A HANDBOOK ON

GENDER EQUALITY&
EMPOWERMENT
YOUNG GIRLS OF

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HANDBOOK
ON GENDER EQUALITY AND
EMPOWERMENT OF YOUNG GIRLS

When talking about concepts such as gender equality and women's empower-
ment one needs to take the notion of Gender and the many parameters it
involves into account, including the multiple definitions and aspects it has
been assigned through time and space. Gender is a dynamic term that evolves
across time, space, cultures, religions or ethnic groups. A prominent gender
equality activist, Chimamanda Ngozi Adichie gave an impressive, concise, full
of meaning TED talk on why "We Should All Be Feminists". A small excerpt is
presented below that sums up lucidly the concepts and ideas tackled in the
present handbook.

…most of the positions of power and prestige are occupied by men. The late
Kenyan, Nobel Peace Laureate, Wangari Maathai, put it simply and well when
she said,

'The higher you go the fewer women there are'.

[…] in a literal way, men rule the world. And this made sense a thousand years
ago. Because human beings lived then in a world in which physical strength
was the most important attribute for survival. […]. But today we live in a vastly
different world. The person more likely to lead is not the physically stronger
person, it is the more creative person, the more intelligent person, the more
innovative person, and there are no hormones for those attributes. A man is
as likely as a woman to be intelligent, to be creative, to be innovative. We
have evolved, but it seems to me that our ideas of gender have not evolved.

[…] Gender as it functions today is a grave injustice. We should all be angry.
Anger has a long history of bringing about positive change, but in addition to
being angry, I'm also hopeful because I believe deeply in the ability of human
beings to make and remake themselves for the better.

[…] this is how to start. We must raise our daughters differently. We must also
raise our sons differently. We do a great disservice to boys in how we raise
them. We stifle the humanity of boys. We define masculinity in a very narrow
way. Masculinity becomes this hard small cage and we put boys inside the
cage. We teach boys to be afraid of fear. We teach boys to be afraid of weak-
ness, of vulnerability.

The problem with gender is that it prescribes how we should be rather than
recognizing how we are.

[…] What if, in raising children, we focus on ability, instead of gender? What if,
in raising children, we focus on interest, instead of gender?

[…] I'm trying to unlearn many of the lessons of gender that I internalized
when I was growing up. But I sometimes still feel very vulnerable in the face
of gender expectations. […] I have chosen to no longer be apologetic for my
femaleness and my femininity. And I want to be respected in all of my female-
ness because I deserve to be.

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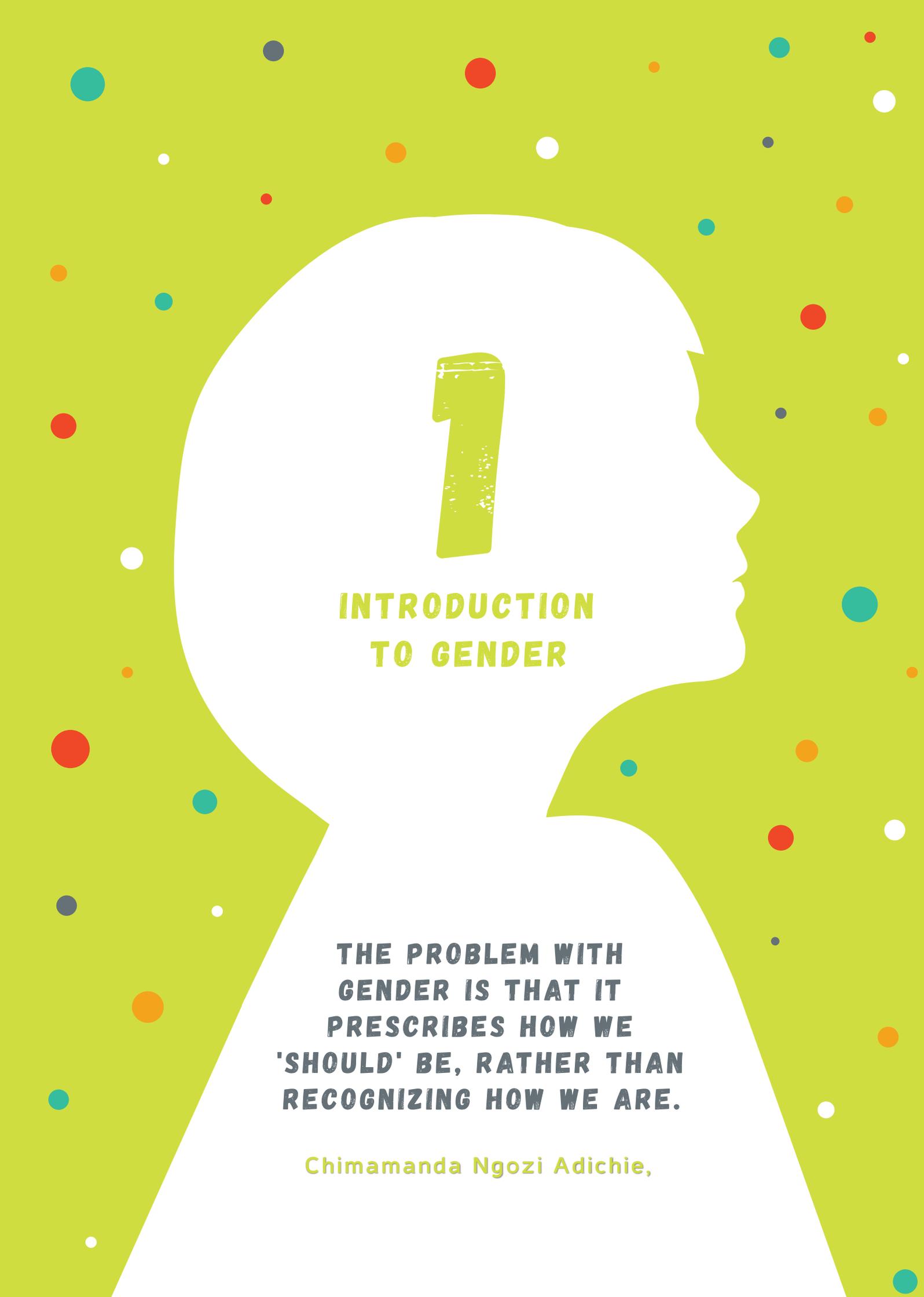
INTRODUCTION TO GENDER

