, despite opening a new unit to facilitate GESI mainstreaming and provide training to MOUD staff, there is still a need for more work in this regard.

Last, there is more awareness in regards to women's issues and gender equality in this GESI mainstreaming process. All respondents who stated that GESI mainstreaming was a priority indicated this. When asked, everybody indicated that prior integration of gender mainstreaming has paved a way for women's participation within MOUD projects but there is still a need for more work when it came to the Dalits and social inclusion.

In the light of these three findings, it becomes clear that GESI mainstreaming within MOUD still requires more work. There has been many positive changes such as change in policy discourse of GESI mainstreaming, opening of GESI unit, hiring of new staff and GESI consultants to integrate GESI mainstreaming within MOUD. However, despite of these changes there is still lack of awareness about GESI mainstreaming. Staff have an unclear understanding of GESI mainstreaming, as they have demanded for more trainings regarding GESI. There is not a clear path about how to integrate GESI mainstreaming within MOUD. While a GESI mainstreaming guideline has been introduced by MOUD, there is a lack of clear consensus among staff regarding their responsibility towards GESI mainstreaming. The process itself is being viewed external to MOUD projects and the responsibility of implementing it is laden upon GESI staff. This mismatch between the staff has a clear overall impact on the effectiveness of GESI mainstreaming as indicated by the findings from this step.



## CHAPTER FIVE: STRUCTURAL CODING FINDINGS

This chapter details structural coding, the second type of coding process utilized in the research. While the previous chapter covered findings from open coding process this chapter entails the findings from structural coding process. This step is crucial within the research because it seeks to understand data within the light of theoretical framework utilized in the research. Primary purpose of employing this step was to code the data specifically to answer the questions posed in this research. In essence, this step streamlines the coding process to a more focused coding. While open coding process was aimed at discovering recurring themes or respondents' way of thinking, structural coding utilizes a theory driven coding process. Consequently, this process uses specific codes that are informed by the theoretical framework. These codes were developed after extensive review of the theoretical frameworks of gender mainstreaming and framing. Additionally, interview questions were designed with the frameworks in mind.

**STRUCTURAL CODING:** Structural coding processes codes for contents or concepts that represent a topic of inquiry within a segment of data that relates to specific research question (MacQueen and Guest 2008). Structural coding became an ideal methodology to use in this research because the primary research questions were derived from the theoretical frameworks of gender mainstreaming and framing. So it became pertinent to identify themes within the theoretical frameworks that guided the research questions and answer them. This process allowed the researcher to code for such themes within the data. Moreover, the process also allowed to pool such themes together for further analysis. This feature became important within the research because it allowed the

researcher to access particular segment for analysis from a larger data set. This feature especially became useful in reducing the data for further analysis (Namey et al. 2008).

Saldana (2013) reports structural coding is more suitable for qualitative studies that employs multiple participants using structured or semi structured interviews. This research utilized structured interviews. Two sets of questionnaires were prepared for staff from three different departments within MOUD. DWSS and DUDBC staff were asked same set of questions whereas GESI staff were asked a different set of questions. The questions were designed under the lens of gender mainstreaming and framing. Therefore, it was important to code for themes that correspond to the theoretical frameworks and would allow the researcher in answering the research questions.

**DATA CODING PROCESS:** The coding process was focused and theory driven. At first, the themes (corresponding to theoretical frameworks) were identified that were used to design the interview questions. Then different codes were designed for each theme. Each theme had several codes that were informed by the theoretical frameworks. Since the interview questions were also designed under the light of theoretical framework each question corresponded to different elements of theoretical framework. A comprehensive list indicating which question corresponded to which theme of theoretical framework was prepared prior to conducting interviews. Such list was prepared for both sets of questionnaires. Each question was then coded for specific theme. While coding for themes frequency for each codes were determined by the number of respondents who mention a particular theme rather than the total number of times a theme appeared within the data. This step was suggested by Namey et al. (2008) as one of the ways in reducing larger data set. It allowed the researcher to understand which themes were common,

which ones occurred rarely within the data, and it helped the researcher to avoid duplicating of the codes. This was an important step within the process as it allowed the researcher to cross analyze the codes between the respondents from different departments. Subsequently, it demonstrated how staff from different departments perceived different issues regarding GESI mainstreaming. Outcomes from this process became fruitful in further analysis of the codes. Afterwards the codes and themes are then further analyzed under the light of theoretical frameworks to answer the overarching research questions.

**CODING FOR SPECIFIC THEMES:** This research asks three main questions. The three research questions explore three main themes within gender mainstreaming: embeddedness of gender mainstreaming policies through frame extension and bridging (Daly 2005; Squires 2005; Verloo 2003; Benford and Snow 2000), the importance of a transformative approach within gender mainstreaming i.e. GESI Mainstreaming Mechanism (Squires 2005) and change in institutional status quo. In order to analyze these themes within the data different codes were developed for each themes. Codes for each theme were determined from the literature on the frameworks so that they could provide further information for the analysis of each themes. The section below delineates each themes and their corresponding codes.

*Embeddedness:* Understanding embeddedness of GESI mainstreaming within MOUD is one of the primary goals of this research. This process allowed the researcher to understand the extent to which GESI mainstreaming is being integrated into the activities of MOUD. Jahan (1995) explains policies that demonstrate greater embeddedness become routinized. As the policy is routinized, it is firmly ingrained

within the system. In this case, as GESI mainstreaming becomes better embedded within MOUD, it will receive greater importance and will be followed within the daily activities of MOUD. Subsequently it will not be viewed as an external step within the project. Furthermore, Daly (2005) states gender mainstreaming policies should be agenda setting rather than integrative. Agenda setting policies tend to challenge the existing policy paradigms and prioritize gender equality objectives whereas integrative policies are usually tacked on to existing policies and such policies do not receive any importance (Daly 2005). In doing so GESI mainstreaming would be engraved within MOUD's activities rather than a step within project needing to be fulfilled for its completion.

One of the other ways to understand embeddedness of GESI mainstreaming is by examining the way it is framed (Verloo 2003 and Daly 2005). Verloo (2003) and Hafner-Burton and Pollack (2000) further explain that policies which have dominant frames are considered to be important where as the ones that require frame extension or bridging are deemed less important or in need of greater exposure. Therefore, by analyzing the frames within MOUD one can ascertain which are the dominant frames and which are ancillary.

Five codes were designed in order to provide further information about the degree of embeddedness of GESI mainstreaming within MOUD. Different questions were formulated to yield information regarding different themes explored by the research. Specifically, questions were designed to ask about participants' perceptions, opinions about GESI mainstreaming, and its integration within MOUD and its projects. In order to analyze a particular theme only the questions pertaining to it were coded.

Questions pertaining to embeddedness inquired about the implementation of GESI policy in different areas of the projects of MOUD, comprehensive use of GESI

mainstreaming, level of integration of GESI mainstreaming within the activities of MOUD, and any adjustments made by MOUD in order to incorporate GESI policy within its projects. In total fifteen questions relating to embeddedness were asked to the respondents. Respondents answer to these questions were coded for finding more about embeddedness. Since this process was extremely focused structural coding became vital in this research as certain segments of data were coded that related to certain topic of inquiry. Following codes were designed to further analyze the theme of embeddedness.

- Application of GESI mainstreaming in different areas of a project.
- Bridging between different ministries in implementing GESI mainstreaming.
- Different processes that are utilized to implement GESI policy.
- GESI policy is sensitive to the issues of women and Dalits.
- Importance of GESI mainstreaming within WSS and DUDBC.

When it came to embeddedness data showed that employees are aware of the idea of implementation of GESI. They felt that GESI had received priority and they also believed that MOUD was implementing GESI within its everyday activities. They also felt that GESI policy is sensitive to the issues of women and the Dalits. However, when asked about how they implemented GESI policy in their daily activities or how much importance they had given to GESI all of them answered in terms of applying GESI in only certain steps of a project. In addition, they emphasized the importance of collaboration with other ministries but majority failed to give an example of established collaboration with other ministries. Interestingly when asked if they had amended or implemented new policies to incorporate GESI policy majority responded that they follow strict Terms of Reference of the projects.

*Application of GESI mainstreaming in different areas of a project:* MOUD projects go through different steps before they are funded and executed. Project

identification, needs assessment, project preparation and appraisal are important steps prior to project implementation (MOUD and MOUD 2013). These are important steps and staff are required to adopt a GESI perspective while completing each step. Steps such as project identification and needs assessments define the objective and scope of a potential project. It is within these steps where pre-feasibility study and social/environmental impact assessments are conducted. Within these steps, it is important to identify the vulnerable as well as excluded groups so that there is a clear understanding of the impacts exerted upon different sets of population by the project. Similarly, in needs assessment step the needs of community must be identified which includes the needs of women and the vulnerable groups within the community. In this regard, GESI mainstreaming has to be implemented in different steps of the project. There should be a detailed process of implementing GESI mainstreaming within every step of the project. This is one of the ways to understand the embeddedness of GESI mainstreaming within MOUD.

Three questions were designed in regards to understand about the application of GESI mainstreaming in different areas of the project.

Most of the respondents stated that GESI is being applied in different steps of the projects of MOUD. They also provided different examples regarding such implementation. However, they also stated that they were only aware of what is going on within the projects they were involved in and were unaware of how GESI mainstreaming was occurring in other projects or the department as a whole. This was an interesting finding because it showed the level of disconnect within each department of MOUD. Here a staff from DUDBC stated that GESI mainstreaming is being implemented

comprehensively within DUDBC. The staff stated that a circular was sent throughout the department in order to establish a social development unit within each division. It is within this unit where GESI personnel are located and work. Therefore, presence of social development unit indicates presence of GESI personnel and their work. This also demonstrates the beginning of GESI mainstreaming within the division.

Yes. Now in our every division office there needs to be a social development unit. We have send circular to make sure that every division office has a social development unit. The units are already established in 24 division offices. Yes, it has been implemented. (Respondent 4, DUDBC)

Similarly, another respondent stated that while GESI mainstreaming is being implemented within DUDBC the emphasis is placed more on the projects than in the daily activities of the department. Few staff, when addressing implementation of GESI mainstreaming, expressed this opinion. Staff from all three different departments (DUDBC, DWSS and GESI) have expressed this lack of awareness regarding implementation of GESI mainstreaming at the departmental level. Another interesting finding that has risen up during the coding process was that the staff were only concerned about implementing GESI mainstreaming within the projects they were involved in rather than institutionalizing it within the department. This finding further illustrated that staff GESI mainstreaming is being implemented as an integrative policy rather than agenda setting policy.

The department primarily deals with projects more. More focus is placed on project. Now when you say overall. In terms of staff, procedures, documentation of department, within its planning phase from its initial phase of designing TOR or bidding documents, monitoring and evaluation there has not been significant changes or inclusion of GESI issues. However, the process has begun and there is an emphasis on how to include GESI policies from the start of a project and the department is very cognizant of it. They have included it as a condition within its contract documents of new projects as well. (Respondent 2, DUDBC)

Other respondents expressed that GESI mainstreaming is not totally implemented within MOUD. The respondents stated that only a few projects within MOUD are implementing GESI mainstreaming while there is still need of it in other projects. However, this may also be due to the lack of awareness on their part regarding other projects or overall function of MOUD as depicted by previous finding.

Right now, it is in the process but it is not in every project but it is included in major projects. I think it will eventually be phased out to all the projects of DWSS.

Q. Can you provide an example?

For example, it is being applied in STWSSP where we have Output Based Aid concept that echoes GESI. Another one is Water Safety Plan where they have started to focus on equity and have piloted into several sites. (Respondent 34, DWSS)

Respondents also stated that GESI mainstreaming was not being implemented within different steps of the projects of MOUD. In particular, they have questioned implementation of GESI mainstreaming and stated that, while it looks good on paper, the process has not reached out to the staff from different levels of the ministry. This theme had also surfaced during the open coding process when a staff had stated that the training was only being offered to staff above certain ranks. No one below that rank received GESI mainstreaming training. Furthermore, there were also some instances where the respondents have stated that while issues regarding women have been addressed adequately the issues of other vulnerable groups are still going unnoticed. In this regard, they feel that GESI mainstreaming is not being implemented within the different steps of the projects of MOUD.

We have been saying that it should be implemented since 2013. The ministry has mandated it as well and it should be reflected in the progress report but it is questionable whether or not it has been implemented.

Why do you suppose there is a lack of use of GESI policy comprehensively?



Units were established but we have not been able to reach out to all the units for capacity building. We have given training to the heads of division and sub division level. In addition, they need to roll out the trainings within their units as well. If we have provided training at the central level then they should in turn provide training to the lower levels in their units or division. Another obstacle is to reach out to remote regions. We need to develop strategy to get to those remote regions. For example, we can determine how many regions to reach within the first step and then learning from the first step we can design subsequent step for the remaining regions. (Respondent 10, GESI)

*Bridging between different ministries in implementing GESI mainstreaming:*

Collaboration between different ministries and departments regarding GESI

mainstreaming is one of the key determinants of embeddedness of GESI mainstreaming within MOUD. This would indicate that different departments and ministries view GESI mainstreaming as an important agenda and it is within the forefront of their workings.

Furthermore, the process of collaboration would also facilitate sharing of resources and good practices of GESI mainstreaming within different departments and ministries. GESI mainstreaming guideline also emphasizes the process of collaboration within GESI mainstreaming (MOUD 2013). Specifically, the guideline calls for the collaboration of MOUD with the Ministry of Health and Population, and the Ministry of Women, Children and Social Welfare in training female community volunteers in dealing with Water Sanitation and Health (WASH) issues. However, when asked about collaboration, all respondents expressed that it is important but no one could point out an example of such collaboration.

Besides collaborating with local NGOs and local political parties, the respondents could not provide example of collaboration of GESI mainstreaming between MOUD and other departments and ministries. This was another important finding as it indicates that implementation of GESI mainstreaming is not reflective of the policy indicated on paper

that calls for collaboration between MOUD and other Nepali government ministries and departments. A question was designed to ask the respondents about the importance of collaboration of MOUD with other departments regarding GESI mainstreaming and they were asked to provide an example of such collaboration if they were aware of any.

One of the respondent stated that collaboration was very important within GESI mainstreaming as it would not only allow sharing of ideas between the departments and ministries but it also promotes sharing of ideas and people can use certain good practices that have been successful in department onto other departments' projects. However, the respondent was not aware of any collaboration as such. This was also a recurring theme among the responses when asked about collaboration. Staff highly underlined the importance of collaboration and some of them also claimed that it was taking place but where not able to provide an example of it. However, it should also be noted that lack of awareness about collaboration among the respondents is not an evidence of collaboration between ministries and departments regarding GESI mainstreaming.

It is very important. It would help to remove duplication and it increases ownership of the projects as well. I think it is extremely important.  
If yes, how do you see that occurring? If no, what do you think some of the obstacles are?  
I think it is important but I do not know about any collaboration in GESI mainstreaming. (Respondent 36. DUDBC)

The statement provided by a staff from DWSS here below also indicates that while the idea of collaboration is crucial but there have not been any efforts towards it. Specifically, when asked about the obstacles that are deterring from collaboration the respondent stated that staff are focused within their own projects that they are unaware of what is going on in other departments. This finding also indicated that maybe be prior to

collaboration with other departments and ministries there should be regular exchange of ideas between them so that the staff can identify different opportunities of collaboration that will be beneficial to both departments. This will especially be true for GESI mainstreaming, as the policy will have to be implemented in other ministries and departments as well.

I think there is a need for collaboration. We would be able to get information and data in regards how many women and Dalits are there within the community and what condition they are living in. I do not think there has been collaboration.

Q. If no, what do you think some of the obstacles are?

I feel that everybody is focused and busy in their own work. We do not have any knowledge about what is going on in other department. (Respondent 29, DWSS)

Another issue that has been highlighted from a GESI unit staff is that there are different projects that are being implemented currently under MOUD and that it is tough to implement uniform GESI mainstreaming in all of them. Prior to GESI mainstreaming there was a huge push in gender mainstreaming within the works of MOUD. Therefore, some of the projects that had started prior to the onset of GESI mainstreaming are still operating within that framework while others that are being operated with partnership with Metropolitans and communities have their own guidelines. As stated by the staff here the situation becomes tricky when it comes to following guidelines and implementing the policy. Therefore, increased communication between the departments working within the same community.

It is important.

Q. If yes, how do you see that occurring?

I cannot think of an example right now but I think collaboration is important. So many DUDBC projects are being implemented within metropolitan cities. There are different GESI related activities that are supposed to be implemented. There should be collaboration between the different offices especially at the lower level. When the program had just started, I had gone for a field visit in Dharan (District in Eastern Nepal) and one problem that surfaced had to do with Urban

Environment and infrastructure Project (UEIP) that was being implemented by the metropolitan there. The personnel were confused because they had their own gender guideline and we had our own GESI guideline. They did not know which one to follow. These types of gaps exist between the two and there is a need to give orientation to both parties. (Respondent 14, GESI)

*Different processes that are utilized to implement GESI mainstreaming:* This code seeks to understand different ways MOUD has adopted in implementing GESI Mainstreaming within its projects. Three questions were designed to inquire about the processes utilized by MOUD in implementing GESI mainstreaming within its projects and daily activities. These questions were aimed at analyzing the importance of GESI mainstreaming within MOUD. Through these processes, a better understanding of the embeddedness of GESI mainstreaming can also be analyzed. The questions also inquired about the process of sensitizing technical personnel about GESI mainstreaming issues and whether or not GESI mainstreaming processes are integrated into the daily activities of MOUD. These questions provided a better understanding of GESI mainstreaming within MOUD. While MOUD (2013) provides a defined process to adopt GESI mainstreaming within MOUD projects it is also necessary to adopt such practices within different activities of MOUD such as hiring staff, forming new committees or assigning different tasks to staff. Besides embeddedness, this code also analyzed different policy typologies (Jahan 1995). A better embedded policy as described by Daly (2005) should be transverse as it intersects through different sectors of a department.

In regards to the different processes adopted to implement GESI mainstreaming, the respondents were specifically asked about how they adopted GESI mainstreaming within their daily works. Since GESI unit personnel were more involved within GESI mainstreaming, they were further asked about the process of sensitizing technical

personnel from DWSS and DUDBC. These questions have unraveled interesting findings as depicted by the statements listed here below.

GESI mainstreaming is more defined when it comes to implementing it within MOUD projects, rather than in the daily activities of MOUD. Respondents stated that while MOUD (2013) directs them through stepwise process of implementing GESI mainstreaming in MOUD projects but does not direct them towards implementing it within their daily activities. While GESI mainstreaming is enforced within the projects, it is also crucial to understand whether the departments also adopt it within their daily activities. This further informs about the embeddedness of GESI mainstreaming. When the respondents were asked about implementing GESI mainstreaming within their daily activities, most of them stated that their daily activities entailed project work. Therefore, it was guided through MOUD (2013). However, when asked about hiring of the new staff or considering GESI mainstreaming when forming different committees or task forces within the department, they stated that it is mandated through the government and they do not have any say in the process. Nevertheless, all of them underlined that their department is doing the best it can do to cater to GESI mainstreaming.

Now to define daily work. Especially the department deals with infrastructure development. Everyday work includes development work that is done through contractors, user's committee. Wherever there is requirement of GESI, it has been considered to some extent within the steps. Since you asked about daily work, it is not so clear. The department has tried to include component of GESI and further it. In terms of selecting volunteers, committee formation, hiring wage labor, encouraging women and marginalized groups to participate within the project the department has incorporated GESI within it. (Respondent 2, DUDBC)

DWSS also demonstrated a similar pattern to DUDBC in regards to implementing GESI mainstreaming within its daily activities. Both DWSS and DUDBC respondents expressed that GESI mainstreaming is observed closely within the projects.

It gets integrated into daily activities.

Q. If yes, can you elaborate on some examples of it?

DWSS has implemented its own guideline within its work. Beneficiaries receive drinking water through four models. So one of the ways in which it does is that it builds the project and hands it over to WUC. It is the responsibility of WUC to implement it and the department regulates WUC. In daily activities of WUC might be different. The department does not implement these activities on their own but it helps regulate it through WUC. (Respondent 31, DWSS)

GESI personnel were additionally asked about the process they adopted in sensitizing technical personnel about GESI mainstreaming. One of the underlying issues that GESI personnel stated was the lack of awareness of GESI mainstreaming among the technical personnel. One of the GESI unit staff stated that technical personnel tend to overlook GESI issues. The respondent also emphasized that technical personnel do not feel that implementing GESI mainstreaming is their task. This finding also revealed an interesting disconnect between GESI unit staff and DWSS and DUDBC staff.

What I have seen after working for 2 years here is that it is most challenging to help technical personnel conceptualize about this issue. In Nepal, it is very technical and consent of public is not sought for any projects. Development was not demand driven and it was whatever the government did but now people are demanding it. What I have usually seen amongst the engineers is that they ask, "Is GESI even an issue? I don't think it is our task and somebody else will do it." It is necessary for them to be sensitized. However, it is also not the case of bringing the issue of GESI and increasing their workload but it is a way to implement the task they have been doing but from a different perspective. These workshops, trainings and orientation is important. When new things arrive, people are very speculative about it. They are always questioning about its use, application and relevance and they might feel that it is increasing their workload. You have to bring up these issues repeatedly so that they can absorb it. I think these information needs to be disseminated repeatedly, give them toolkits and only then I think it will be helpful. (Respondent 13, GESI)

GESI unit staff were also asked about different processes used to implement GESI mainstreaming within their daily activities. Similar to their counterparts from DWSS and DUDBC the staff from GESI unit were also unable to provide an exact example of how GESI mainstreaming was implemented within their daily activities. However, in answering this question one of the GESI staff highlighted an important issue that women face within the unit. One such issue that she raised was the lack of women friendly restroom. This was an ironic finding in a sense that while the projects these personnel implement are required to be gender friendly and they have to be constantly aware about meeting the needs of both men and women. However, they are deprived of such basic facilities at work. Furthermore, she also stated that now women staff were encouraged to go on to field trips from work but this was not always the case. Previously, they had to ask constantly to go on such trips but now women are encouraged to go. The staff further added that she was pushing for the workplace to be more women friendly. Another example she provided pertained to her personal situation of taking care of children. She stated that she could not miss work when her children were sick. The department does not accommodate her needs in this situation and she is aspiring change within her work. This is another example that illustrates the lack of GESI mainstreaming within MOUD. While the projects have been mandated to implement GESI mainstreaming there has not been a complete integration of it within the daily activities of MOUD.

It is not that closely followed right now. It is more so because the donor closely monitors it. Even in our office, we do not have a woman friendly toilet. We all (both men and women) use the same toilet. It should be there but it is not. One place where there is equality is in our job that deals primarily with field visits and right from community mobilizer we have equal number of women. We are encouraged to go to field visits. I think it has come about because we have persistently insisted about these issues. Plus, being a mother I am more close this issue and sometimes the child needs to go get vaccinated or is sick then I have to

take care of them because that is how our society is designed. So personally, also I push about the issue of GESI to our team leader so our problems are conveyed to them. I feel like I have exercised that advantage.

Q. As a result of this has the participation of women and Dalits increased?

Yes, it has.

Q. Any examples?

When we conduct meetings, we require 30% representation. We sometimes have tough times in construction areas where we cannot find women supervisor. We also check for equal pay for equal work and we have also found it to be equal. (Respondent 13, GESI)

*Policies pertaining to GESI are sensitive to the issues of women and Dalits:*

Sensitivity to the issues of women and Dalits is vital within GESI mainstreaming. While MOUD (2013) clearly states that all of MOUD activities should take a GESI approach, it does not illustrate what this approach should look like. Therefore, this code aims to analyze the sensitivity of GESI mainstreaming approach towards the issue of women and the Dalits. While these questions do not directly link with the embeddedness of GESI mainstreaming, it does provide further understanding of it. In regards to responding to these questions most of the staff stated that GESI policy is very sensitive to the issues of women and Dalits but there were also serious concerns about the implementation of such policies. Many respondents stated that while the policies and GESI mainstreaming are very sensitive to the issues of women and Dalits they are rarely implemented as stated on paper. Therefore, this finding raises an important question regarding the implementation of GESI policy within MOUD projects.

Respondents were concerned about disconnect between policy on paper and its implementation in reality. This feeling was prominent among one DUDBC respondent who did not feel that the output of the project reflected the vision of GESI mainstreaming. Other respondent from DUDBC jokingly asked about the implementation



process. These were serious concerns regarding the mainstreaming process within MOUD and what makes it serious is that it is being shared by the staff who are implementing this process.

Like I said earlier, the policies are helpful but I do not think it has translated into behavior. I do not think the output demonstrates the vision with which it was designed. So there is a disconnect between the design of the policy and its implementation. (Respondent 35, DUDBC)

Sensitive? Policies are sensitive but I do not know how much of it is being implemented (laughing). (Respondent 20, DUDBC)

Similarly, views from DWSS staff were also reflective of lack of implementation of GESI policy. However, there were also reservations about the policy not being sensitive enough to the issues of women and the Dalits. Most of the staff who felt the policy not being sensitive pointed out that there were few women and Dalits within leadership position within the Nepali government. As stated by the DWSS staff here who felt that neither the policy nor the implementation process were effective. While there have been diverging opinions about the sensitivity of GESI mainstreaming towards the issues faced by women and Dalits, all respondents have conclusively stated that the implementation process of such policy has not been up to the standard of what has been mentioned on paper. Therefore, this is one of the key findings of the research where the staff have themselves stated that implementation of GESI mainstreaming has been problematic.

If policies were sensitive and like I said if the government was sensitive, then we would have found women and marginalized groups within the body of DWSS or the government. As long as policies are not formed, it will not be imposed.

Q. Have you found GESI mainstreaming process to be not sensitive to the issues of women and marginalized groups?

Well the policies speak of it and it is in the books but it has not been implemented practically. (Respondent 16, DWSS)

GESI staff had different opinion than DWSS and DUDBC staff regarding sensitivity and implementation of GESI mainstreaming. GESI unit staff stated that GESI mainstreaming is sensitive to the issues of women and Dalits. When asked to provide few examples of sensitivity the staff stated the opening of Social Coordination unit itself should be perceived as MOUD being sensitive towards women and other marginalized groups' needs. They also stated that they are responding to the needs of women and Dalits by resonating their voices within MOUD projects whenever they are invited in meetings by other departments and agencies. One of the GESI unit staff eloquently stated that their actions have resulted into small changes rather than one single formidable change. Therefore, according to GESI unit staff the changes are occurring and it will take some time for significant changes to take place.

It should receive and that is our goal. We are lobbying for this emphasis. Compared to previous years if it had not received such importance then GESI units would not have established. We have GESI units in both DWSS and DUDBC. Compared to other departments it will be much difficult within infrastructure building.

Q. What were some of the examples of such shifts?

When different line agencies meet, they invite GESI personnel. This also demonstrates the importance of GESI. We always tell them that we need to review their action plan so that we can thoroughly incorporate GESI within it. They listen to us as well. Although a single formidable change has not occurred but small changes are gradually occurring.

Q. Do women and Dalits fall within the project?

Yes. What we do is for example; our guideline directs to have 33% representation and in a user's committee, one woman and one Dalit need to be within key positions. Moreover, we tell them combined there should be 45% representation from both women and Dalits.

Q. Are there examples of a project where this has occurred?

It is already implemented in many projects and we always follow it. (Respondent 11, GESI unit)

Overall DWSS and DUDBC staff stated that while GESI policy is sensitive to the issues of women and Dalits they have reservation about the implementation of the policy. GESI staff had diverging opinion regarding the sensitivity and implementation process of GESI policy. They feel that the policy is sensitive and they are working towards implementing it. They also stated that while small changes are occurring as a result of implementing GESI policy it will take some time for a formidable change to occur. This is an interesting divide between the staff of different unit.

*Importance of GESI mainstreaming within DWSS and DUDBC:* Three questions were designed in order to investigate the importance of GESI mainstreaming within the three different units. These questions inquired about the importance received by GESI mainstreaming within MOUD, respondents' personal opinion regarding the importance received by GESI mainstreaming and how do they implement GESI mainstreaming within their work so that it receives the required attention. This information became crucial to understand whether GESI mainstreaming is a dominant frame within MOUD. As explained by Benford and Snow (2000), weaker frames tend to either align or bridge with dominant frames and dominant frames get the attention. In this regard, these questions inform us whether GESI mainstreaming is a dominant frame within MOUD. If it is a dominant frame then Daly (2005) states that it is well embedded within MOUD.

All the respondents were on the same page when asked about the importance given to GESI mainstreaming within MOUD. Most respondents stated that GESI mainstreaming is a cross cutting issue and everybody needs to work together in order to successfully implement it. As stated by the respondent from DUDBC, GESI

mainstreaming has gained priority within the department. The department aims to adopt GESI mainstreaming in any of the future projects.

The department has owned this policy. It has an important space within the department. When we prepare report, we understand that we need to submit information on certain groups. So next time when we implement any programs we make sure that there is representation from them. In short, we seek inclusion. (Respondent 39, DUDBC)

DWSS respondents also expressed similar views to that of the DUDBC respondents when asked whether the mainstreaming has received importance within the department. All respondents unequivocally stated that GESI mainstreaming has received importance within the respective departments as well as within MOUD as well. Here one of the DWSS respondent also stated that the department has also integrated GESI mainstreaming within its Monitoring and Evaluation phase of the project. This step is also asserted by MOUD and MOUD (2013) in order to ensure that GESI mainstreaming has been integrated within the project and that the needs of women and other vulnerable and excluded groups are met.

I think it is receiving importance not only in terms of user's committee but also in monitoring and evaluation (M&E). There are certain tools that ensure within M&E that women and Dalits were included within the project. There is awareness that women and Dalit should be included within development. (Respondent 25, DWSS)

Finally, GESI staff also agreed with the other respondents. They agreed that GESI mainstreaming has been given preference within MOUD projects. Furthermore, most of the GESI staff also stated that the inception of Social coordination unit in different division across the country could be viewed as a signal of MOUD adopting GESI mainstreaming and keeping it within its priority. One of the respondent also stated that

GESI specialists are regularly invited to different meetings within the department and are asked to present their views and ideas about integrating GESI perspective in different programs. Therefore, these are indicators of GESI mainstreaming being in preference of MOUD.

In my opinion, it has received preference. Programs are discussed along with a GESI specialist. That is why we have established a GESI unit within different departments. These units work as a counterpart of such department. GESI unit personnel facilitate in implementing GESI policy within the department.  
(Respondent 12, GESI)

*GESI Mainstreaming Mechanism:* This theme mainly explores GESI mainstreaming within the typology of Jahan (1995). It is through this typology the research aims to understand the mechanism through which GESI mainstreaming operates within MOUD. Both Jahan (1995) and Squires (2005) propose three distinct framework of inclusion, reversal and displacement within which mainstreaming occurs. While inclusion and reversal framework both prioritize the needs of women within gender mainstreaming they neither challenge the standard norms for women nor ensure an egalitarian process of addressing the needs of women (Squires 2005). Therefore, a transformative approach within the displacement framework tends to address the issue of lack of diversity within the spectrum of gender mainstreaming through deliberative mechanism such as citizen's forums in order to integrate the opinions of minority population. Therefore, this coding process aims to unravel the location of GESI mainstreaming within these three frameworks. Specifically, it questions the mainstreaming process through the transformative approach and seeks to understand whether there are deliberative mechanisms integrated within the mainstreaming process.

Six different codes were developed to investigate theme of GESI mainstreaming mechanism. The questions designed to analyze the mechanism, inquired about the awareness and involvement of women and Dalits within GESI mainstreaming. It also asked about presence of citizen's forums where the beneficiaries of MOUD projects could present their concerns or suggestions to the departments. In addition, the questions also inquired about the staff' opinions regarding the importance of incorporating voices of women and Dalits within the GESI mainstreaming process, and whether or not the process has met the needs and interests of women and Dalits. Overall, sixteen questions were formulated to inquire about different elements of GESI mainstreaming mechanism. Following codes were designed to further analyze the theme of GESI Mainstreaming Mechanism.

- Awareness of GESI within women and the Dalits.
- Changes in status of women and the Dalits within their societies.
- Changes in traditional roles of men, women and the Dalits.
- Incorporating voices of women and the Dalits.
- Meeting of the needs of women and the Dalits.
- Platform where women and the Dalits can voice their opinion.

*Awareness of GESI within women and the Dalits:* This code primarily deals with awareness regarding GESI mainstreaming among women and the Dalits. Two questions were formulated that inquired about the staff' understanding about women and Dalits' awareness about GESI mainstreaming as well as their involvement within MOUD projects. The questions specifically asked whether women and Dalits were aware of GESI mainstreaming of MOUD and what process did MOUD adopt in order to make them aware about the process. Furthermore, the questions also inquired about the staff' understanding of GESI mainstreaming and whether it would be able to elevate the status

of women and Dalits equal to those of men within Nepali society. The staff were also asked to provide examples of any projects where they were able to view such changes.

In regards to the awareness of GESI mainstreaming among beneficiaries there was an interesting divide among the staff's response. There was a divide among the ones who stated that beneficiaries were aware of GESI mainstreaming while others stated that only few were aware of the process. The respondents also stated that awareness was usually found in urban areas where people have access to televisions and internet. Education was another factor that the staff associated with awareness. However almost all of the respondents have indicated that the level of awareness has risen compared to previous years.

The idea of social inclusion within GESI mainstreaming is relatively new. While the issue of gender equality has been covered extensively within MOUD issues relating to untouchability and other forms of discrimination based on caste has come out in the forefront recently. Therefore, even within GESI mainstreaming the issues pertaining to Dalits and or the poor need extra attention. As stated by one of the respondents from DUDBC the issue of gender equality has been tackled well within User's committee. The committee now seeks at least 33% representation and in some instances, it is upgraded to 50% and a woman within vital position of the committee. Therefore, in this regard, formal representation from women has been sought within WUC but it has not been the case for other vulnerable groups. The respondent also stated that providing education to the beneficiaries will resolve the issue of lack of awareness regarding GESI mainstreaming. This idea has been resonated by other MOUD staff as well who believe that education is the key to raising awareness about GESI mainstreaming.

When we talk about poor or Dalits then they might not be aware of it. However, when we talk about Gender then we might be empowered compared to other countries. With 33% representation of women within WUC and one woman at vital position has resulted well for WUC. When we talk about gender then we are a bit forward but in terms of Dalits or marginalized groups then we are lagging plus I do not think they are aware of these issues.

Q. How do you think there is a way such information can be passed on to them? In my personal opinion, one thing that I have realized is that social change does not come overnight. First, we need to prioritize education. As long as you cannot provide education, you cannot move forward. If you talk about gender, there is quota system but before we give them quota, they should have qualification then only they will be able to reap benefits from it. For e.g. to be an engineer they should have a bachelor's degree. You know what I am saying policies are there but we need to emphasize more on education. (Respondent 35, DUDBC)

Respondents also pointed out that beneficiaries from urban areas were more aware of GESI mainstreaming than the ones residing in rural areas. As stated by a respondent from DWSS beneficiaries of MOUD projects within rural areas are less aware of GESI mainstreaming, primarily due to lack of access to media. People from rural areas tend to have lesser access to media compared to the urban population. As information regarding new policies are disseminated through local media as well as programs about social ills such as ethnic discrimination, untouchability, gender-based violence are regularly broadcasted through the media. In this regard while they might not have a comprehensive understanding regarding these social ills they would at least be exposed to it. However, lack of media sometimes curtails their understanding of these issues.