THE PROBLEM WITH GENDER IS THAT IT PRESCRIBES HOW WE 'SHOULD' BE, RATHER THAN RECOGNIZING HOW WE ARE.

Chimamanda Ngozi Adichie,

1. Introduction to Gender

● 1.1. Introducing Gender terminology

When defining gender, there needs to be a clarification between two commonly confused terms; namely, sex and gender. Sex is not identical to gender and gender does not refer to one's sex.

Sex describes the biological differences between men and women; it refers to the chromosomal, gonadal and anatomical characteristics associated with biological sex.

Gender on the other hand, is a socioculturally bound term, traditionally used to distinguish people based on a perceived difference between the sexes. Gender expresses social meaning and conveys the expectations society holds about the characteristics, potentials and expected behaviors of both women and men which are encoded as femininity and masculinity. One's gender is typically expressed using signs and signals including clothing, physical appearance, overall behavior and gestures.

As the World Health Organisation (WHO) puts it Sex refers to the biological and physiological characteristics that define men and women while Gender refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women. That is a 'Male' and 'female' are sex categories, while 'masculine' and 'feminine' are gender categories.[1]

Aspects of sex will not vary substantially between different human societies, while aspects of gender may vary greatly.[2] So, there are unique female sex attributes such as menstruation, breasts, ability to lactate and male bodily sex features such as testicles.

Certain gender attributes are common among societies. For instance, in most countries working women are compensated less for the same work as men (United Nations Report on the World's Women 2015, see graph 1 below) and they are not equally represented in decision-making positions as men. Other gender attributes may be culture, society, religion and time-specific. Some societies are more conservative with regard to how a woman is expected to dress (cover most body parts), behave (smoking is unacceptable, driving prohibited) to be responsible for all housework.

[1] World Health Organisation, available at https://web.archive.org/web/20150818074425/http://apps.who.int/gender/whatisgender/en/index.html
[2] World Health Organisation, available at https://web.archive.org/web/20150818074425/http://apps.who.int/gender/whatisgender/en/index.html

Graph 1

For every dollar earned by men, women earn between 70 and 90 cents

1 dollar

70 - 90 cents

The World's Women 2015
http://unstats.un.org/unsd/gender/worldswomen.html

United Nations
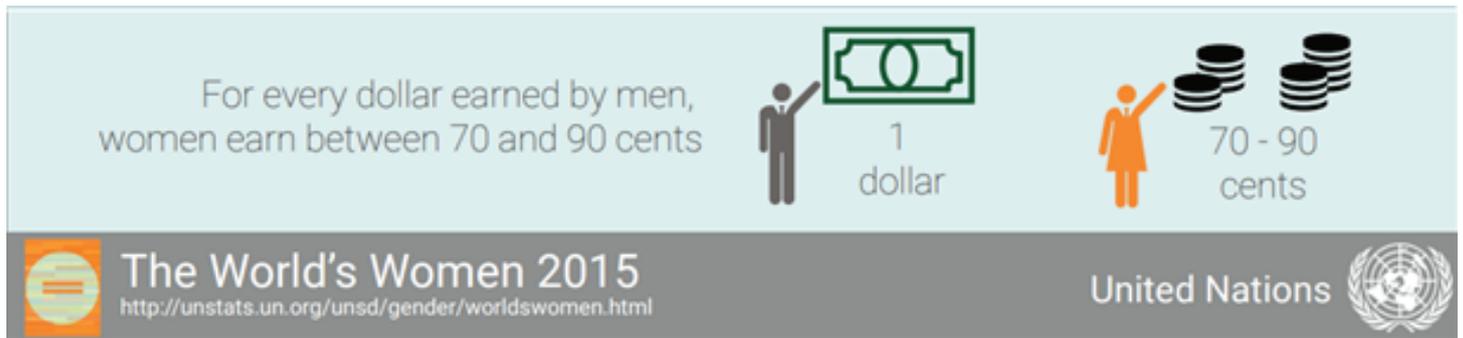
Gender involves "the economic, social and cultural attributes and opportunities associated with being male or female".[3] Food and Agriculture Organisation (FAO) defines gender as 'the relations between men and women, both perceptual and material. It is a central organizing principle of societies, and often governs the processes of production and reproduction, consumption and distribution' (FAO, 1997) .[4]Being a man or a woman does not merely involve the different biological and physical characteristics. It involves the roles and responsibilities assigned to women and men in the family, in society and culture. These gender roles and expectations are learned; they are not innate attributes. They vary across time, within and between cultures. Organizing structures which distinguish people in the social sphere (e.g. political status, class, ethnicity, physical and mental disability, age and others) alter gender expectations and gender roles accordingly.