You know when we go to villages people are aware that there needs to be equality but not everybody knows about the specific policies. Only people who have access to media and knowledge about these issues then they know. (Respondent 28, DWSS)

GESI unit staff have expressed that there is awareness about GESI mainstreaming. One of the GESI unit staff points out an important aspect about the



awareness of regarding GESI mainstreaming and that is they are not the only ones promoting this issue right now. There are different agencies including International Non-Governmental Organizations (INGOs) who are working within different communities in regards to gender equality and social inclusion. So according to the staff the awareness is increasing. Another important factor that the staff points out is the location of the country. Different caste and ethnic groups are distributed throughout the country. So depending upon the location and ethnicity there are different problems that are unique to the region. Therefore, while the awareness regarding GESI mainstreaming is increasing there are different factors that need to be understood to further increase the awareness of this process.

Right now this work is not only limited to us. Everybody is advertising GESI mainstreaming process. If we go to a district then there are different agencies working towards GESI. For example, there is a CARE funded project, Lutheran world funded, Danish world funded. Everybody is working within it and right now GESI issue is an important issue within development world. Previously it used to be women and development, gender and development and now we have gender and social inclusion. We cannot say that they are not aware of it. Maybe in remote areas they are not aware of it or have very little knowledge about it. Others are very sensitive about it. Furthermore, different geographical region also results in different awareness. For e.g. a woman from Eastern Nepal might be more aware than Western Nepal. We need to understand how to empower the women from Western Nepal. Similarly, issues of Terai women and Hill women have different so we need to understand that regionally as well. We have problems of dowry in Terai region where as issues relating to "chaupadi" is in the west. Right now, we have large number of women entrepreneurs in the East but we do not have that in the west. We do not have study about awareness level in this scale but compared to previous year's women, Dalits and tribal groups are more aware of the issue. (Respondent 10, GESI)

*Changes in status of women and the Dalits within their societies:* In order to understand the GESI mainstreaming mechanism it is crucial to understand the fundamental changes it has brought about to the status of women and Dalits within their

societies. While the research did not recruit beneficiaries to yield information about their consequent changes within the status after participating in MOUD projects, the research did inquire with the staff about their understanding of how does GESI mainstreaming affect the status of women and the Dalits in their societies. One question was formulated to inquire about the issues. The motive of the question was to record such changes that were evident within MOUD projects.

In regards to this question, there were diverging opinions. Most of the respondents agreed that the due to increased awareness about GESI mainstreaming status of women and Dalits has changed for better. However, these opinions were also underlined by the idea that these policies sometimes remain in the books and are not implemented properly. This lack of implementation of policy has been a recurring theme throughout the coding process. Similar to other instances when staff were asked about other aspects of GESI mainstreaming they have shared the same concern about the policy being not implemented properly.

As started earlier there was a strong consensus amongst staff that the status of women and Dalits have gotten better with increased awareness and implementation of GESI mainstreaming. However, the staff also equated the increase in representation of women within the projects as a sign of change in status. Only GESI staff provided a detailed explanation of how the projects were actually helping them in regards to increased economic opportunity. As stated by a staff from DUDBC the change in the status has occurred and it has occurred through an increased participation of women in different DUDBC projects. Most of the projects run by DUDBC have added components that help empower the women through vocational training or capacity building programs.

Therefore, in this regard the staff implies that the changes in status of women and Dalits have occurred.

We know what it used to be. Even within cities and villages where this was a big issue and lot of conflict. It has helped and elevated status of women and Dalits.

Q. If yes, can you provide an example of this within projects of DUDBC?

You know there are evaluation meetings that happens annually. We have heard it from division chief who have reported that inclusion of women has been occurring within the projects of DUDBC. We cannot do evaluation but from what we have heard, it seems like it is happening. (Respondent 21, DUDBC)

Similarly, a DWSS staff stated that the policy of the government to outlaw discriminatory acts have allowed Dalits and other marginalized group members to become more participatory within DWSS projects. With an increased participation within the projects, women and Dalits have become more aware about GESI mainstreaming. More women are now involved within water sanitation projects. The government has also outlawed the acts of discrimination based on caste and gender that has further allowed women and Dalits to become more participatory and aware about their status within Nepali society.

It has really elevated. Previously there was no equality and there used be discrimination upon women and people from marginalized groups. Women were not allowed to leave their homes. That is not the case now and the government has applied several policies prohibiting such acts of discrimination.

Can you provide an example of this within projects of DUDBC?

Yes. We have different projects such as UGDP, World Bank projects, ADB projects where women are involved and am happy to see that. There are also Dalits who are involved within the project. I have found a lot of participation from women and Dalits within these projects. If you ask me specifically and if we were to pull data on DWSS I will tell you that we will find many women (sisters) working in DWSS. That is why I am very happy. (Respondent 8, DWSS)

GESI staff also stated that GESI mainstreaming elevates the status of women and

Dalits within the society. As explained by one of the staff here, GESI mainstreaming not only aims towards social change but it also attempts to make economic impact as well.

This has been a crucial aspect of GESI mainstreaming where women and Dalits are not only asked to donate their time in GESI training programs and workshops but they are encouraged to join such trainings for stipends. In absence of such stipend women and Dalits, most of whom are daily wage earners cannot join despite of their desire to join. Providing economic incentives not only motivated them to join but also helped them to meet their daily financial needs. Therefore, this is an important aspect of the process which might further improve the awareness and participation of women and Dalits within GESI mainstreaming.

We have to look at it from different angle. We have to understand it from not only social aspect but also from economic aspect as well. We have to think how we can empower women and Dalits economically as well. If we bring more economic programs empowering them then I think it will be beneficial. One example that I can think of is couple of years ago I went to a program in Dhangadhi (Western Nepal) and in that program there was very little representation from women and Dalits. Moreover, when we asked why they did not come then we found out that we did not give any stipend for attending the meeting. And they were wage workers who depended upon their daily wage earning to put food on the table and just listening to us all day will not provide them with food. So in order to get above from that then only they will listen to us. So economic empowerment is very necessary and as long as we do not meet that it will be tough for them, they cannot do the advocacy for themselves, and they cannot fight for themselves. If women or Dalit had to come to Kathmandu or here in the ministry and put forth their concern then they cannot. Our policy good and strong but reality is that they cannot do anything with it unless they are economically sound. (Respondent 12, GESI)

*Changes in traditional roles of men, women and the Dalits:* One of the traits of transformative gender mainstreaming framework has been its attempt to challenge the fundamental gender structure of a society. Therefore, in order to locate GESI mainstreaming within this framework it is crucial to understand how does GESI mainstreaming challenge the fundamental gender and social structure of Nepali society. In this regard, one question was formulated to inquire about how GESI mainstreaming

redefines traditional gender norm within MOUD projects. This was an interesting theme to explore. The question not only provided an insight in the understanding of MODU staff when it comes to GESI mainstreaming.

In regards to GESI mainstreaming, transforming the traditional gender roles of men and women the staff of MOUD provided important insights into the process. Most of the respondents stated that compared to previous years more women were being hired within the departments. In addition, with the mandatory representation of women and Dalits within the WUC there has been an increase within their participation as well. Similarly, the female respondents also stated that they have also been encouraged to go on field trips to evaluate the status of a project. Previously only men used to go on such field trips and there has been a change in the behavior towards women within the department. Similarly, DWSS respondents provided an important insight about transformation of roles of women within WUC. The respondents stated that women are slowly changing from water users to water managers, as they are the primary users their voices matter within the water sanitation projects. GESI mainstreaming has facilitated this transformation by allowing women to participate within such projects. Finally, staff also expressed concern about participation of women and Dalits being tokenized and stated that the projects should be cautious about it. Just having representation of women is not sufficient and there should be more participatory programs that promotes meaningful participation of women.

One of the respondent from DUDBC expressed that her seniors have encouraged her to go to the sites and evaluate the project. While being on a field visit she closely worked with women and marginalized groups. She reported that the women and

marginalized groups assisted them with report writing and other aspects of the project.

This example can be used as a changing role of women and marginalized groups within MOUD projects and how they are contributing to the projects.

I mean it has very little effect. When we go to the site, we are motivated to go by our managers but as a woman it tough to leave our children behind. Our supervisor encouraged us to go on field visit.

Q. What sort of changes have you seen in regards to the roles of women and Dalits in your field visits?

Few weeks ago, we went to Gorkha (District) for a field visit. There were people for marginalized groups and ultra-poor and despite of that they came to us and worked closely with us. We do not discriminate and we feel equal and we are all human and we should be equal. Even as a woman I treat everybody equally whether people are from lower position or an upper position I treat them equally. We treat everybody equally and in return, others treat us in similar fashion. They respond to our behaviors.

Q. So in terms of women being treated and the Dalits being treated in our traditional society have you experienced any changes in that?

Yes, in villages women come and worked with us in report writing and showed us their reports as well. We felt that not only urban women were getting forward but after seeing that we felt that women from the villages were also moving ahead. Even though in very small proportion women in villages are also active.  
(Respondent 5, DUDBC)

Respondents also provided example from MOUD project sites where there has been an increase in the employment of women and Dalits. Here a DWSS staff provides such example. Traditionally Nepali women were limited within the household. However, with the introduction of quota system more women have joined the labor force. Similarly, Dalits have also become active with the passage of policy that made discrimination based on caste and untouchability unlawful. Overall the increase in participation of women demonstrated change in their traditional gender roles as they are seeking employment outside the household but they are also involved in work that were considered to be masculine. For example, the respondent indicated that women were involved in masonry,

plumbing and labor. Women are now performing these traditionally masculine jobs. In this regard, GESI mainstreaming promotes changes in traditional gender roles of women.

There was a belief that women were not supposed to get employment. Now we have a separate quota for women so they can get employment through competition as well as through quota system. Similarly, for the Dalits it is the same. If you look at construction sites now women are working as a mason, as a labor and they are doing the same job as men. Similarly, if you look at our drinking water sector women are also involved in laying water pipes. Compared to men the water pipes laid by women are much better. Therefore, women's participation has increased and I think these examples need publicity and encouragement. (Respondent 23, DWSS)

Staff from GESI unit raised an important issue of women and marginalized group members being tokenized within GESI mainstreaming. Women have become more participatory within MOUD projects and because of this; they have assumed new roles and responsibilities. Every project requires at least 33% representation from women and sometimes they are included within the project in order to meet this criterion. Therefore, they are represented within the project and user's committee.

There has been a push towards integrating the guideline. In many instances, people from these groups are well educated and can put forth their opinions and concerns. However, in many instances there are projects where the number of people being represented are included just for the sake of fulfilling the quota. In those instances, there needs to be more education and training to help them. In terms of meeting the numbers, we have found many projects who have met the target but we do not find people working according to the numbers. There is a need for more trainings and I find this to be important.

Q. Are there any new ways in which women's role have changed like gardening?  
Yes, there are cases in which women have assumed new roles. Right now in last phase of different construction projects they have implemented programs that aim on enhancing the financial capabilities, different leadership programs are also being implemented, different programs that teaches them to live within the community, and what their roles need to be and how can they benefit from it. Within our project, we have emphasized on leadership training, as well as livelihood training. We focus on different economic activities as well.

Q. Any examples?

Yes, there are. Within DWSS's previous projects, there have been emphasis on providing drinking water but there have also been programs that help them

increase their incomes, makes them independent and also give professional training. Once there is financial independence and betterment then only their status is improved. We have focused quite a bit on their livelihood. (Respondent 3, GESI)

*Incorporating voices of women and the Dalits:* Recognizing voice of women is one of the indispensable traits of gender mainstreaming. It is also a common trait within the three-typology model of Jahan (1995). Through this code, the research attempts to understand the process that GESI mainstreaming utilizes to incorporate voices of women and Dalits. Four questions were designed in order to investigate this process within MOUD projects. The questions inquired the respondents whether MOUD projects have been open to incorporating voices of women and marginalized groups, how do the projects go about receiving feedbacks from their beneficiaries and whether the department has incorporated such concerns and suggestions of its beneficiaries in the past. Overall, this code furthers the understanding of GESI mainstreaming mechanism by providing important information regarding the incorporation of women and Dalits' voices in MOUD projects.

All the respondents stated that participation of women and Dalits within MOUD projects result in positive changes such as their needs being met, sustainability of projects and greater ownership within community members. While most of the respondents stated that MOUD projects have a way of incorporating voices of women and Dalits only few could provide an example of certain instances of when that has occurred. Similarly, only a handful of respondents could explain the proper channel that women and Dalits could adopt to make their voices heard within the process. While there is not a formalized process to put forth suggestions and feedbacks there are different ways the beneficiaries of a project could make their voices heard. They can go through the GESI unit personnel,



they can make their complaints or suggestions during community hearing and they can schedule a meeting with the local MOUD personnel who will hear their concerns. Most of the respondents who were aware of such process were directly associated with MOUD projects. This was a crucial finding which demonstrates the disconnect among staff who are not directly associated with the project and their awareness of GESI mainstreaming. Additionally, some of the technical personnel have also expressed that incorporating voices and feedbacks of women and Dalits does not fall under their job description and GESI unit is responsible for it. This further solidifies such disconnect which needs to be fulfilled in order to ensure a smooth implementation of GESI mainstreaming.

As stated prior all of the respondents agreed that the voices of women and Dalits should be incorporated. They also stated that the process would benefit the project. One example was provided by a DWSS respondent who noticed changes in the behavior of women who were participating in water sanitation projects in rural Nepal. According to the respondent, prior to participating in water sanitation projects local women did not communicate with project personnel. They would not even open the door to the personnel and talked from behind the closed doors. However, with the onset of water sanitation projects and women have become more participatory within WUC and have assumed leadership roles. Within these leadership roles, women have to be vocal and think about the projects. So in this regard, women's role has been transforming. Furthermore, the respondent also noted the benefits of incorporating voices of women and Dalits. As presented here below with inclusion of their voices and feedbacks, their needs are being met and subsequently there are fewer complaints regarding the projects.

Yes, it does.

Q If yes, can you give an example of how it would affect their roles within the projects?

You know there have been many instances where the changes have occurred. It has occurred in terms of water management, participating in meetings. I remember when we used to go for household visits they would not even come outside their house. They would stay inside and say "I am here and listening" but now they come and participate and put forth their concerns. After participating in WUC they have to think about sustainability of the projects and make it better. We have seen a lot of changes. Similarly, there have been changes for Dalits as well. They are speaking up against discrimination and political parties have also helped.

Q. How do these transformations would not help the women and marginalized groups within the projects?

It has helped us. You know there is less complaints. Now the women and Dalits are well-represented and different projects and WUC that makes it easier for us to work. They talk to the technical personnel and ask for taps and water lines. Due to this, there is more equality. (Respondent 27, DWSS)

The staff also expressed the need for incorporating the voices of women and Dalits within MOUD projects. A GESI unit respondent stated that while not all the concerns of women and Dalits have been addressed but the unit is trying to address all the concerns. The staff further states that the unit is attempting various ways to accommodate the concerns of women and Dalits.

It will not be practical to say that it has totally addressed their concerns. To some extent there has been attempt to address their issues and concern. Their concerns need to be better addressed. Not totally but to some extent. Committee formation, training participation and other ways are required. (Respondent 3, GESI unit)

*Meeting of the needs of women and the Dalits:* One of the primary goals of any MOUD project is to meet the needs of its beneficiaries. In doing so MOUD has to ensure that the total needs of its beneficiaries including vulnerable groups such as women and Dalits are met. While the prior code details the process of incorporating voices of the vulnerable groups this code inquires about how does MOUD go about addressing such

needs and whether or not such needs are met. Two questions were asked to the respondents regarding the meeting of needs of the beneficiaries.

The respondents stated that the needs of women and Dalits are addressed by GESI mainstreaming. Some of the respondents also argued that through meeting their needs women and Dalits have been able to achieve a new identity for themselves. The GESI mainstreaming process has allowed them to be recognized by meeting their needs. Several respondents who stated that identifying echoed this and addressing the needs of women and Dalits demonstrates that they matter within MOUD projects. In addition, encourages them to participate within the projects and make their voices heard. One of the ways in which DUDBC was meeting the needs of women and Dalits was through their infrastructure building projects. In these projects, the staff were cognizant of the needs of different population such as women, disabled and children. The staff also explained that since DUDBC projects primarily deal with building construction they seldom deal with the issues pertaining to Dalits. But the staff reassured that in the future if situation arises then the needs of Dalits will also be met.

Definitely.

Q. How?

In terms of infrastructure building. For e.g. if we need to build a school, it needs to be girl friendly, children accessible. In terms of the height of the tap/faucets, toilets all these physical facilities need to be user friendly. Similarly, it should also be accessible to the disabled in terms of having ramps, accessible to classroom. All of these needs are addressed at the policy level in terms of infrastructure building. This process has already begun. (Respondent 2, DUDBC)

Similarly, the staff from DWSS also stated that their projects were also mindful about meeting the needs of women and Dalits. As explained by one of their staff the projects require representation from different groups as they have different needs.

Therefore, their representation is crucial within WUC. It is one of the ways through which the needs of women and Dalits are being met within DWSS projects.

Yes, it does.

Q. (If Yes) Can you provide few examples?

It is like this. When we talk about drinking water, there are different age groups, ethnicity, financial group, gender they use water differently as well as have different needs. In addition, they fulfill such needs differently. That is why their representation is necessary in WUC. Once they are represented in the WUC then they can bring their concerns to the WUC and that is how it will be resolved.

(Respondent 31, DWSS)

GESI unit staff also expressed that there are provisions within GESI mainstreaming guidelines that ensure the meeting of the needs of women and Dalits. As explained by one of their staff there are different ways through which women and Dalits can be employed within water sanitation projects.

It does and it is. In the GESI guideline, it talks about providing opportunity, capacity buildings, if they have some skills it talks about employment. For e.g. in terms of a DWSS project, it requires a plumber or a meter reader within its projects. Now if they have skills then they are hired (or at least attempted to hire). There are some instances where they have been benefitting from it. (Respondent 1, GESI)

*Platform where women and the Dalits can voice their opinion:* Deliberative platform is a trademark of displacement approach within gender mainstreaming. This particular aspect of deliberative approach differs itself from the other two approach. In order to locate GESI mainstreaming within this approach it was crucial to inquire whether the process indeed provided a platform for women and Dalits to voice their opinions. One question relating to the presence of a platform that women and Dalits could use to ask questions or raise concerns about the projects were asked to the respondents.

Most of the respondents stated that their department listens to the feedbacks of its beneficiaries but formal platforms are missing. As explained by a DUDBC staff most of the departmental work occurs at the central level. DUDBC primarily operates from the directions of the ministry. Usually when they construct buildings that the central government directs them. In this regard, there is a very little room for the beneficiaries to voice their opinions. This is what differentiates it from DWSS where the community usually demands the projects.

This type of participation, planning and development is observed more at the local level. Usually department or divisions are considerate about this and coordinates with municipality or VDC. In other departments case the demand comes from bottom up but in our case the central level decides where do we need to build a health post or where do we need to build an infrastructure. Policies of DUDBC are not targeted towards the locals and we do not see such platform. (Respondent 37, DUDBC)

Similarly, DWSS also does not have a regular platform where the beneficiaries including women and Dalits could voice their opinions and concerns. However, they do have a formalized way that the beneficiaries could use to relay their concerns to the appropriate channel. As explained by one of their staff WUC conducts public hearing within a community every four months in collaboration with District Development Committee (DDC). Within these meetings, beneficiaries of the project can voice their opinions.

Yes, there are. For example, WUC has to conduct a public hearing where they can put for their concerns and opinions. Plus, in certain places every four months we also conduct public hearing in collaboration with DDC. It happens three times a year and they can bring their concerns there as well. This happens in three different places. At the end of each fiscal year, there is also a public hearing. Beneficiaries can talk about their problem as well. (Respondent 31, DWSS)

GESI unit staff claim that there are ways to relay concerns of the beneficiaries to the appropriate authorities. One of the staff from GESI unit explained that the opinions and concerns of the beneficiaries including women and Dalits are sought throughout the different stages of a project. In addition, they also seek representation from the vulnerable groups especially women (33%) and Dalits. In this regard, women and Dalits remain participatory throughout the project and can put forth their concerns and opinions to the division office.

There are. We design guidelines for every project. GESI guideline tells us about the implementation process and how participation is sought in different steps of the project. In terms of community's participation, division's participation, department's participation, consultant's participation, and committees' participation it is all defined in the guideline. Everybody's role is defined. When we go to field, we sit with them and understand their sentiments, concerns and demands. We also talk about their participation. We also mandate 33% representation of women and the Dalits. They have to follow the guidelines and they have space to put forth their concern.

Q. Can they put forth their concerns?

Yes, and those who are present within the committee can put forth at the division office. In addition, at the community level they can put forth during community meetings. (Respondent 3, GESI)

*Change in institutional status quo:* Daly (2005) lists five different dimensions within which changes can occur through gender mainstreaming. This research analyzes these dimensions as well. The dimensions are changes in discourse or rhetoric of GESI mainstreaming, institutional or structural change within MOUD in regards to the application of GESI mainstreaming, use of innovative tools to implement GESI mainstreaming, integration of the prior changes of GESI mainstreaming and use of consultants and external experts in applying GESI mainstreaming (Daly 2005). The research used eight questions to investigate these changes within MOUD. Following codes were designed to further analyze the theme of change in institutional status quo.

- Importance of consulting agencies within GESI mainstreaming.
- Involvement of WSS, DUDBC or GESI unit in new research or programs that promote GESI issues within.
- Members of other offices or sectors that are part of GESI mainstreaming.
- Use of new methods or approach to implement GESI policy.
- New training manuals and programs providing new information about GESI.

*Importance of consulting agencies within GESI mainstreaming:* The idea of consulting with outside experts is central to Daly (2005) idea of status quo change. Status quo is one of the dimensions within which change should commence with the onset of gender mainstreaming (Daly 2005). Daly (2005) emphasizes inclusion of external actors and consultants who are the experts of gender mainstreaming. This code analyzes the prevalence and importance of GESI experts within MOUD. Specifically, the staff from all three units are asked about the importance of consultants within GESI mainstreaming.

Almost all of the respondents agreed that consultants have an important role within GESI mainstreaming. One common theme that was present among the respondents was that all of the respondents viewed the consultants as a specialist in issues pertaining to GESI and they were held at a different standard to DUDBC and DWSS staff. What this meant was that the community members usually listened to the consultants and even the staff claimed that they had limited knowledge about GESI and they required consultants' help in matters of GESI. In regards to the implementation, some staff did show concern about lack of sensitivity among DWSS and DUDBC staff towards the implementation of GESI policy.

This was resonated by all of the government staff when asked about the roles of consultant within DWSS and DUDBC. GESI consultants were viewed as a guide who would correctly implement GESI mainstreaming mechanism within MOUD. Government

staff were not hesitant to state that they were not aware of the new developments in the field of GESI and that the consultants were able to provide with guidance and new knowledge about GESI.

Government employees are responsible for implementation of the policy. However, they have certain limitation when it comes to knowledge about certain issues such as GESI. That is where consultants come in and have such an important role. Employees should be in constant interaction with the consultants and updating their knowledge. Policies should be approved at the central level and then it should be implemented accordingly in divisional and lower level. That is why I think both of them play an important role. (Respondent 37, DUDBC)

As much as the government staff were dependent upon the consultants, they were also dependent upon the government staff. There was a mutual dependency between the staff and the consultants. Both parties believed that there needed to be a mutual contribution in order to effectively carry on projects.

Very important. Because if we MOUD employee did not give consultants any information then they cannot do their task properly and similarly GESI consultants also provide us with many help and they can help us move this program forward. (Respondent 23, DWSS)

When GESI staff were asked about the importance received within MOUD they also viewed themselves as an expert in GESI whose main task was to assist the government staff in implementing the GESI mainstreaming process. As clearly stated by one of the staff, government personnel possessed limited knowledge about GESI. Government staff are hired through Public Service Commission where the staff have to take exams that test their knowledge about different policies. The hired staff are seldom tested on project implementation or other aspects of their daily work. Therefore, the role of consultants also become crucial in this instance.



That is very important for everybody. It is not just the task of a consultant. It is related to the society and it is our issue. Everybody should understand it and both government employee and consultant should work together. Despite of that there is a big communication gap between government employee and consultants. Government employee come through giving exams in public service commission. There has not been any assessment regarding their knowledge about the subject matter in which they are involved. The exams are based on which policies mandate what. These exams do not deal with baseline survey, situation analysis, making action plans. (Respondent 10, GESI Unit)

*Involvement of women and the Dalits within the projects of WSS and DUDBC:*

The overall participation of women and the Dalits has increased within the projects of WSS and DUDBC. Almost all of the respondents have expressed that they have observed an increase in the participation of women and the Dalits. There has also been emphasis upon meaningful participation of women and the Dalits rather than being tokenized. Respondents have also expressed that in the past the participation of women and the Dalits were sought to meet the numbers but now there is an emphasis upon making their voices heard in the project.

The following response from a DUDBC staff paints a unique scenario that is playing out in Nepali communities which has prompted an increase in the participation of women. Most of Nepali men are leaving for foreign employment. This leaves women as the in charge within the household that means that they have to participate within the projects. This has also been coupled with an increase in their awareness regarding the projects. Interestingly, the staff compliments other factors rather than GESI mainstreaming as the factor for increased participation of women and the Dalits.

I think with that 33% representation what used to happen was that women were tokenized and were included but now there are certain things that have changed. First thing is that women are much more self-aware and they are participating. Another thing is that if you look around in the villages most of the males have left for foreign employment so now women must participate within WUC. I think we

need to understand that the increase of women within projects is due to these social issues rather than GESI mainstreaming. (Respondent 35, DUDBC)

GESI staff have expressed that GESI mainstreaming guideline has increased the participation of women and the Dalits within MOUD projects. This is also at a stark opposite from the statement of a DUDBC staff mentioned here above. This demonstrates that there are diverging opinion in regards to the impact of GESI mainstreaming.

It has increased. Because based on the guidelines of GESI the committees are formed. And right now any committee that is formed on this basis and women's participation and Dalit's participation has not been omitted.(Respondent 9, GESI Unit)

*Involvement of WSS, DUDBC or GESI unit in new research or programs that promote GESI issues within:* One of the ways to measure the status quo change is by understanding whether the unit has been involved in new research. However, most of the GESI staff have stated that new research has not been adopted. One of the primary reason for this is because the process is relatively new and will take time for the unit to start new research. The staff have also stated that the current focus of the unit has been to organize the GESI mainstreaming process. The unit is in the process of learning best practices of GESI mainstreaming and reviewing policies from other organizations. Therefore, no new research has not taken place.

*Members of other offices or sectors that are part of GESI mainstreaming:* Most of the respondents stated that no other members of other offices or sectors were not involved within GESI mainstreaming. One of the primary reason for this is that the focus right now is on the two departments of DWSS and DUDBC. Other ministries such as forestry and health have their own GESI mainstreaming. While the GESI unit staff has been in contact

with the staff from other ministries, there has not been a formal invitation to other ministries to join.

*Use of new methods or approach to implement GESI policy:* In regards to adopting new methods to implement, most of the respondents stated that new innovative tools were being used to implement GESI mainstreaming process. However, most of the respondents also stated that because GESI mainstreaming mechanism is a new initiative it is still in the learning phase and the staff are still learning new ways to implement it. The staff have also clarified that while innovative ways have been utilized to implement GESI mainstreaming they are still waiting to for its results. Therefore, it is important to understand that while the approach itself is new because the process in itself is new its impact is yet to be measured.

Similarly, when respondents were asked about new ways in implementing GESI mainstreaming, respondents explained that the approach was implemented differently between DUDBC and DWSS. In regards to DWSS, the goal is to promote participation of women from a household where as in case of DUDBC the focus is to make sure the buildings are women and disabled friendly. In this regard, different approaches are adopted for different department while implementing GESI mainstreaming mechanism.

If we look at DWSS, there are different types of application. We first review the application of WPE within DWSS and see whether if the application has come from women headed household or marginalized groups or tribal groups. That is the first example. In terms of DUDBC, it is related to technical aspect so when we build new buildings we ensure that it is disabled friendly by making ramps, we also make sure there is male and female friendly toilet, when building taps, we make sure that it is accessible to everybody. (Respondent 12, GESI Unit)

*New training manuals and programs providing new information about GESI:*

Staff were also asked about adequacy of training manuals for implementing GESI

mainstreaming within MOUD. In regards to this question, all of the staff unequivocally stated that there is a need for new training manuals. Interestingly there is a diverging opinion about training manuals between DWSS and DUDBC and GESI unit staff. While DWSS and DUDBC staff have stated a greater need for new training manuals GESI unit staff have stated that this is a beginning and new trainings will unfold. This has not been perceived as such by the staff of other two departments. This also demonstrates as a gap in communication between the two departments.

It has also been expressed by the staff that while the guideline has been prepared by the GESI unit there needs to be extensive training at all levels of the government (central, sectoral and divisional). In doing so the staff from the different levels of the government will be able to implement GESI mainstreaming mechanism effectively. One of the respondents from DUDBC reiterates this idea that there needs to be more training and along with the guideline, the staff also states that different workshops and facilitation of dialogue between the staff would be helpful as well. This was another idea that many staff have resonated. The need for having a workshop that promotes dialogue among the staff have been highly valued. Most staff have stated that they have very little knowledge about GESI mainstreaming and speaking with GESI staff will be useful.

Definitely. There is already a guideline that has been prepared by the ministry that has gone to all the division and all the units within the department. GESI guideline itself is a tool and it will not implement itself. Therefore, to use it and to make it more fruitful there needs to be more dialogue, implementing tools, monitoring format of how it should be implemented. (Respondent 2, DUDBC)

Similarly, another respondent from DWSS also stated that there is a need for new training manuals. The respondent further stated that only certain staff from certain levels have access to the materials. As mentioned earlier the availability of materials has been

questioned by most of the staff and they believe that it should be made available to staff from all the levels. The respondent also made a crucial point in saying that it should be specially be geared towards the staff working at grassroots level with the communities as they will be working closely with women and the Dalits. There needs to be greater availability at the divisional level.

Yes, there is. There is only limited use of it and only certain sections of certain organizations have access to it. We need it at the ground level and only then, we will see increase in women and Dalit participation. (Respondent 17, DWSS)

While the respondents from DWSS and DUDBC have called for more training manuals and workshops GESI staff viewed the situation a bit differently. While GESI staff agreed that more trainings are required they also reiterate that this is not the end of GESI mainstreaming. The staff expressed that there are upcoming trainings and tool kits in order to sensitize the staff further. However, it should be mentioned that this was not the understanding of the staff from DWSS and DUDBC. For them they had only received one GESI mainstreaming guideline and are now expected to implement GESI mainstreaming within their everyday work. Furthermore, most of the staff also felt that the material was not provided to all of them but GESI staff have a different opinion and more will be done in the coming days. This clearly demonstrates that there is a lack of communication between the GESI unit and DWSS and DUDBC.

Definitely. Because only one training about this issue will not be sufficient and to effectively implement GESI within the projects different types of training manuals and guidelines are required. Some of it has been produced through GESI unit and Social Coordination section. We have formulated tool kits and training manuals. It has been designed to give trainings and capacity development about GESI. In the future if we feel that there is need for more than we can design more of it as well. (Respondent 1, GESI unit)

## CHAPTER SIX: CONCLUSION

This chapter provides answers to the overarching questions posed by this research. The chapter synthesizes the findings of the research. In doing so, the chapter also adds to the discourse of GESI Mainstreaming. Three primary research questions and five sub questions were designed to investigate the GESI Mainstreaming process within MOUD and its subsectors of DWSS and DUDBC. Following section answers the questions under four different themes instead of answering each question individually. This seemed a fitting way to present the information obtained from data that helps explain the GESI mainstreaming process in a clear manner.

### CREATING A NEW STANDARD OR RE-APPLYING A TRADITIONAL STANDARD THROUGH GESI

MOUD aims to institutionalize GESI mainstreaming within its daily operations. The ultimate goal of this process is to sensitize the staff of MOUD at all levels with respect to GESI related issues. Through the mainstreaming process, MOUD envisions inclusive participation and equal benefit sharing among women, poor and marginalized populations within its projects. Consequently, in order to achieve this goal, the GESI process has to create a new standard for women and marginalized groups. Such new standards ensure that there is inclusive participation of women and marginalized groups and that they have a voice within the process. Traditional standards did not ensure participation of women and Dalits within the projects of MOUD, despite mandating that a certain number of women and Dalits were required for the formation of the users' committee. This type of numerical representation did not guarantee participation of women and Dalits, even though it required their presence. Therefore, in order for the

GESI mainstreaming process to be effective there has to be a new standard for women and marginalized groups through which they can lend their voices to the GESI mainstreaming process and the projects of MOUD. This research borrows concepts from Daly (2005) to analyze whether GESI mainstreaming has created a new standard for women and marginalized groups or if it is following the traditional one. Daly (2005) analyzes changes resulting from gender mainstreaming in two steps. First, the research looks at the changes in the status quo of DWSS and DUDBC. It does so by operationalizing changes in status quo in five different dimensions (Daly 2005). Second, this research assesses whether the GESI mainstreaming process is comprehensive and is used to promote GESI within MOUD. This step is important in order to establish the sustainability of the GESI mainstreaming process. As Daly (2005) explains, policies that are implemented as a tool are more likely to be used selectively rather than being a part of the overall project. For example, policies pertaining to GESI in the past within Nepali WSS has been used as tool by only seeking certain percentage of women within a water user's committee. While it checks the mandate of the government to have representation of women it really does not ensure their participation within the decision making process of the committee. In contrast, an approach takes a comprehensive approach to issue. GESI Mainstreaming process is a good example of such approach where the needs of women and vulnerable groups are identified in various stages of a project and attempts to ensure their participation within the process.

Data revealed that the GESI Mainstreaming process has created a new standard for women and marginalized groups within the sectors of MOUD. Various processes that MOUD has adopted in implementing GESI Mainstreaming within its projects indicate this outcome. Besides addressing the issues pertaining to gender inequality and social exclusion of marginalized groups, the GESI Mainstreaming process has also ensured the inclusion of disabled, poor and children within MOUD projects. Therefore, it has become a more inclusive process than preceding processes, such as gender mainstreaming and gender equity. However simply addressing the issues on paper does not indicate that there has been a new standard created for them. GESI mainstreaming process has addressed the issues of women and vulnerable groups on paper but the implementation of it is yet to be seen. Such changes have to occur at the institutional level. Only then can we ensure that the needs of vulnerable populations are met in everyday operations of MOUD. According to Daly (2005), changes have to occur within five dimensions in order to create a new standard. These changes are: 1) a change in the level of discourse or rhetoric; 2) evidence of institutional or structural change; 3) the use of innovative tools in policymaking; 4) an integration of prior changes from gender mainstreaming, and; 5) evidence of new ways to design policy.