Gender is often wrongly interpreted as being the promotion of women only. However, gender issues involve both women and men and the power relations between them (in a patriarchal society positions of authority are reserved for men leading to male dominance), the roles ascribed to each of them by society (what behaviors and attitudes are generally considered acceptable, appropriate for men and women), the access they have to resources (material, financial, human, social, political, etc.), the division of labor (women are traditionally assigned the majority of family responsibilities), the opportunities to be at decision making positions (e.g. career opportunities) and much more.

Gender relations affect household security, family well-being, planning, production and many other aspects of life (Bravo-Baumann, 2000).

1.2. Gender Roles

Gender relations are the ways in which a culture or society defines rights, responsibilities, and the identities of men and women in relation to one another (Bravo-Baumann, 2000). From these relations emanate the gender roles.

[3] UNFPA United Nations Population Fund, available at https://www.unfpa.org/resources/frequently-asked-questions-about-gender-equality.
[4] Available at http://www.fao.org/3/y5608e/y5608e01.htm

Gender roles are the 'social definition' of women and men. They vary among different societies and cultures, classes, ages and during different periods in history (FAO, 1997) .[5] Traditionally, the role of the household and children care-taker is associated with women and the role of a breadwinner is associated with men.

Gender roles broadly focus on the perceived notions of masculinity and femininity, although there are exceptions. Gender roles form the commonly accepted norms that prescribe and describe gender behavior in a given society, work space, education, religion, interpersonal relationships and others. Gendered expectations are not the same in all cultures. They form a set of behaviors that are generally thought to be acceptable, proper, or desirable for people based on their biological or perceived sex. This involves how we are expected to act, speak, dress and conduct ourselves based on our assigned sex. This entails expectations from girls and women that dictate they should dress in a feminine manner and be well-conducted while men are expected to be strong, aggressive, confident and not express emotions.

● 1.1. Introducing Gender terminology

There is an ongoing debate as to what extent gender roles and their variations are biologically inscribed or socially constructed. On one hand, it is debated that gender is determined based on biological features ascribing someone the sex of either a woman or a man. This entails that sex and gender are two identical notions. On the other hand, it is argued that gender is not assigned based on sex but is constructed socially.

The traits associated with "womanhood" or "manhood", encompassing, among others, the roles that men and women play and the expectations placed upon them, are time-bound (often within the timeframe of a generation) as well as geographically-bound; that is, they are different in different parts of the world. This entails that gender attributes are socially constructed which by extension means that they are also 'amenable to change in ways that can make a society more just and equitable'.

If therefore, women's subordination (or men's domination) is socially constructed then it can be changed or ended. It is not biologically prescribed or permanently fixed.

Acknowledging this fact is the first step in the effort to construct such social structures that will give women equal opportunities as men so they can become skilled, empowered and present in all decision making procedures.

[5] Available at http://www.fao.org/3/y5608e/y5608e01.htm
[6] UNFPA United Nations Population Fund, available at https://www.unfpa.org/resources/frequently-asked-questions-about-gender-equality.

● 1.4. Gender identity

Many people feel that the strict division between masculinity and femininity cannot describe their gender identity since they cannot place themselves in the straightforward binary of 'male' or 'female'. One's gender identity is an inner psychological factor that determines where and how they place themselves within the social system.

People may use different terms to identify their gender outside the man/woman binary. Non-binary is the most common term currently used. Non-binary identity cannot be expressed with a single definition because the existing social system of gender does not have clear-cut roles or expectations for non-binary identity.

The terms lesbian, gay, bisexual and pansexual refer to people's sexual orientation, that is, who they feel sexual attraction towards; while transgender refers to gender identity, that is, 'someone whose gender differs from the one they were assigned when they were born'. Terms like gender queer and non-binary refer to people who fall outside the construction of gender as male or female. Intersex people are born with physical or biological sex characteristics such as reproductive or sexual anatomy, hormones or chromosomes that do not seem to fit the typical definitions of female or male.[7] Intersex traits create variant physical or biological types which may not correspond to legal perceptions of sex or gender in a given society.

Diversity within sex, gender and sexuality is the focus of interest and advocacy of LGBTIQ communities. Lesbian, gay, bisexual, transgender, queer and intersex (LGBTQI) persons have to counteract a number of obstacles due to strongly held cultural and social norms surrounding gender expression and sexuality in accessing and enjoying many of their rights, including the right to social protection. The International Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA) recognizes this, stating that "social and legal discrimination on the basis of sexual orientation, gender identity and expression, and intersex, is pervasive".

A more detailed glossary on gender related terms produced by ILGA is included in the present report as ANNEX I.

2

APPROACHES TO GENDER EQUALITY

GENDER EQUALITY IS MORE THAN A GOAL IN ITSELF. IT IS A PRECONDI-TION FOR MEETING THE CHALLENGE OF REDUCING POVERTY, PROMOTING SUSTAINABLE DEVELOP-MENT AND BUILDING GOOD

2. Approaches to equality between men and women

● 2.1. Gender Equality

Why do societies need gender equality? Gender equality is important if we wish to live in societies where human rights are enjoyed by the totality of the population, where women and men enjoy the same opportunities, rights and obligations in all aspects of life. This will be achieved when there is equal distribution of power and influence; equal opportunities for financial independence through work or professional achievement; equal access to education and the opportunity to develop personal ambitions, interests and talents; equal responsibilities for the home and children and are completely free from coercion, intimidation and gender-based violence both at work and at home. Gender equality means an equal visibility, empowerment, responsibility and participation of women and men in all spheres of public and private life. It also means an equal access to and distribution of resources between women and men and valuing them equally.[8]

Gender equality is a goal that will ultimately change the structures in society that lead to unequal power relationships between women and men. Reaching this goal is central to the protection of human rights, the functioning of democracy, respect for the rule of law, and economic growth and competitiveness.[9] Achieving equality between women and men has been high on the agenda of the work of the Council of Europe for decades. This has resulted in the development of a comprehensive legal and policy framework. Although women's legal status has improved considerably in Europe, effective equality is still far from becoming a reality.

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which was adopted in 1979 by the UN General Assembly, is also known as the international bill of rights for women. More than 90% of the United Nations member states are party to the Convention. CEDAW described the nature and meaning of sex-based discrimination and gender equality, and lays out the obligations of states to eliminate discrimination and achieve substantive equality.

The Convention covers not only discriminatory laws, but also practices and customs, and it applies not only to State action, but also State responsibility to address discrimination against women by private actors. The Convention covers both civil and political rights

[8] UNFPA United Nations Population Fund, available at https://www.unfpa.org/resources/frequently-asked-questions-about-gender-equality.
[9] Publication of the Council of Europe, Equality between men and women. Available at https://rm.coe.int/090000168064f51b

(rights to vote, to participate in public life, to acquire, change or retain their nationality, equality before the law and freedom of movement) and economic, social and cultural rights (rights to education, work, health and financial credit) and describes ways in which States are to eliminate discrimination, including through appropriate legislation prohibiting discrimination, or positive action to improve the status of women.[10]

● 2.2. Gender equity

A related term to gender equality is that of gender equity. The concept of gender equity refers to "fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities" (International Labour Office [ILO], 2000).

Equity is therefore the process of treating fairly both women and men which ultimately leads to equality. Fair treatment is achieved through strategies and measures that help make up for women's historical and social mistreatment which impedes them from having equal opportunities. Equity is a means. Equality is the result. A good example to illustrate the difference between the two is quota policies in job recruitment or in political offices and so on. Implementing a quota on how many women should participate in a state parliament for example produces equity between men and women which compensates for the lack of social consciousness in promoting women in high offices. The quota at the same time becomes the tool, the means by which we may reach gender equality through the consolidation in the social consciousness that women should naturally occupy decision making positions.

● 2.3. Gender Mainstreaming

Gender-mainstreaming is a process rather than a goal. It is the effort to incorporate gender concerns in the analysis, formulation and monitoring of policies, programmes and projects so as to achieve gender equality. UN ECOSOC (United Nations Economic and Social Council) describes gender mainstreaming as "the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality" (ECOSOC Agreed Conclusions 1997/2).

Gender mainstreaming is therefore a means to an end, and the end is gender equality. The purpose of gender mainstreaming is to promote the empowerment of women through

development activities that will address gender inequalities and gaps, it will enable women to have access to and control over resources; access to services, information and opportunities; and increase their participation in decision-making processes.

Achieving gender equality thus lies both on mainstreaming a gender perspective and promoting women's empowerment in the design and implementation of development programmes.