*A change in the level of discourse or rhetoric*

There has clearly been a shift in the level of discourse or rhetoric. This shift is evident in the brochures, training manuals and guideline published by MOUD, moving the focus from just women to women, men and other marginalized groups. Such change has brought an increased dialogue pertaining to GESI mainstreaming among staff. Now the staff are also aware that GESI is an important issue within MOUD.



Staff have identified these changes and stated that there is an increased focus on women and marginalized groups. Such focus was missing previously. Now women and marginalized groups equally share the benefits of any projects. For example, DUDBC staff noted the building of women-friendly toilets in their new buildings. Previously when the technical staff designed a building they would not consider building a women-friendly toilet; now they specifically design such toilets. Similarly, the technical staff also provided examples of buildings that were wheelchair accessible. Staff have credited the increased discourse or rhetoric of GESI mainstreaming within MOUD that brought GESI issues to the forefront and now such issues receive priority. However, it is also important to note that the extent of such change in the level of discourse is difficult to analyze because it involves measuring the change in power relations when it comes to gender and other group inequalities (Daly 2005). In order to measure the extent of the shift in the discourse of GESI mainstreaming, there needs to be a study of power relations between men and women and upper caste and marginalized groups. While in this study the staff have indicated that there has been a change in operational discourse, it is difficult to ascertain the extent of such change.

*Evidence of institutional or structural change*

MOUD has made institutional and structural changes in order to institutionalize GESI mainstreaming process. In order to understand such changes, it is important to review the organizational division of MOUD. MOUD oversees the operations of DWSS and DUDBC. These departments are further divided into regional and divisional offices. DWSS is further divided into regional, divisional and sub-divisional level. DUDBC is

only divided into divisional level. DWSS is operating in all seventy-five districts of Nepal where as DUDBC has been operating only in twenty districts of Nepal. Therefore, DWSS has a more formalized and a robust presence compared to DUDBC (MOUD 2013). A separate office has been established for within each level to implement GESI mainstreaming process. Furthermore, Terms of Reference (ToR) has also been formulated for each GESI unit within different levels of the department. ToR clearly identifies the goals and activities of each GESI unit. Each GESI unit is comprised of a Sociologist who has expertise in GESI issues. In absence of such Sociologist, the unit can outsource as per the requirement of the unit.

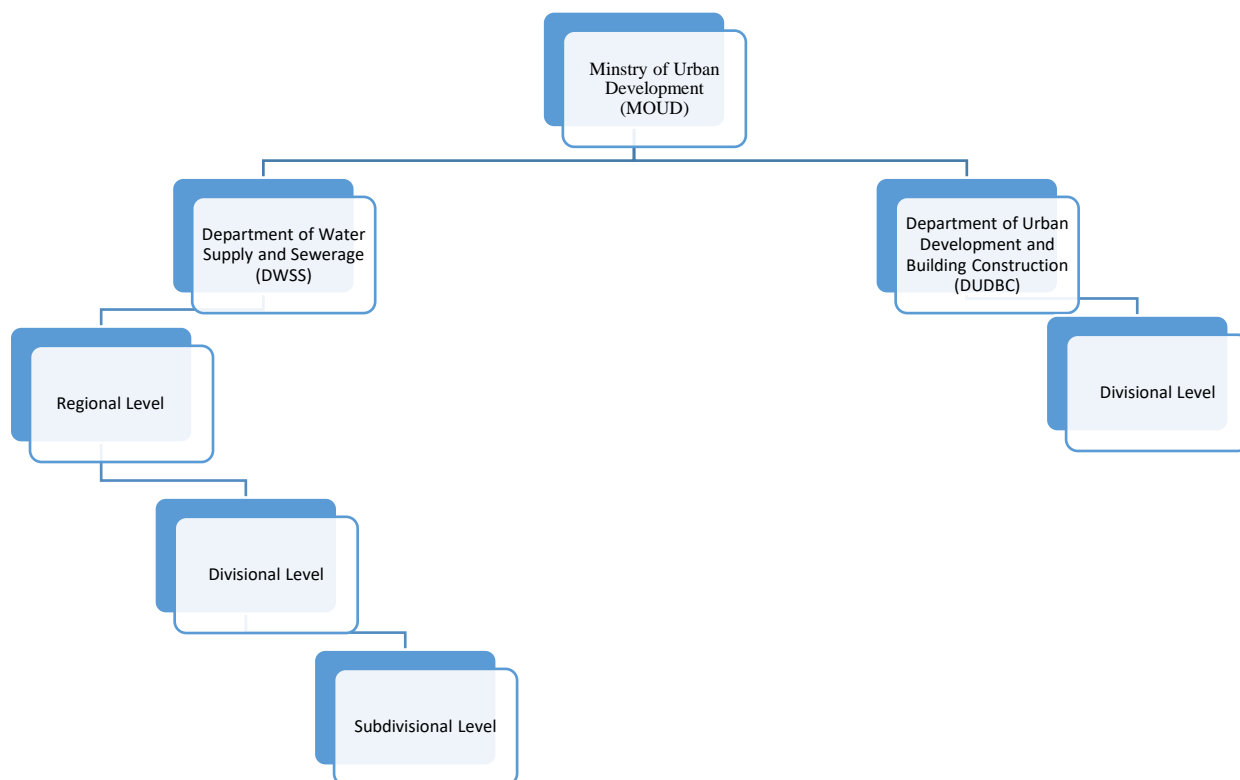
*Ministry Level:* In order to institutionalize GESI mainstreaming process within MOUD at the ministry level, GON has set permanently up a Social Coordination section. This section is responsible for all GESI based activities of MOUD. This section includes a senior Sociologist who oversees the task of the section and the section comprise of an Engineer, a Section Officer and an Assistant Officer (MOUD 2013: 7).

*Department Level:* Within each department of DUDBC and DWSS, a GESI related Community Mobilization Section has been established. A Senior Sociologist heads the section. This section is responsible for the implementation and overseeing of GESI related activities of each department.

*Regional Level:* A GESI unit is established at the regional level that is responsible for the implementation of GESI guideline (MOUD 2013) in project cycles of all projects. At the regional level, the primary responsibility of implementing GESI Mainstreaming process will rest upon Regional Directors (MOUD 2013). However, a sociologist with expertise in GESI issues will also be provided.

*Divisional Level/ Sub-divisional Level:* A GESI unit is established within each divisional and sub divisional offices of DWSS. MOUD (2013:22) states that since most of the projects of DWSS occurs at this level it should have a clear explanation of structure and responsibility for the implementation of GESI mainstreaming process. The GESI unit within divisional and sub-divisional level will comprise of Division/Sub-division chief, Engineer and Social Mobilizer. Division and Sub-division chief will coordinate the activities of GESI unit. It is interesting to note that at the lower levels of MOUD, the onus of GESI mainstreaming process rests upon technical personnel. For example, Engineers usually head regional level offices and divisional/sub divisional level offices. This disconnect was also evident in the data where the staff at the grassroots level felt disconnected from the decisions made at the top and sometimes were even excluded from GESI trainings and meetings.

**Fig. 6.1. Organizational Chart of Ministry of Urban Development (MOUD)**



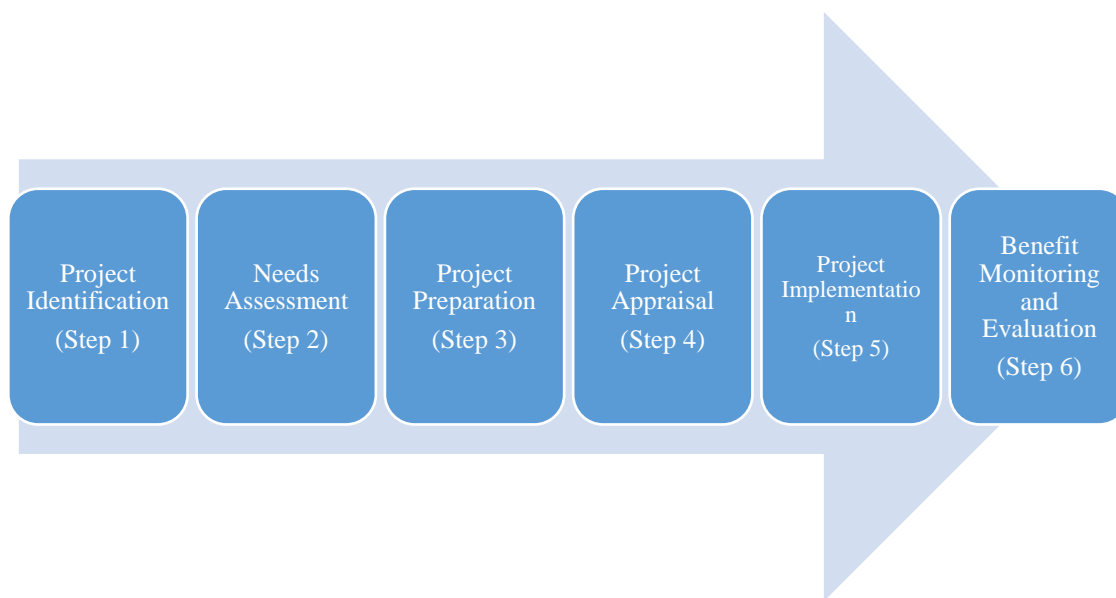
This type of structural change pertaining to a policy is unique in the history of MOUD. Staff viewed the opening of the unit as a way of government enforcing GESI mainstreaming. Many staff stated that MOUD would not have opened a separate unit to oversee GESI mainstreaming if it was not important. Staff have also stated that GESI mainstreaming has received more attention by the Ministry, compared to other policies. The opening of a GESI unit within MOUD has further reinforced this belief, as no other policies had required opening a different unit within the ministry. Therefore, the staff viewed this step as the government being serious about GESI issues.

#### *The use of innovative tools in policymaking*

MOUD has designed six steps to implement the GESI mainstreaming process within its projects. These steps are; project identification; needs assessment; project preparation; project appraisal; project implementation, and; benefit monitoring and

evaluation assessments (MOUD 2013). These steps are designed to identify and address the issues faced by women and marginalized people in different phases of the projects. These steps are followed from the early stages of project identification, where MOUD determines which projects get funding, through the end of the project, when benefit monitoring and evaluation assessments are made. This type of comprehensive plan to implement any type of policy is new in Nepal. These steps occurs consecutively and ends with a GESI focused summative evaluation of the project. Therefore, the project cycle directs the implementation of the GESI mainstreaming process within a MOUD project from its start to end.

**Figure 6.2. GESI mainstreaming process in MOUD project cycle**



The project identification step is the first step of the project cycle. It involves the formulation of objectives and the scope of potential projects. MOUD conducts social and environment impact assessments to determine the feasibility of proposed projects. Additionally, the ministry identifies existing excluded groups within the proposed project area. MOUD (2013) states that extensive

consultation with the community members and stakeholders are conducted to ensure that the concerns of all beneficiaries, including excluded groups, will be addressed and there will be equal sharing of the benefits of the projects among them. The project identification step identifies barriers faced by excluded groups in gaining access at each phase of project development cycle. MOUD (2013) has designed different analytical tools and guidelines for performing this task. For example, one of the tools this step employs is the use of Participatory Rural Appraisal (PRA) and Participatory Learning and Action (PLA) during the pre-feasibility stage of project design. MOUD (2013) identifies PRA and PLA to be effective tools in understanding the status of women and other vulnerable groups within a community, identifying the barriers they face in accessing the opportunities and benefits of the proposed project.

Needs assessment is another step within GESI mainstreaming process that identifies the needs of excluded groups in MOUD projects. In order to maintain inclusivity, MOUD (2013) mandate that participation should be disaggregated on gender, ethnicity and caste. The guide also suggests using appropriate methods, such as focus group discussion, interviews or public hearings, to yield information from the excluded groups. Kitzinger (1994) explains that focus group discussions are useful and a popular methodology to capture people's experience of services. It allows people to recall their experience as they discuss GESI issues with each other. This process allows them to discuss and share ideas and experiences which might be useful for the success of MOUD projects.

Project preparation step develops responses based on the needs assessment. It recognizes the socio-cultural barriers and weaknesses in the policy framework or delivery

system (MOUD 2013). This step comprises detailed technical, financial and institutional studies. For examples, in regards to institutional studies, the step explains the process of integration of GESI units within MOUD as well as the step also identifies the responsibility of different staffs when it comes to focusing on GESI within their work. Similarly, financial study comprise of reviewing allocation of budget towards the issues experienced by women and other vulnerable groups and evaluation of the impacts of such budgetary allocations. Similarly, the step also estimates the costs of the project. This includes expenses made towards GESI awareness activities. Overall, this step outlines the objective; cost and impact of the project that helps determine the feasibility of the project.

In order for a project to receive approval within MOUD, it must meet the feasibility standards based on studies of policy, technical, financial, economic and social impact of the project and the standards set by the government of Nepal and donor agencies that might be funding the project. The project appraisal step assesses such criteria of the proposed project. Different standards relating to social, economic and technical aspects of the project are critically reviewed before its approval. In regards to the GESI mainstreaming process specifically, this step is crucial. It is within this step that the project has to demonstrate how it will integrate GESI mainstreaming processes. Project appraisal step requires addressing an array of challenges such as the level of involvement of women and Dalits within the project. The step also defines the mechanism that will be used to obtain views of beneficiaries including women and Dalits in the design of the project. Finally, the step also indicates whether the current condition meets the

needs of women and Dalits. This last item involves creating an outline of the mainstreaming process in the project.

Another important aspect of this step is the capacity building of women and marginalized groups. Since the GESI mainstreaming process aims for sustainable progress of women and marginalized groups, it is important to build their capacity in ways that can not only provide them input within the project but also that they enjoy the benefits of it. Finally, the step should also ensure that monitoring and evaluation of the project measures the impact of the project on women and marginalized groups. In essence, the project appraisal step must ascertain that the final step of monitoring and evaluation of the project must allow a clear measurement of the impact of GESI mainstreaming within the project.

The project implementation step comprises both construction and non-construction activities. Construction activities involve finalizing the engineering design, land acquisition for the project, agreement with the users' committee, and construction or installment of equipment for the project. Non-construction activities involve conducting quality assurance, project reporting and monitoring, and ensuring participation of the target groups.

Benefit Monitoring and Evaluation (BME) is the last step in the project cycle, and the success of the project is measured by this step. Additionally, it also helps the project managers to identify the shortcomings of the project. However, MOUD (2013) report that the current BME does not capture the GESI mainstreaming process. Therefore, it is in a need of review and revision. MOUD is the process of reviewing this process and MOUD (2013) states that in the future a GESI focus BME will be made mandatory within all of



its projects. GESI unit staff noted that MOUD is in the process of developing monitoring and reporting criteria for the GESI mainstreaming process. The staff also stated that the project would make it mandatory to collect GESI disaggregated data. When revised, the Ministry and the department will need to complete these activities as routine attachments to the quarterly and annual reports.

*An integration of prior changes from gender mainstreaming*

The current GESI Mainstreaming process builds on prior approaches that have aimed at increasing gender equality. MOUD (2013) lists several pre-requisites and core requirements for mainstreaming within MOUD. Among other things, these pre-requisites and core requirements call for understanding of gender, gender equality, empowerment and social inclusion/exclusion among the staff. In addition, the guidelines call for gender empowerment and attention to inclusion within the integration of policies. GESI Mainstreaming is not a brand new concept in Nepal. It is another step in the continuum of promoting equality. In essence, the GESI Mainstreaming process does not reinvent the wheel on gender equality and social inclusion, but it builds on the platform that was already created by different approaches such as gender mainstreaming and gender equality/equity. The process is more inclusive now that it has added other vulnerable groups within its spectrum. This is also the primary agenda for institutionalizing the process. Furthermore, besides adding the element of social inclusion, the GESI mainstreaming process also take a comprehensive approach in resolving issues pertaining to gender equality. As explained in the previous point, the GESI mainstreaming process not only identifies the barriers towards gender equality in different levels but has also

solutions in place to tackle them. In addition, MOUD (2013) highlights that the GESI mainstreaming approach aims to fulfill the void that gender mainstreaming and other social development approach could not fulfill. In this regard, the process is building on the platform of gender mainstreaming. It does so by making the approach more inclusive by tackling issues beyond gender and by addressing in a comprehensive manner in various steps of a project.

*Evidence of new ways to design a policy*

Interviews among MOUD staff revealed that they viewed GESI consultants who have been outsourced by GESI unit as playing an important role by bringing required expertise regarding GESI Mainstreaming processes. Most of the technical staff stated that they were not equipped to integrate GESI Mainstreaming processes within their everyday work and that the GESI consultants help them to do so. This recognition is where the importance of consultants lies within MOUD. They help technical personnel to integrate social aspects within their everyday work. Many staff at MOUD stressed this point. Technical staff also stated that their training has primarily been in technical areas, such as engineering, architecture, water sanitation etc. that makes them less able to address the human dimension attached to the project. The technical staff render services, rather than determine whether the beneficiaries are capable of making optimal use of the services provided to them. A fitting example for this scenario comes from a study conducted by Regmi and Fawcett (1999) where villagers in rural Nepal did not use a tap stand built next to a highway. Women, being the primary users of water were not able to use it because they did not have the privacy of bathing, doing laundry or procuring water for their daily use. Technical staff at MOUD noted that they sometimes feel that, for them,

the issue of GESI is a new concept and that they do not know how to tackle it. Some staff also noted that social issues relating to MOUD projects keep changing and they cannot keep up with new social considerations of inclusion. According to the interviews, prior to GESI mainstreaming, technical staff had to integrate gender mainstreaming on their own within the projects staff, despite the difficulty of keeping up with such changes with no knowledge of addressing such complex social issues. Some staff had requested increased training in issues related to GESI, and almost all staff expressed their lack of knowledge about GESI mainstreaming processes. Therefore, increased importance has been placed upon the consultants because they are experts on the issue. Furthermore, the role of consultants has become even more crucial among DUDBC projects. As stated by a GESI consultant, while the Nepali WSS has been making remarkable progress in the inclusion of women within its water sanitation projects, this has not been the case for DUDBC. GESI issues within DUDBC are relatively new. Therefore, GESI consultants are currently more important within the projects of DUDBC than DWSS.