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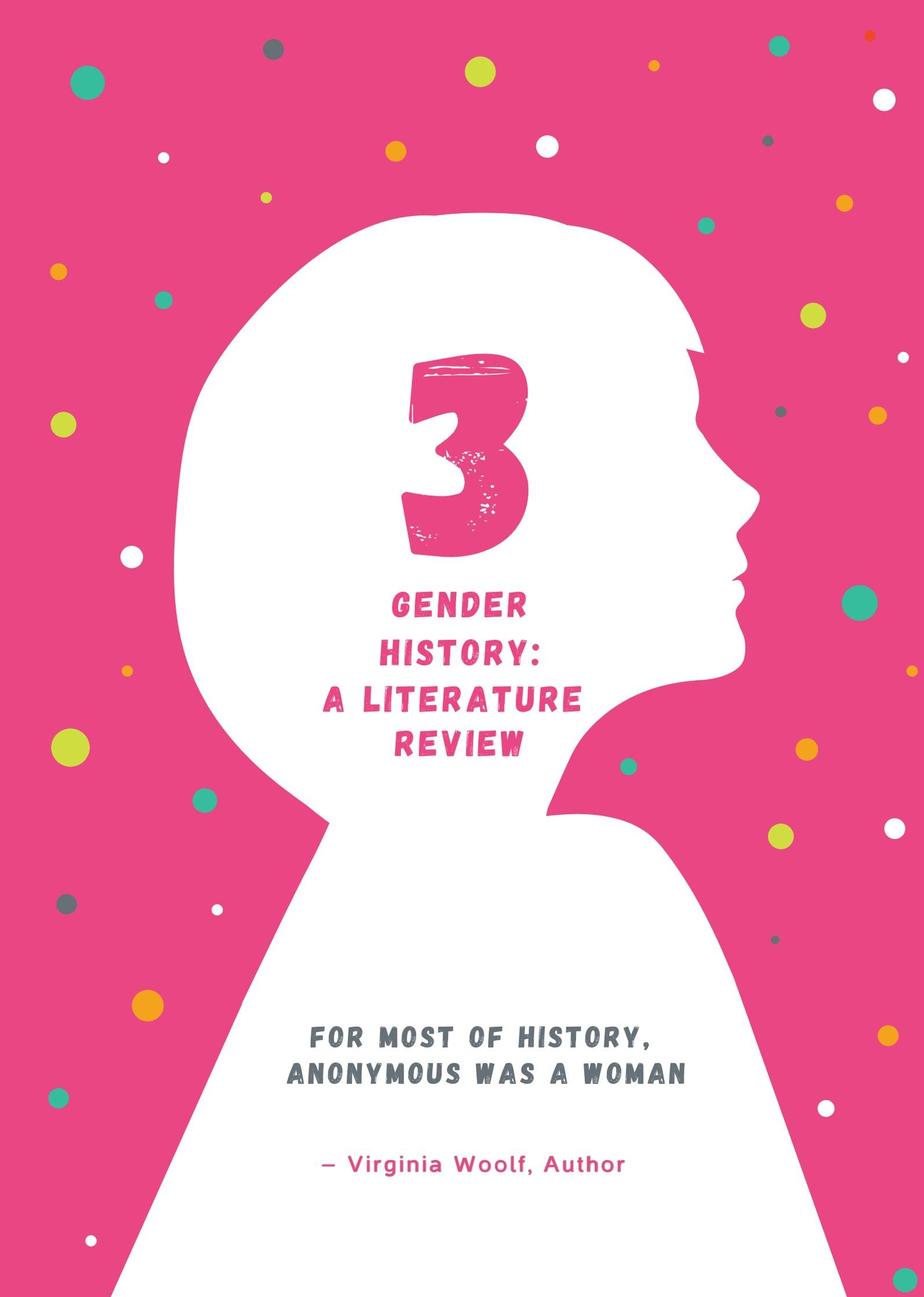
GENDER HISTORY: A LITERATURE REVIEW

FOR MOST OF HISTORY,
ANONYMOUS WAS A WOMAN

– Virginia Woolf, Author

3. Gender history as a separate discipline

● 3.1. Gender History as a separate discipline

Gender history involves the study of the presence and activity of women as historical subjects, and refers to how, when and why women's history has developed as a separate discipline with its own history and bibliography.

The study of women's history and of the history of gender encompasses some of the most important milestones in the development of women's history, starting with the way certain social movements developed claiming women's social, political and labor rights which ultimately set the preconditions for the emergence and establishment of women's history as a separate discipline of historiography. Such examples include the civil movements for the rights of black people in America in the 1950s (Aimin 2002); a movement which was affected by the anti-colonialist movements that were developing all around the world, while the 1960s was marked by a dynamic anti-war movement in the wake of the Vietnam War. At the same time, the presence of women in American higher education had grown to unprecedented levels (Faragher and Howe 1998). All these developments brought to the fore the universality of values such as equality and democracy, but which were still not applied to both sexes.

The most decisive turning point in the emergence of women's history as a distinct historiographical discipline— initially in America and soon after in Europe — was the development of a militant women's movement known in literature as the "second wave of feminism". The second wave of feminism no longer focused on equality in theory but on tangible issues such as attitudes, sexual liberation, violence against women and more.

Within this setting, some feminist historians sought the causes of gender inequality and the roots of patriarchy as well as the existence of women as historical subjects with their own collective memory, past and identity (see Perrot 2006, Avdella-Psarra 1997). Thus, in 1963, when the 'new' social history in Britain took its first steps, but still focused on men (see Rose 2010, Lerner 1975, Scott1988), in America, Gerda Lerner, one of the 'mothers' of Women's History, organized the first university lesson on "great" women in American history (Bauer 2015). In 1973, in France, pioneering women historians, like Michelle Perrot, Pauline Schmit and Fabienne Bock, organized the first university course on women's history in the country entitled "Do Women Have a History?" (Perrot 1986).