MOUD staff also reported that the mainstreaming process has been given tremendous importance within the ministry. Staff expressed that the opening of a specific GESI unit within MOUD was indicative of this importance, as, staff prior to this; no other policy has had a separate office formed in order to implement it.

#### TRANSVERSALITY, AGENDA-SETTING AND FRAMING IN GESI POLICY

Daly (2005) warns that gender mainstreaming sometimes lacks embeddedness. In its absence, gender mainstreaming becomes a mere tick in the box to satisfy a mandate to promote gender equality without challenging the status quo. It is important to embed gender mainstreaming within any project. MOUD

envisions similar goals within all of its projects and aims to adopt GESI mainstreaming comprehensively across the different stages of each project. Thus, it is important to understand the process of embeddedness of the GESI mainstreaming process. This research operationalizes embeddedness in terms of a mainstreaming process being transverse (i.e., implementation consistency from paper to actuality), being agenda setting and establishing a dominant frame of the issue through the policy. Any policy that aims to be sustainable and create a new standard should influence all aspects of the system; this is also the goal of GESI mainstreaming within MOUD.

The GESI mainstreaming process, even though it is in its early stages, needs a lot of work to guarantee its success. Findings of this research reveal several shortcomings that impede its success. These shortcomings range from lacking transversality (i.e., a mismatch between the process on paper and its implementation in reality) to a lack of connection between different projects. These findings indicate a lack of embeddedness within the projects of MOUD. The research also discovered few positive traits about the importance provided to GESI Mainstreaming process within MOUD. For example, the staffs have emphasized that the mainstreaming process has received importance within the ministry and GESI unit has been established to oversee the process within MOUD. Overall, the GESI mainstreaming process within MOUD requires some work in terms of combating the lack of transversality and embeddedness, if it aims to fulfill its promises of challenging the status quo of gender equality and social inclusion within MOUD projects.

Transversality is a central concept within the GESI mainstreaming process. MOUD (2013) mandate that the GESI mainstreaming process occur in different steps of all projects, including project identification, needs assessment, project preparation,

project implementation, project appraisal and monitoring the benefits of the project. The guideline also calls for greater sharing of knowledge between different projects in MOUD. However, these findings reveal that the process is not implemented as directed on paper, and hence the GESI Mainstreaming process fails to be transverse in reality, despite its goals. Several GESI unit staff pointed out that the process is in its early stage, and they anticipate it will get better with time. Yet, the lack of awareness expressed by DWSS and DUDBC staff regarding implementation of the GESI mainstreaming process is alarming. As noted above, there is a general awareness about what GESI mainstreaming is, and that it is important, but the staff failed to explain how they are implementing the process. Further, all of the technical staff stated that they could use more trainings regarding GESI Mainstreaming, although only some have requested it as noted in the previous section. Therefore, more work is required here, as staff need to be better sensitized and educated in GESI issues. In sum, the process aims at being transverse but falls short when it comes to reality. This mismatch needs to be addressed if the GESI Mainstreaming process aims to fulfill its promise of challenging the status quo.

Similar to previous gender mainstreaming policies, the GESI mainstreaming process aims to be agenda setting (MOUD 2013). One of the prominent ways this is accomplished is through the opening of GESI units to oversee the process of integration of GESI mainstreaming process within the projects of MOUD. This structural change is one of the trademarks of agenda setting policy. Another way GESI mainstreaming has been agenda setting is its

inclusion in every step of the project. This inclusion demonstrates the prioritization of the GESI mainstreaming process within MOUD projects.

These provisions make GESI Mainstreaming a powerful framework to uphold equality and social inclusion within the projects. Ranging from recognition of marginalized voices to use of consultants in the process, GESI mainstreaming is set to be an agenda setting process that challenges the status quo. By providing opportunities to include voices of women and marginalized groups that are outside of policymaking process, it reveals that its strength lies in its ability to identify these perspectives.

An interesting pattern emerged regarding the process of agenda setting in analysis of this data. Findings revealed that MOUD staff lack comprehensive knowledge about the GESI mainstreaming process. Several staff members from both DWSS and DUDBC stated that they know it is important, but when asked why it is important they were not able to answer. It was also revealed that staff of certain rankings and above received training regarding the GESI mainstreaming process, although grassroots level staff, such as community mobilizers, had no opportunity for such trainings. Some lower level staff complained because they are in the forefront of this process and have to go door-to-door to conduct meetings with beneficiaries. If they do not receive any training, then it clearly becomes difficult for them to implement it effectively. This difference in training opportunity has created a vacuum between the top-level staff and their subordinates. For the lower level staff, such as community mobilizers, the GESI Mainstreaming process has become just another policy that has to be implemented. They know it is important because their superiors have heavily emphasized it, but they do not know why it is important. This lack of knowledge is a very concerning problem. These findings indicate

that MOUD should conduct meetings and workshops encompassing all of their staff in order to mitigate the problem and bring everybody on to the same page. Providing comprehensive and adequate training, therefore, is one of the main challenges of the process.

GESI mainstreaming process falls short in its quest to become an agenda setting policy in reality. What this means is that while the process in paper as defined by MOUD (2013) tends to be agenda setting the data gathered within this research paints a different picture. While MOUD has made significant strides by opening a GESI unit to oversee the mainstreaming process and has prioritized the GESI mainstreaming process within its projects, it still has a long way to go. Failure to implement the mandates that are on paper due to uneven training of all staff seems to be its primary weakness.

Framing represents a key aspect of embeddedness, as it represents the importance of the process within MOUD projects. As noted previously, all of the respondents unequivocally stated that GESI mainstreaming is important within MOUD. When asked to give examples, the staff again pointed to the establishment of GESI unit and the adoption of the GESI mainstreaming process within the project cycle, and added that GESI staff, who otherwise would not be invited to meetings, are now invited to different meetings within the department. As explained by many staff, GESI is seen as a “cross cutting” issue that has effects on different areas of the project. Therefore, it is safe to state that the mainstreaming process is established as a dominant frame within MOUD and its top staff.

Yet, it has not been institutionalized within the departments in the middle and lower levels of the organization. When these staff were asked whether GESI mainstreaming has been integrated into their daily activities, they were not able to answer. When the interviewer elaborated the question with examples, most of the staff were still not able to answer. Most commonly, staff responded that either they were not aware of it (reflecting lack of training at this level as noted above) or that they implemented GESI within the projects but not within their divisions (DUDBC or DWSS). Most of the staff, then, explained GESI in terms of a policy that is only adopted during the project cycle. It does not extend beyond that.

GESI mainstreaming has different safeguards in place that are meant to prevent it from being a technocratic and non-systemic tool, exemplified in attention to embeddedness. However, this research shows that at lower levels, embeddedness has not occurred. If MOUD aims to challenge the status quo and refrain from GESI merely being a technocratic tool, then it has to promptly fix the issue.

Overall, MOUD's policy of GESI mainstreaming has attempted to create a new standard for women and marginalized groups within the sectors of DWSS and DUDBC. It has effectively done so by opening a GESI unit to facilitate inclusion within MOUD projects and by prioritizing the GESI Mainstreaming process throughout its projects. The policy has had less success in prioritizing GESI mainstreaming processes within the division offices.

There is no doubt that GESI Mainstreaming is an innovative process that can truly influence the inclusion process within MOUD projects. It is designed to have a significant impact on marginalized people's lives. It is also encouraging to see well-



defined guidelines to integrate the process within MOUD projects (MOUD 2013). However, it is also evident from the findings of this research that there is a gap between the guideline and its implementation. Therefore, this vacuum needs to be fulfilled in order to make the process true to what it is supposed to do. Otherwise, it becomes another failed policy with a great promise.

#### FRAMING, IMPLEMENTATION AND EMBEDDEDNESS

MOUD policy states as a goal the institutionalization of the GESI Mainstreaming process (MOUD 2013) through embedding the process within its activities and projects. Once embedded, the process will become part of daily operation within the ministry. Here, I examine more closely, the findings related to the daily operation within MOUD. Furthermore, I also examine the processes are in place to establish embeddedness and what issues arise to impede it.

As indicated in the previous section, GESI mainstreaming is a dominant frame within MOUD, receiving equal or more importance than other policies. Therefore, it would seem that GESI mainstreaming has received sufficient importance of its own and does not need to bridge with other dominant frames. This assumption is supported through the allocation of resources to implement GESI mainstreaming within the ministry. MOUD has built new infrastructure to support GESI staff, conducted meetings and workshops in order to sensitize staff about GESI Mainstreaming, hired outside consultants to train staff about implementing the mainstreaming process, and opened new units, such as the GESI unit and the Social Development and Coordination unit, to facilitate the mainstreaming process. In addition, MOUD developed a new set of MOUD (2013)

which formalize the mainstreaming process within projects. Therefore, it is safe to ascertain that MOUD has expended a lot of resources and labor to integrate the mainstreaming process within its operations.

MOUD has also provided different processes to ensure that GESI is institutionalized across all levels. However, these processes remain only on paper and not in reality. MOUD staff, during interviews, described these processes as including collaboration with other ministries to share their success stories about good practices and sensitivity towards the issues of women and Dalits. Respondents also agreed that MOUD should collaborate with other ministries to share their good practices and success stories. However, when they were asked whether there was any evidence of collaboration, they were not able to identify any specific case. They would state that there has been collaboration but when asked to provide examples, they were not able to provide any.

Similarly, when respondents were asked about the sensitivity of GESI Mainstreaming process towards the issues faced by women and Dalits, they would respond that the process was sensitive. However, they again were not able to provide further explanation as to *why* the process was sensitive. As noted in the previous section, staff have called for increased trainings and workshop in order to provide greater knowledge about the issue. However, here findings indicate that there are underlying problems among the staff themselves and it manifests in diverging opinions about the GESI mainstreaming process.

Two disagreements between staff emerge here. First, a difference in perception is seen between the GESI staff and the DUDBC/DWSS staff; second, a difference in perception is seen upper level staff and lower level staff.

In relation to the first disagreement, GESI staff stated that the GESI mainstreaming process is carrying on smoothly, whereas DUDBC and DWSS staff, did not take ownership of implementing the process. It was seen as the task of the GESI staff only. This discrepancy is a key problem in achieving the goal of embeddedness in daily operation. In order for the process to be institutionalized, all MOUD staff have to take ownership. Only then such processes can be successful. GESI mainstreaming is a sensitive issue, in order to implement, requires that the staff also believe in it. They should truly believe that the process would indeed bring equality and inclusion. The staff need to be properly vested in the process. In its absence, the process will not be fruitful. The process should not be seen as an extra step within the project. It should rather be seen as a part of the project and as everyone's duty to fulfill. The gap between technical staff and GESI staff as indicated here prevents not only implementation, but also possibility of embedding the policy in daily operations.

Second, in interviews it became apparent that the upper level staff, such as managers, consultants and experts, were able to define and provide examples on GESI issues and practices, and the lower level staff, such as social mobilizers or field workers, would simply state that GESI mainstreaming is important and nothing more. This pattern suggests a top down approach in implementing the GESI Mainstreaming process. Most of the decision-making comes from the top, and lower level staff were only charged with implementation, as opposed to understanding and accepting GESI principles. For example, one of the respondent mentioned during the interview that only staff holding certain ranks received invitation to meetings and workshops pertaining to GESI mainstreaming. Lower

level staff were not part of those meetings despite being the first contact to the community. This pattern raises an important question as to whether the process has received importance only at the top level of the ministry. Again, findings have revealed that GESI staff and top-level officials are more informed about the issue. To some extent, it is justifiable that these officials will have greater knowledge about the issue than the rest. Nevertheless, when it comes to basic knowledge about the process and why it is necessary, “first contact” staff should be able to answer these questions.

Problems impeding embeddedness, then, appear to be both conceptual and structural. All staff should have a conceptual understanding of why it is necessary to hear the voices of women and marginalized groups. Staff need to have an understanding of the intersectionality present within Nepali society. In its absence, the staff will not understand how this process will be helpful to the people in need. In addition, training and collaboration that guides staff in the transition between policy and practice is unequally distributed. Therefore, lower level staff are doubly uninformed in the GESI process.

#### DIVERSITY INCORPORATION AND MECHANISMS FOR INCLUSION

GESI mainstreaming, as policy, is an agenda setting process. It not only aims to facilitate inclusion of women and marginalized groups within MOUD projects, but also attempts to create a new space for women and marginalized groups.

In addition, diversity is an integral part of GESI mainstreaming. It creates a new standard that promotes equality for all by creating a new social standard for equity and inclusion. GESI mainstreaming encompasses men, women, disabled, poor, ethnic minorities and marginalized groups within its process. It is an all-inclusionary model.

However, inequality has different dynamics when analyzed from an intersectional perspective. When examining inequality through the lens of intersectionality then we have to recognize multiple systems of oppression mutually for each inequality (Hill Collins 1999). That is, gender inequality is not sufficient unto itself; additional considerations must include caste, class, ethnicity, economic status, disability etc. Therefore, an important question here is how does the mainstreaming process accommodate the needs of a Dalit woman versus a poor Dalit woman versus a single non-Dalit mother versus a Dalit man? Is there a system of priority within the process to accommodate varying degree of needs? The GESI mainstreaming process does not seem to have a solution for differing inequalities, nor do the MOUD (2013) address this issue. The guideline defines different steps to integrate the process but do not provide information on how to practice it. This lack of specification is a weakness of the GESI mainstreaming process within MOUD. That is, guideline do not go into detail about how MOUD will encourage participation of its beneficiaries with differing needs and statuses.

Second, one of the weaknesses of current policy in relation to the agenda setting process is that no organizations, such as women's groups, are able to define problems for all women. In the process as currently defined, only the women's groups that have power and privilege will be able to voice their opinion, while differently disadvantaged women and others will still be without voices.

Squires (2005) explains that one of the ways to counter this problem is through deliberative mechanisms such as citizens' forums and community meetings where all people can attend and explain their problems. Squires (2005)

views this as part of a democratic society. However, in current GESI mainstreaming practice, there is a lack of platforms for beneficiaries, especially women and Dalits, to voice their opinions and concerns. During the interviews, staff at the top level seemed to be deciding for them. Staff could not identify a deliberative mechanism that would allow women and Dalits to present their problems to the concerned authority. Although the process is meant to be more organic, it clearly reflected a top-down approach, where top-level staff, such as consultants and “Gender Specialists,” were formulating policies for women and Dalits. During the interviews, staff were specifically asked about the presence of any deliberative mechanism within MOUD projects. Except very few staff, most staff were unable to answer whether such mechanisms were in place. The staff who were able to answer these questions were either managers or team leaders, and noted that there were complaint boxes and community meetings where people can share their grievances and problems. Lower-level and field staff, however, did not seem to know of these examples. In addition, however, these suggested practices suppose that women and marginalized groups are already capable of voicing their opinions. This conclusion begs the question that if women and Dalits are already voicing their opinions, then is there really a need for a GESI mainstreaming process.

When it comes to diversity, the GESI Mainstreaming process is lacking a proper framework to adopt it. While the process calls for all-inclusive approach, it does not explain how it will take place. As explained previously, the process is lacking in areas that need to be addressed in order to successfully integrate women and Dalits’ needs. Due to the aforementioned reasons, the overall model of GESI mainstreaming in MOUD feels

very perfunctory when it comes to diversity. The approach lacks meaning and thoughtfulness in regards to addressing the needs of women and Dalits.

#### GESI MAINSTREAMING AND “FIT” WITH GENDER MAINSTREAMING APPROACHES

Squires (2005) presents inclusion, reversal and displacement as three typologies of gender mainstreaming. These three typologies exist within a continuum where the end goal of gender mainstreaming is to achieve the framework of displacement (Squires 2005). Displacement aims to create a new standard for men and women. It does so by promoting deliberative mechanisms where minority can voice their opinion. This process of addressing diversity is the key strength of the displacement, and Squires (2005) advocates for this approach as being the most fitting approach to gender mainstreaming in today’s diverse society. In a way, the GESI mainstreaming process can be seen as a new process that has made progress upon older approaches (such as gender mainstreaming and gender and development) through inclusion of other minorities in addition to women (Parpart 2000; Kabeer 2003; Momsen 2010 and Arora-Jonsson 2014). Each of these typologies are not mutually exclusive but are rather complimentary to each other. Squires (2005) states that the displacement framework creates a new standard for men and women through deliberative mechanisms such as a citizen’s forum or community meetings where minorities can also voice their opinions. This is the most fitting framework for today’s diverse society (Squires 2005). The GESI mainstreaming process does not fall into one typology. As denoted by the findings of this research, the GESI mainstreaming process falls between the typologies of

reversal and displacement. While the end goal of the GESI mainstreaming process is displacement, as explained by Squires (2005), it still has a ways to go to get there. It has elements from both reversal and displacement typologies. For example, the GESI mainstreaming process promotes the elements of reversal typology by recognizing the perspectives and concerns of women (such as Dalit women) who are outside of the policy-making process. It also promotes consultation with non-governmental organizations and social movements and brings their perspective to the process as well. Similarly, GESI mainstreaming process also attempts to create a new standard for men and women same as displacement typology. It is also important to denote that Squires' (2005) typology is political. Therefore, GESI Mainstreaming process and its motive cannot neatly fit into these strategies. However, it does provide a platform to discuss the merits of GESI Mainstreaming process.