One of the main positions of women's history that emerged was that official historiography abounded with references to "great" men, generals, philosophers, politicians and scientists, but included minor references to "great" women. Even less, or completely non-existent, were the references to the majority or the "ordinary" women. Although women's absence from mainstream historiography had a central place within the relevant literature, the historians of the discipline realized quite soon that the problem was not women not having a history, but rather, that the data and the sources referring to women were systematically ignored as historically irrelevant and not worthy of reference (Kyritsi, 2019).

According to Michelle Perrot (1995), women were not perceived as subjects and actors of history but rather as "silent bystanders" in a story supposedly shaped mainly or almost entirely by men.

In her work The Second Gender, Simone de Beauvoir (1949) - as early as the late 1940s - gave special emphasis to history, arguing that women and men were not understood as the two equal poles of 'man' kind. Men, according to the feminist philosopher, were not defined as one of the sexes but as the representative or archetype of the human species, as opposed to the woman perceived as a man's Other. Excluding women from their gender history played a decisive role in their low self-esteem and acceptance of their undervalued role, depriving them of the opportunity to form a collective gender identity and consciousness (Beauvoir 1949).

● 1.1. Introducing Gender terminology

The 1970s were marked by the systematic detection, reappraisal and gathering of relevant material and bibliography on women's history while, the 1980s, 1990s and after, were marked by the enrichment and broadening of the discipline with critical perspectives and new subjects. On the one hand, the inclusion of new subjects such as black women, homosexual women, and women of other nations and regions beyond the American and European paradigm, questioned the single-sided understanding of "women" as an analytical category, whereas the dialogue between women's history and a variety of historical disciplines and philosophical movements led to the development of gender history (Kyritsi, 2019).

Women's history has provided a range of collections of historical sources and analyses and today we may refer to a particularly rich, international bibliography that deals with various issues.

Many countries, however, continue to lack the essential steps toward the development of a scientific historiography on women's and gender history. What dominates the mainstream historiography is mainly a stereotypical, male-centered narration from which women are either absent or presented in the margins of history.
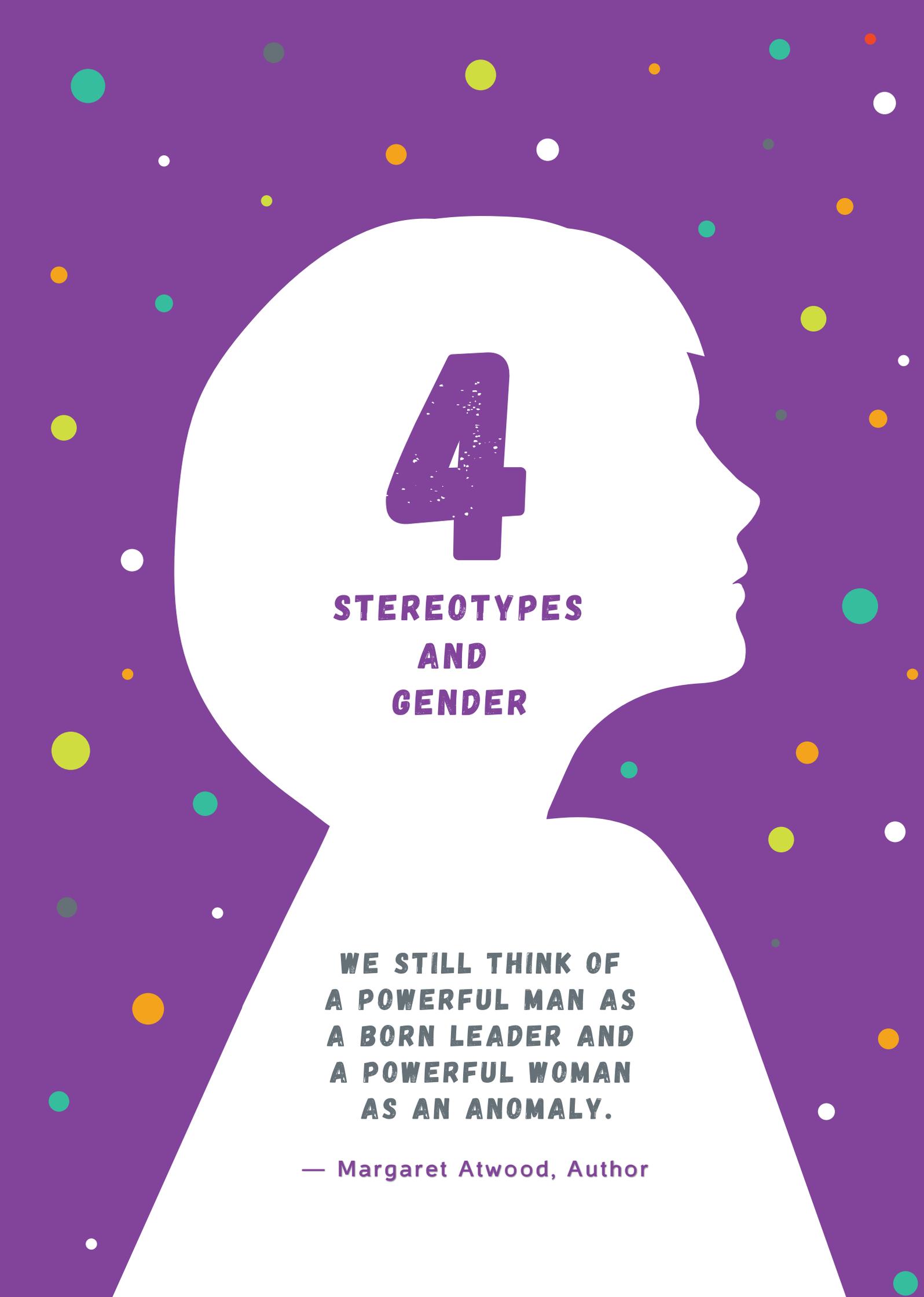
4

STEREOTYPES AND GENDER

WE STILL THINK OF A POWERFUL MAN AS A BORN LEADER AND A POWERFUL WOMAN AS AN ANOMALY.

— Margaret Atwood, Author

4.1. An introduction to stereotypes

One of the most important factors affecting our perception of others is stereotypes. Brown (1995) points out that stereotypes are generalized and often over-simplified images, views, and attitudes of a group of people that are deeply rooted in the cultural past and present of each individual. Stereotypes are so deeply rooted in people's consciousness that in most cases our every act and our contact is determined by them and it takes a conscious effort to escape this process. People are perceived to have specific characteristics, because they belong to a particular group.

According to the theory of social identity (Tajfel and Turner, 1986), the tendency to organize and control one's social world is subject to serving a very important purpose; that of forming and maintaining a positive self-image compared to others. Thus, individuals tend to categorize those around them. This categorization produces binary oppositions such as 'good-bad', 'white-black', 'native stranger', 'friend-enemy', 'man-woman', 'heterosexual-homosexual'.

4.1.1. Social Stereotypes

The images created are called social stereotypes that are associated with positive or negative bias. The concept of stereotype can be seen as a set of views, which argue that all members of a social group have the same characteristics, which automatically distinguish them from other social groups. Stereotypes are compact and resistant to new information and are generalized over time and created by members of other social groups. People tend to use the view they have formed from the beginning about a person especially in cases where gender, race or ethnicity are present.

4.1.2. Prejudices

Stereotypes create prejudices, which are shaped according to one's perspective and interests in relation to a particular social group. Prejudice exists in human societies and will continue to exist because one or more people always have something to gain from its existence (Simpson and Yinger, 1972). Prejudice is a social phenomenon that affects either a group or individuals because of their capacity as members of a social group. Prejudice is a skeptical, suspicious, derogatory, hostile, and in some cases, criminal behavior by members of one social group towards another (Simpson and Yinger, 1972). It is, in fact, a whole set of false or irrational beliefs, an incorrect generalization and simplification of things, an unfounded predisposition of members of one group towards another.

4.1.3. Social identity and social representations

Prejudices can only be analyzed in the light of the theory of social identity. "Social identity consists of those aspects of self image that come from the social categories to which the individual considers himself or herself to belong" (Tajfel and Turner, 1986: 16).

All prejudices constitute social representations; i.e., a small set of opinions and beliefs about the objects of the social environment of the individual (Serge Moscovici, 1961). According to the theory of social representations, social phenomena and social processes can only be understood if seen as embedded in historical, cultural and macro-social contexts. Social representations are partly the result of culture and partly the result of cognitive activities.

● 4.2. Gender stereotypes: A key category of stereotypes

Gender stereotypes form a subcategory of stereotypes and are based on the perceptions society has developed over the centuries about men and women. The most common perception is that men are more capable than women in undertaking responsibilities, in leadership roles, in muscle strength and physical endurance, while women should be limited to assisting roles, including those of care, education - the upbringing and nurturing of children and of the housewife (Johnson & Eagly, 1989). This perception is due both to the biological characteristics of the sexes and to the roles assigned to them by the societies themselves in different historical periods.

With the emergence of patriarchal law on inheritance, man's domination over women was institutionalized, at the individual and social level. Patriarchy begins to produce and reproduce stereotypes which have since served men at the expense of women at all levels.

The various religions largely defined the social context and established women's supreme role of mother, confining them automatically outside the public sphere. As a result, men, who managed the social and political sphere, defined the prevailing perception that has been consolidated and subconsciously extended to modern societies.

People are influenced by gender stereotypes from birth. In fact, these perceptions are so strong that individuals are essentially psychologically differentiated as men or women as they grow older. The social identity of each social subject is created based on gender stereotypes. For example, in the vast majority of societies, girls are encouraged to be passive and friendly, while boys are active and aggressive (Browns, 1990).

There are four basic categories of gender stereotypes:
Personality traits — For instance, women are often expected to be accommodating and emotional, while men are usually expected to be self-confident and aggressive.