In Squires' (2005) three-typology model, GESI mainstreaming locates itself between reversal and displacement. It falls within reversal typology because it uses a consultative process to recognize the voices of women and marginalized groups. That is, the process uses experts, such as GESI consultants and staff, who are trained to help technical staff in the process of integrating the GESI mainstreaming process within MOUD's projects. The GESI mainstreaming process also focuses on participation, presence and empowerment of women and marginalized groups, which more closely aligns with the displacement typology. It aims at not only empowering women and Dalits but it also aims to change policy by addressing their needs. That is, the GESI mainstreaming process aims to change the policy within MOUD projects when it comes to participation of women and Dalits. This desire for change was evident during the



interview process where GESI staff explained that there has been change in provision for the presence of women and Dalits within users' committee in both DWSS and DUDBC. Another aspect of GESI Mainstreaming that resonates with the displacement typology is its aim in cultural transformation of Dalits. The process promotes inclusion of Dalits within the projects, eventually leading to their acceptance within the society. The end goal of the process is not only to ensure recognition of Dalits, but to also transform their cultural acceptance.

Squires (2005) suggests that gender mainstreaming should have the end goal of displacement which is achieved through deliberative mechanisms. A deliberative mechanism is representative of a democratic society that is an integral part of people's ability to speak freely. Therefore, democratic society is used in a political sense, as well as in a symbolic manner, to prioritize forums where women and Dalits are able to voice their concerns in community meetings and workshops without the fear of backlash. Furthermore, it also provides legitimacy to the process as it will be inclusive. While this is lacking from the GESI mainstreaming process it is important that it adheres to it. The process can be truly inclusive through this authentic process.

In summation, GESI mainstreaming process is finding its feet within MOUD. It is always difficult to introduce a new process within a system that aims to set up a new standard and brings changes to the current. Overall, the following four key points represent the important findings from this study:

- 1) Discontinuity between policy intent and implementation

- 2) Differing understandings and acceptance of GESI practices across staff members
- 3) Incomplete addressing of diversity and intersectionality in current Nepali society
- 4) Awkward relation between implied political ends (i.e., inclusionary democracy in conflict with cultural statuses) and field practice

### **Limitations of the study**

One of the limitations of the study has been varying definitions of gender mainstreaming. Gender mainstreaming is a diverse topic with varying definitions that are dependent on organizations implementing it (Squires 2005). Hence, for this research, gender mainstreaming frameworks of Daly (2005), Squires (2005) and Walby (2005a, 2005b) were utilized to maintain uniformity. While this process provided uniformity in conceptualizing gender mainstreaming, it also did pose a problem. These frameworks are Eurocentric and, at times, the MOUD policy and practice of GESI mainstreaming did not fit within the typology of gender mainstreaming described by Daly (2005), Squires (2005) and Walby (2005a; 2005b). In addition, there is a gap in the literature when it comes to analysis of gender mainstreaming from the Global South perspective. While there have been literature on the critique of western perspective imposed upon the development approach aimed at Women from Global South (Mohanty 1988; Spivak 2010), there is a wide gap in literature that studies the gender mainstreaming process within Global South. Furthermore, development professionals in Nepal face a unique challenge in terms of GESI in Nepal. Such challenges are also missing from academic

studies. In its absence, the frameworks of Daly (2005), Squires (2005) and Walby (2005a; 2005b) did provide a robust framework to analyze GESI Mainstreaming.

Time wise, the GESI mainstreaming process was in its preliminary stage within MOUD during this research. MOUD had just completed the process of introduction to its staff and beneficiaries. Therefore, the findings of the research must be viewed under this light. While this may explain some of the shortcomings of the process that require more time, findings can also be used to inform amendments to others in its infancy. This is one of the goals of this research. It aims to provide recommendations to MOUD that would allow the ministry to fix some of the issues related to the mainstreaming process within its early stages. It should also be understood that this study is not an evaluation of the GESI mainstreaming process. The findings of the study should not be used to decide the success or failure of GESI mainstreaming process in MOUD. It should rather be used as a tool to address shortcomings the research has identified to better the mainstreaming process. The researcher firmly believes the GESI mainstreaming process is a useful process that will bear its fruit in due time.

In regards to the methodology of this research, one of the limitations was the inability of the researcher to have a contact with the participants of the research. The researcher hired an interviewer to conduct interviews with MOUD staff. The researcher was not present in Nepal during the interview process. This limited the researcher in capturing the verbal and non-verbal cues of the respondents during the interview process. However, the researcher was in daily contact with the interviewer. Since all of the interviews were audio recorded, the

researcher provided feedback on the interviewer's technique and probing. The researcher also provided regular guidance to the interviewer in terms of how to approach different staff within MOUD and put the interviewer in touch with the contact person at MOUD who scheduled the meetings for the interviewer. Despite being absent in the field during the data collection process, the researcher adopted a very hands on approach to ensure that the quality of the data was not compromised.

### **Future Research**

This research serves as a beginning of long-term research of the GESI mainstreaming process in Nepal. As the GESI mainstreaming process gains traction in Nepal, it will be important to return to evaluate its success within the Nepali WSS. There are two areas where future research should explore. First, it is important to evaluate the GESI mainstreaming process from the beneficiaries' perspective. While this research takes an organizational perspective in understanding implementation of GESI mainstreaming process within MOUD, the policy's success lies in long-term inclusion of women and Dalits within MOUD projects. The biggest test of the GESI mainstreaming process lies in its ability to facilitate the inclusion of women, Dalits and other vulnerable population. This outcome will be the true test of the GESI mainstreaming process, as it will unravel whether it is actually helping women and Dalits as promised. However, one should also consider that the GESI mainstreaming process would require some time to prove its worth at the beneficiary level. Therefore, future research should consider this aspect and explore this avenue appropriately.

It might also be fruitful for future research to understand how other ministries implement their own GESI mainstreaming process. This research only looks at the

implementation process within MOUD. By looking at different ministries, researchers can compile success stories and develop good practices that will be useful in the betterment of GESI Mainstreaming processes in the future. Through this research, the ministries can learn from each other's mistakes as well as understand what works well and what does not.

### **Recommendations**

The research has identified a few shortcomings within the GESI mainstreaming process in MOUD. In what follows, the researcher provides recommendations that may help to resolve these gaps and positively influence the mainstreaming process.

Disconnect between the policy and its implementation in reality is one of the main shortcomings of the current GESI mainstreaming process. On several occasions such disconnects were identified. Inability to implement the policy as directed on the paper seems to be the primary issue. Staff repeatedly brought this issue to light during the interviews. While many staff members agreed that the policy looks good on paper, it is not implemented properly.

We have to look at two things. If we look at it from [the] theoretical aspect then it has definitely [been] given (importance). However, if we look at in reality then it has not made that leap yet. Nevertheless, this will take time and it will not happen overnight.

(Respondent: 22, DWSS)

Many of the staff members interview felt that the policy needs better implementation. One of the solutions to the problem can be establishing a ministry-wide training program for staff from all levels. It was discovered during the research that GESI trainings were offered to staff only at a certain level. Staff below these levels were neither consulted nor trained in the GESI mainstreaming

process. GESI related trainings should be provided to all MOUD staff irrespective of their job titles or position. If the aim is to institutionalize the process, then all MOUD staff need to be aware of it and not just a selective few. In addition, this disconnect makes the GESI mainstreaming process looks perfunctory.

Women and Dalits do not have platform to discuss their concerns or voice their opinions within MOUD projects. While there are mechanisms in place that promote community dialogues within the projects, there is no assurance that it allows a participatory process for all of the projects' beneficiaries. When the staff spoke about presence of such platforms, many did not know about any, whereas others pointed to community meetings and users' committee meetings as adequate forums. However, if women and Dalits were able to put forth their concerns in such meetings and through users' committees, then we have to question the necessity of the GESI mainstreaming process. This recommendation should not be interpreted to undermine the progress made by user's committees in the Water Sanitation Sector, nor to deny the benefits of mandatory representation of women and Dalits within them. Yet, it is also true that representation does not guarantee participation. Therefore, just having women and Dalits on the users' committee does not guarantee their problems are heard. Therefore, there is still need for a platform that allows women and Dalits to voice their opinion to the appropriate channel.

The GESI mainstreaming process cannot be successful if only one ministry implements it. It is imperative that other ministries also implement it. Therefore, the GON should explore options of installing a collaborative process between the ministries where they share their ideas, success stories and good practices with each other. Only

then will the process be truly institutionalized within GON ministries and departments. Currently, that is not the case. Only a few ministries and departments (such as, MOUD, the Ministry of Women, Children and Social Welfare, the MOHP, and the Ministry of Forestry and Soil Conservation) are implementing GESI Mainstreaming process. Others are yet to follow. In this situation, the process cannot achieve an overall success in the country.

### **Conclusion**

This research analyzed the newly implemented GESI mainstreaming process within MOUD. In doing so, the research operationalized theoretical frameworks of gender mainstreaming (Daly 2005; Squires 2005; Walby 2005a, 2005b; Rao and Kelleher 2005; Verloo 2001). The research primarily aimed at understanding whether the GESI mainstreaming process created a new standard for women and Dalits and whether it has received importance within MOUD. The research found out that the GESI mainstreaming process indeed creates a new standard for women and Dalits. Furthermore, it is also receiving importance within the Ministry. However, the study also found several shortcomings within the GESI mainstreaming process there was a disconnect between the process on paper and its implementation in reality, an inconsistent understanding of responsibility towards GESI practices between MOUD staffs and a lack of all inclusionary model that addresses intersectionality within Nepali society.

Overall, GESI Mainstreaming process is a wonderful tool to promote inclusion within MOUD projects. The process will take some time and is in its early stages. Just like any other policies it will take time for the mainstreaming process to show its effects. Yet, just like other policies, it also has few shortcomings. This is where GON has to step

up and act swiftly to resolve it. There is no doubt that if applied correctly the process will have positive influence in the success of the projects. What this means is that voices of women and Dalits will be heard within the process. The projects will have increased participation from women and other vulnerable population. However, the end goal of the process goes beyond the scope of this project. The overarching aim of the process is to empower women and Dalits so that they can make their voices heard in other aspects of their lives as well.



## REFERENCES

- Anfajani-Sutjahjo, Sari, Siriporn Chirawatkul and Erico Saito. 2015. "Gender and Water in Northeast Thailand: Inequalities and Women's Realities." *Journal of International Women's Studies* 16 (2): 200- 212.
- Arora-Jonsson, Seema. 2014. "Forty years of gender research and environmental policy: Where do we stand?" *Women's Studies International Forum* 47: 295-308.
- Asian Development Bank (ADB), Department for International Development and the World Bank. 2011. *Water Supply and Sanitation: Sectoral Perspectives on Gender and Social Inclusion*. ADB, Nepal.
- Asian Development Bank (ADB). 2010a. *Gender equality results case studies: Nepal*. ADB, Mandaluyong City, Philippines.
- Asian Development Bank (ADB). 2010b. *Overview of Gender Equality and Social Inclusion in Nepal*. ADB, Mandaluyong City, Philippines.
- Asian Development Bank (ADB). 2015. *25 Years On the Ground ADB-Nepal Partnership for Inclusive Development*. ADB, Mandaluyong City, Philippines.
- Baines, Donna. 2010. "Gender Mainstreaming in a Development Project: Intersectionality in a Post-Colonial Un-doing?" *Gender, Work and Organization* 17 (2).
- Beall, J. 1997. *A city for all: valuing difference and working with diversity*. Zed Books.
- Benford, Robert D., David A. Snow. 2000. "Framing Processes and Social Movements: An Overview and Assessment." *Annual Review Sociology*. 26:611-39.
- Bhattachan, K. B., Hemchuri, K., Gurung, Y., & Biswakarma, C. M. 2003. *Existing practices of caste-Based untouchability in Nepal and Strategy for a Campaign for its Elimination*. Action Aid Nepal, Kathmandu, Nepal.
- Biernacki, Patrick and Dan Waldorf. 1981. Snowball Sampling: Problems and techniques of chain referral sampling. *Sociological Methods & Research*. 10 (2) 141-163
- Bogdan, Robert C. and Sari Knopp Biklen. 1998. *Qualitative Research for Education: An Introduction to Theory and Methods*. Allyn and Bacon. Needham Heights, Massachusetts.
- Boserup, Esther. (1970). *Women's Role in Economic Development*. New York. St. Martin's Press.
- Chowdhry, Geeta. 1995. "Engendering Development? Women in Development (WID) in international development regimes." Pp 26-41 in *Feminism/Postmodernism Development*, edited by Marianne H. Marchand and Jane L. Parpart. Routledge.

- Chowdhury, M.F., 2014. Coding, sorting and sifting of qualitative data analysis: debates and discussion. *Qual. Quant.* 49, 1135–1143
- Dalal-Clayton, B., Dent, D. and Dubois, O. 2013. *Rural planning in developing countries: supporting natural resource management and sustainable livelihoods*. Routledge.
- Daly, Mary E. 2005. “Gender Mainstreaming in Theory and Practice.” *Social Politics: International Studies in Gender, State and Society* 12,3 433-450.
- Dauids, Tine, Francien Van Driel and Franny Parren. 2013. “Feminist change revisited: gender mainstreaming as slow revolution.” *Journal of International Development* 26 (3) 396-408.
- Dauids, Tine, Francien Van Driel and Franny Parren. 2014. “Feminist Change Revisited: Gender Mainstreaming as slow revolution.” *Journal of International Development* 26:396-408.
- Dhungana S, Wagle R . 2013. How climate change discourses are negotiated at meso level: revisiting annual development planning in Nepal. *Journal For Livelihood* 11:29–42.
- Folmar, Steven. 2007. “Identity Politics Among Dalits in Nepal.” *Himalaya, the Journal of the Association for Nepal and Himalayan Studies* 27(1)
- Guinee, Nerine. 2014. “Empowering women through education: Experiences from Dalit women in Nepal.” *International Journal of Educational Development* 39:183-190.
- Hafner- Burton, Emilie and Mark A. Pollack. 2000. “Mainstreaming Gender in the European Union.” *Journal of European Public Policy* 7 (3): 432-56.
- Hill Collins, Patricia. 1999. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. Routledge
- Holton, J. A. 2007. “The coding process and its challenges.” Pp 265-289 in *The Sage handbook of grounded theory*, (Part III), edited by Antony Bryant and Kathy Charmaz.
- Jahan, Rounaq. 1995. *The Elusive Agenda: Mainstreaming women in development*. Zed Books Limited. London, UK.
- Kabeer, N. (2003). *Gender Mainstreaming in Poverty Eradication and the Millennium Development Goals: A handbook for policy-makers and other stakeholders*. Commonwealth Secretariat.
- Kisan, Yam Bahadur. 2005. *The Nepali Dalit Social Movement*. Legal Rights Protection Society, Kupondol, Lalitpur, Nepal.
- Kitzinger, Jenny. 1994. “The methodology of Focus Groups: the importance of interaction between research participants.” *Sociology of Health and Illness* 16 (1).

Koczberski, G. (1998). Women in development: a critical analysis. *Third World Quarterly*. 19(3): 395-409.

Lena Krook, Mona and Jacqui True. 2012. "Rethinking the life cycles of international norms: The United Nations and the global promotion of gender equality." *European Journal of International Relations* 18 (1) 103-127.

Macqueen, K. M. and Guest, G. 2008. *Handbook for team-based qualitative research*. Altamira Press, Lanham, MD.

Maguire, P. (1984). "Women in Development: an alternative analysis," Mimeo, Amherst, MA: Center for International Education, University of Massachusetts.

Meier, Petra. 2006. "Implementing Gender Equality: Gender Mainstreaming or the Gap between Theory and Practice." Pp 179-198 in *Women's Citizenship and Political Rights*, edited by Christie L. van den Anker, Audrey Guichon, Sirkku K. Hellsten and Heather Widdows. Palgrave Macmillan, New York, New York

Meinzen-Dick, R., & Zwartveen, M. 1998. Gendered participation in water management: Issues and illustrations from water users' associations in South Asia. *Agriculture and Human Values* 15(4) 337-345.

Ministry of Health and Population Nepal, Government of Nepal and RTI International. 2009. Health Sector Gender Equality and Social Inclusion.

Ministry of Health and Population, Government of Nepal, New ERA, and ICF International Inc. 2012. *Nepal Demographic and Health Survey 2011*. Kathmandu, Nepal: Ministry of Health and Population, New ERA, and ICF International, Calverton, Maryland.

Ministry of Urban Development, Government of Nepal (GON). 2013. *Gender Equality and Social Inclusion (GESI) Operational Guidelines*. Suryodaya Chhapakhana. Dhobidhara, Kathmandu.

Mishra Panda, Smita. 2007. "Mainstreaming Gender in Water Management: A Critical View," *Gender Technology and Development* 11 321-338.

Mohanty, Chandra Talpade. 1988. "Under Western eyes: Feminist scholarship and colonial discourses." *Feminist review* 30: 61-88.

Momsen, Janet. 2010. *Gender and Development*. Routledge. New York, New York.

Moser, C. and Peake, Linda. 1987. *Women, human settlements and housing*. Tavistock Publications.

Namey, E., Guest, G., Thairu, L. and Johnson, L. 2008. *Data reduction techniques for large qualitative data sets*. In G. Guest and K. M. Maqueen (EDs.), *Handbook for team-based qualitative research*. Altamira Press, Lanham, MD.

- Ndesamburo, Joyce, Erin Flynn and Samantha French. 2012. "Looking through an equity and inclusion lens in Tanzania: the experience of WaterAid." *Gender and Development* 20(3): 453-465.
- New Era.2008. Benefit Monitoring Evaluation of the Eight Small Town Water Supply and Sanitation Sector Project. Kathmandu, Nepal.
- Nwoye, May. 2007. "Gender Responsive Entrepreneurial Economy of Nigeria: Enabling Women in a Disabling Environment." *Journal of International Women's Studies* 9(1): 167- 175.
- O'Reilly, Kathleen. 2010. "Combining sanitation and women's participation in water supply: an example from Rajasthan." *Development in Practice* 20, 1:45-56.
- Parpart, J. L., & Barriteau, E. 2000. *Theoretical perspectives on gender and development*. IDRC.
- Rao, Aruna and David Kelleher. 2005. "Is there life after gender mainstreaming." *Gender and Development* 13:57-69.
- Regmi, Shibesh Chandra and Ben Fawcett. 2001. "Men's roles, gender relations, and sustainability in water supplies: some lessons from Nepal." *Men's Involvement in Gender and Development Policy and Practice* edited by Caroline Sweetman, Oxfam Working Papers, Oxfam, UK.
- Ryan, G., and H. R. Bernard. 2003. Techniques to identify themes in qualitative data. *Field Methods* 15:85–109.2004.
- Saldana, Johnny. 2013. *The Coding Manual for Qualitative Researchers*. Sage Publications, UK.
- Sam, Nana Ama Serwah Poku. 2006. "Gender Mainstreaming and Integration of Women in Decision- Making: The Case of Water Management in Samari-Nkwanta, Ghana." *Wagadu* 3: 25-38.
- Sandelowski, M. 1995. Qualitative analysis: What it is and how to begin. *Research in Nursing and Health* 18:371–75
- Sanyal, B. 2005. Planning as anticipation of resistance. *Planning Theory* 4(3) 225-245.
- Singh, Nandita. 2006. The Changing Role of Women in Water Management: Myths and Realities. *Women and Gender Studies*. (3) 94-113.
- Sodani, P.R. and Sharma, Shilpi. 2008. "Gender Responsive Budgeting." *Journal of Health Management* 10 (2) 227-240.
- Spivak, Gayatri Chakravorty. 2010. "Can the subaltern speak?" Pp 21-80 in *Can the Subaltern Speak? Reflections on the History of an Idea*, edited by Rosalind Morris. Columbia University Press.

- Squires, Judith. 2000. *Gender in Political Theory*. Polity Press. Cambridge, UK.
- Squires, Judith. 2005. "Is Mainstreaming Transformative? Theorizing Mainstreaming in the Context of Diversity and Deliberation." *Social Politics: International Studies in Gender, State and Society* 12,3 366-388.
- Squires, Judith. 2008. "Deliberation, Domination and Decision-Making." *Theoria: A Journal of Social and Political Theory*.104-133.
- Subedi, Madhusudan. 2010. Caste System: Theories and Practices in Nepal. *Himalayan Journal of Sociology and Anthropology*. (4), 134- 159.
- Tett, Gillian. 2015. *The Silo Effect: The Peril of Expertise and the Promise of Breaking Down Barriers*. Simon & Schuster Paperbacks.
- United Nations. 2005. Women and Water. Retrieved September 7, 2015  
<http://www.un.org/womenwatch/daw/public/Feb05.pdf>
- Upadhyay, Bhawana. 2003. "Water, poverty and gender: review of evidences from Nepal, India and South Africa." *Water Policy* 5: 503-511.
- Upadhyay, Bhawana. 2005. "Women and natural resource management: Illustrations from India and Nepal." *Natural Resources Forum* 29:224-232.
- Van Eerdewijk, Anouka, and Tine Davids. 2013. "Escaping the mythical beast: gender mainstreaming reconceptualised." *Journal of International Development* 26 (3) 303-316.
- Verloo, Mieke. 2001. "Another Velvet Revolution? Gender mainstreaming and the politics of implementation. IWM Working Paper No. 5/2001: Vienna.
- Verloo, Mieke. 2003. "Reflections on the concept and practice of the Council of Europe approach to gender mainstreaming." Paper presented to ESRC Gender Mainstreaming Seminar, University of Leeds, UK.
- Walby, Sylvia. 2005a. "Gender Mainstreaming: Productive Tensions in Theory and Practice." *Social Politics: International Studies in Gender, State and Society* 12: 321-343.
- Walby, Sylvia. 2005b. "Introduction: Comparative Gender Mainstreaming in a Global Era." *International Feminist Journal of Politics* 7: 453-470.
- Walby, Sylvia. 2011. *The Future of Feminism*. Polity Press. Cambridge, UK.

**APPENDIX A****IRB APPROVAL****South Dakota State University**

---

Office of Research/Human Subjects Committee  
SAD Room 124  
Box 2201 SDSU  
Brookings, SD 57007

To: Umit Shrestha, Department of Sociology & Rural Studies

Date: November 9, 2015

Project Title: GESI Mainstreaming in Nepal: Representation of a new concept or Re-Presentation of the old concept in a new package?

Approval #: IRB-1511006-EXM

Thank you for taking such care in completion of the request and research protocol. This project is approved as exempt human subjects' research. The basis for your exempt status from 45 CFR 46.101 (b) is:

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:

(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation;

If there are any unanticipated problems involving risks to subjects or others, or changes in the procedures during the study, contact the SDSU Research Compliance Coordinator. Protocol changes must be approved by SDSU prior to implementation. At the end of the project please inform the committee that your project is complete.

If I can be of any further assistance, don't hesitate to let me know.

Sincerely,  
*Norm*

Norman O. Braaten  
SDSU Research Compliance Coordinator

## APPENDIX B

### Interview Cover Letter

Dear Participant,

Thank you for your willingness to participate in this interview and to share your ideas about the GESI mainstreaming process within DWSS and DUDBC.

Recently, the technical personnel at GESI unit informed you about participating in an interview to help me better understand the policies relating to gender and social inclusion within DWSS and DUDBC. In particular, I am interested in finding more about the process of GESI mainstreaming within DWSS and DUDBC. I would be immensely interested if you are able to share your knowledge and insights about implementing GESI within your daily activities and how it has affected the projects of DWSS and DUDBC.

The interview will take approximately 30-45 minutes. Participation does not entail any risks, and we believe you will find the discussion useful in thinking about your experiences regarding GESI mainstreaming within DWSS and DUDBC. Information you give us will be kept confidential and stored on a password protected computer or website unless you give us permission otherwise. Your participation is voluntary. If you have questions about the research, please contact Umit Shrestha or [umit.shrestha@sdstate.edu](mailto:umit.shrestha@sdstate.edu). If you have questions or concerns about the research process, you can contact: Norm Braaten or [Norm.Braaten@sdstate.edu](mailto:Norm.Braaten@sdstate.edu).

Respectfully,

Umit Shrestha

Contact Information:  
Umit Shrestha



PhD Candidate/ Instructor  
Department of Sociology & Rural Studies  
Scobey Hall, Room No. 205  
South Dakota State University  
Brookings, SD 57006  
Office: 605-690-0030 (Cell)/ 605-688-5033 (Office)  
Email: [umit.shrestha@sdstate.edu](mailto:umit.shrestha@sdstate.edu)

## APPENDIX C

### List of Respondents

S/N	Interview Date	Department
1	11/28/2015	GESI
2	11/28/2015	GESI
3	11/28/2015	GESI
4	12/1/2015	DUDBC
5	12/1/2015	DUDBC
6	12/1/2015	DUDBC
7	12/2/2015	DUDBC
8	12/2/2015	DUDBC
9	12/3/2015	GESI
10	12/3/2015	GESI
11	12/3/2015	DUDBC
12	12/3/2015	GESI
13	12/3/2015	DWSS
14	12/4/2015	GESI
15	12/4/2015	DWSS
16	12/4/2015	DWSS
17	12/4/2015	DWSS
18	12/6/2015	DUDBC
19	12/6/2015	DUDBC
20	12/6/2015	DUDBC
21	12/6/2015	DUDBC
22	12/7/2015	DUDBC
23	12/7/2015	DWSS
24	12/7/2015	DWSS
25	12/7/2015	DWSS
26	12/8/2015	DWSS
27	12/8/2015	DWSS
28	12/8/2015	DWSS
29	12/10/2015	GESI
30	12/10/2015	DWSS
31	12/10/2015	DWSS
32	12/10/2015	DWSS
33	12/10/2015	DWSS
34	12/11/2015	DWSS
35	12/11/2015	DWSS
36	12/13/2015	DUDBC
37	12/13/2015	DUDBC
38	12/13/2015	DUDBC

S/N	Int. Date	Department
39	12/13/2015	DUDBC
40	12/15/2015	DUDBC

**APPENDIX D****DUDBC/DWSS QUESTIONNAIRE**

1. Can you please elaborate your role within GESI unit?
2. Do you think there has been a shift in the focus on women and Dalits within the training manuals of DWSS and DUDBC? If yes, can you think of an example of such a shift? If no, why do you suppose such shift has not occurred?
3. How does GESI unit facilitate the application of GESI mainstreaming within DWSS and DUDBC? Can you think of an example where it has been helpful? If no, why do you suppose it has not been helpful?
4. Do you think GESI unit has employed innovative tools that address the needs of women and marginalized groups better within GESI mainstreaming process in DWSS and DUDBC? If yes, can you think of an example of such tools that were utilized? If no, why do you suppose there are not employing new tools?
5. Has GESI unit undertaken new research as a result of GESI project in DWSS and DUDBC?
6. Are members of other ministries and agencies who are not associated with GESI unit also a part of the GESI mainstreaming process? If yes, can you provide an example of such personnel? If no, do you think such members will be beneficial to the GESI mainstreaming process?
7. As a result of being part of GESI unit do you feel that there has been an emphasis in the importance of application of GESI mainstreaming within the projects of DWSS and DUDBC? If yes, what were some of the examples of such shifts?
8. Do you think there needs to be training programs, manual or meetings in order to make you more sensitive towards gender and social inclusion policies?
9. How does GESI unit sensitize technical personnel about GESI policies and issues? (If Yes) Can you provide few examples? (If No) Can you suggest certain ways in which such techniques can be encouraged? (Probe)
10. Are women and marginalized group members involved within the projects of DWSS and DUDBC aware of GESI mainstreaming? If so, how were they made aware of it? If not, do you think there is a way such information can be passed on to them?

11. Do you think GESI policies are being used in all areas of a project? If yes, can you provide an example? If no, why do you suppose there is a lack of use of GESI policy comprehensively?
12. Do you think GESI policies are within the priorities of DWSS and DUDBC? If yes, can you provide an example of an instance when this was evident to you? (Probe question)
13. Do you think GESI policies are used comprehensively within DWSS and DUDBC?
14. Do you think there needs to be collaboration between other ministries regarding the implementation of GESI mainstreaming? If yes, how do you see that occurring? If no, what do you think some of the obstacles are?
15. Have there been any adjustments made within the policies of DWSS and DUDBC to incorporate GESI policies? If yes, can you provide an example of it?
16. Do you think GESI mainstreaming occupies an important space within the operations of DWSS and DUDBC? If yes, how do you see it compared to other important policies? If no, what are other important issues?
17. Do you think GESI policies are given required preference within the institutions of DWSS and DUDBC?
18. Do you think GESI mainstreaming is integrated into the daily activities of DWSS and DUDBC? If yes, can you elaborate on some examples of it? If no, why do you suppose it has not been integrated?
19. Do you think there needs to be training programs, manual or meetings in order to make you more sensitive towards gender and social inclusion policies?
20. Have policies that mandate the inclusion of women and marginalized group members within the Water Users committee improved their participation within the projects of DWSS and DUDBC? If yes, how do you see that represented? If no, why do not you think these policies are effective?
21. How do you incorporate the issue of GESI mainstreaming with other important issues of DWSS and DUDBC so that each issue gets required attention? (Probe)
22. Do you think the government personnel or consulting agencies play an important role within GESI mainstreaming process?

23. Do you think GESI mainstreaming process redefines the traditional gender norm within the projects of DDWSS and DUDBC? If yes, can you give an example of such process?
24. Do you think GESI mainstreaming elevates status of women and marginalized groups up to the status of men within the society? If yes, can you provide an example of this within projects of DWSS and DUDBC?
25. How do you view GESI mainstreaming process addressing the needs of women and marginalized groups in projects of DWSS and DUDBC?

**APPENDIX E****GESI UNIT QUESTIONNAIRE**

1. Can you please elaborate your role within GESI unit?
2. Do you think there has been a shift in the focus on women and Dalits within the training manuals of WSS and DUDBC? If yes, can you think of an example of such a shift? If no, why do you suppose such shift has not occurred?
3. How does GESI unit facilitate the application of GESI mainstreaming within WSS and DUDBC? Can you think of an example where it has been helpful? If no, why do you suppose it has not been helpful?
4. Do you think GESI unit has employed innovative tools that address the needs of women and marginalized groups better within GESI mainstreaming process in WSS and DUDBC? If yes, can you think of an example of such tools that were utilized? If no, why do you suppose there are not employing new tools?
5. Has GESI unit undertaken new research as a result of GESI project in WSS and DUDBC?
6. Are members of other ministries and agencies who are not associated with GESI unit also a part of the GESI mainstreaming process? If yes, can you provide an example of such personnel? If no, do you think such members will be beneficial to the GESI mainstreaming process?
7. As a result of being part of GESI unit do you feel that there has been an emphasis in the importance of application of GESI mainstreaming within the projects of WSS and DUDBC? If yes, what were some of the examples of such shifts?
8. Do you think there needs to be training programs, manual or meetings in order to make you more sensitive towards gender and social inclusion policies?
9. How does GESI unit sensitize technical personnel about GESI policies and issues? (If Yes) Can you provide few examples? (If No) Can you suggest certain ways in which such techniques can be encouraged? (Probe)
10. Are women and marginalized group members involved within the projects of WSS and DUDBC aware of GESI mainstreaming? If so, how were they made aware of it? If not, do you think there is a way such information can be passed on to them?

11. Do you think GESI policies are being used in all areas of a project? If yes, can you provide an example? If no, why do you suppose there is a lack of use of GESI policy comprehensively?
12. Do you think GESI policies are within the priorities of WSS and DUDBC? If yes, can you provide an example of an instance when this was evident to you? (Probe question)
13. Do you think GESI policies are used comprehensively within WSS and DUDBC?
14. Do you think there needs to be collaboration between other ministries regarding the implementation of GESI mainstreaming? If yes, how do you see that occurring? If no, what do you think some of the obstacles are?
15. Have there been any adjustments made within the policies of WSS and DUDBC to incorporate GESI policies? If yes, can you provide an example of it?
16. Do you think GESI mainstreaming occupies an important space within the operations of WSS and DUDBC? If yes, how do you see it compared to other important policies? If no, what are other important issues?
17. Do you think GESI policies are given required preference within the institutions of DWSS and DUDBC?
18. Do you think GESI mainstreaming is integrated into the daily activities of DWSS and DUDBC? If yes, can you elaborate on some examples of it? If no, why do you suppose it has not been integrated?
19. Do you think there needs to be training programs, manual or meetings in order to make you more sensitive towards gender and social inclusion policies?
20. Have policies that mandate the inclusion of women and marginalized group members within the Water Users committee improved their participation within the projects of DWSS and DUDBC? If yes, how do you see that represented? If no, why do not you think these policies are effective?
21. How do you incorporate the issue of GESI mainstreaming with other important issues of DWSS and DUDBC so that each issue gets required attention? (Probe)
22. Do you think the government personnel or consulting agencies play an important role within GESI mainstreaming process?
23. Do you think GESI mainstreaming process redefines the traditional gender norm within the projects of DWSS and DUDBC? If yes, can you give an example of such process?



24. Do you think GESI mainstreaming elevates status of women and marginalized groups up to the status of men within the society? If yes, can you provide an example of this within projects of DWSS and DUDBC?
25. How do you view GESI mainstreaming process addressing the needs of women and marginalized groups in projects of DWSS and DUDBC?
26. As a result of being a member of GESI Unit do you think GESI mainstreaming process has been sensitive to issues of women and marginalized groups?
27. Has GESI mainstreaming met the needs and interest of women and marginalized group members? (If Yes) Can you provide few examples? (If No) Can you suggest certain ways in which such needs and interest can be met?
28. Are women and marginalized group members aware of the DWSS and DUDBC's GESI mainstreaming process? If so, how were they made aware of it? If not, do you think there is a way such information can be passed on to them?
29. Is GESI mainstreaming process open to suggestions from the beneficiaries of the project? If yes, how do they become part of the process? If no, who facilitates this process?
30. Do you think women and marginalized groups have a platform within which they can relay their concerns and opinions to the actors implementing GESI mainstreaming? If yes, can you give an example of such platform? If no, why do you think such platforms are absent?
31. Do you think incorporating voices of women and marginalized groups transforms their roles within the projects of DWSS and DUDBC? If yes, can you give an example of how it would affect their roles within the projects? If no, why do you think the transformation would not help the women and marginalized groups within the projects?
32. As a personnel of GESI unit do you think incorporation of voices of women and marginalized groups crucial to the group? If yes, why do you think it is necessary to listen to them? If no, why do you think the project is better off without their inputs?
33. Has GESI mainstreaming process incorporated voices of women and marginalized groups? If yes, can you provide an example where this process became useful? If no, why do you think there is a lack in such process?