Domestic behaviors — For example, it is commonly expected that women will take care of the children, cook, and be responsible of the household, while men take care of finances, work on the car, and do the home repairs.

Profession — Some people are quick to assume that teachers and nurses are women, and that pilots, doctors, and engineers are men.

Physical appearance — Women are expected to be thin and graceful, while men are expected to be tall and muscular. Men and women are also expected to dress and groom in ways that are stereotypical to their gender (men wearing pants and short hairstyles, women wearing dresses and make-up).

The contribution of Simon de Beauvoir in her book The Second Sex (1949) is important. The famous phrase of the French philosopher "you are not born a woman, you become one" says it all. One is born as a biological female or male, but is then placed in a gendered system that is defined, invented and adopted on an economic, social and political level. This system dictates that men are expected to act on the requirements of masculinity, while women are expected to act on the requirements of femininity. These gender requirements change spatially, temporally and culturally, which means that they are open to change. This view was supported by anthropologists, historians and sociologists who questioned the innate origin of gender roles and emphasized the concept of gender socialization (Connell 1987; Rubin and Butler 1994).

● 4.2.1. Sexism: benevolent gender-based prejudice

Gender based prejudice is also known as sexism and has a benevolent predisposition. According to the New Oxford American Dictionary (2010) sexism forms a "prejudice, stereotyping, or discrimination, typically against women, on the basis of sex". It involves a "thought or practice that may permeate language and which assumes women's inferiority to men".[11] It "is embodied in institutions and social relationships"[12] and is "built upon the belief that men and women are constitutionally different, […] that men are inherently superior to women, which is used to justify the nearly universal dominance of men in social and familial relationships, as well as politics, religion, language, law, and economics."[13]

Sexism "functions to maintain patriarchy, or male domination, through ideological and material practices of individuals, collectives, and institutions that oppress women and girls on the basis of sex or gender."[14]

● 4.3. The role of education in gender socialization

The Council of Europe states that "change in gender relations, women's empowerment and abolishing negative gender, sexist and sexual stereotypes are key to achieving gender equality and benefit entire societies. By shaping gender representations, attitudes and behaviours, education is an essential factor to combat stereotypes and bring about social and cultural changes".[15]

The role of education is crucial as it greatly affects the gender socialization of students through the school environment, curriculum and behaviors of teachers and peers (Stromquist 2008).

What we are taught at school largely determines our social consciousness. Within the framework described above, education contributes to the maintenance of social gender or gender stereotypes by assigning gender roles.

[11] Hornsby, Jennifer (2005). "Sexism". In Honderich, Ted (ed.). The Oxford Companion to Philosophy (2 ed.). Oxford.
[12] Collins Dictionary of Sociology. Harper Collins. 2006.
[13] The Greenwood Encyclopedia of Love, Courtship, and Sexuality through History, Volume 6: The Modern World. Greenwood. 2007.
[14] Encyclopædia Britannica, Online Academic Edition. 2015.
[15] A publication of the Council of Europe "Compilation of good practices to promote an education free from gender stereotypes and identifying ways to implement the measures which are included in the Committee of Ministers' Recommendation on gender mainstreaming in education".

In this context, the lesson of history plays a very important role. The lesson of history is in most societies a tool for producing and reproducing gender stereotypes as it is written with men at the center and ignoring one-half of the population, that is, women. This is due to the focus of history on the public sphere, on wars and power without simultaneously recording the experiences and actions of women. With the projection of men and the marginalization of women in history books, stereotypes are reproduced in the context of the binary opposition 'strong-weak', stereotypes are perpetuated in people's consciousness through the ages.

Efforts have been made fairly recently to produce educational material, manuals, toolkits or reports that serve to mitigate the detrimental aspects of gender stereotyping existing in the educational system.

An important work published by the Human Rights Education Youth Programme of the Council of Europe is the manual titled Gender Matters.[16] This work provides valuable information on gender and gender-based violence for people who work with young people, as well as a background to key social, political and legal issues. The Council of Europe has produced important work on gender equality and education. Indicative examples are the Report of the Conference "Combating Gender Stereotypes in and through Education" and the Compilation of good practices on gender equality in education.[17]

UNESCO published in 2015 A Guide for gender equality in teacher education policy and practices [18] which has been conceived as a tool to introduce the gender perspective to all aspects of policies and planning processes as well as to assist and guide teachers in their work.

The most recent work on educational material is that produced by the Forum for African Women Educationalists (FAWE) on Gender Responsive Pedagogy Toolkit for Teachers and Schools; this is a useful toolkit for teachers and practitioners who deal with students .[19]

4.4. The role of the media in gender stereotyping

Looking how women and men are portrayed or are presented in the media and the role that they play in the profession, these are strongly influenced by existing social and cultural norms. In 2015, women represented only 25% of news subjects and 17% of experts present in the media in Europe.

[16] Council of Europe. (2009). Gender Matters: a manual on gender-based violence. Published within the Human Rights Education Youth Programme of the Council of Europe. http://www.ey-cb.coe.int/gendermatters/

[17] Council of Europe (2014) Report of the Conference "Combating Gender Stereotypes in and through Education" 9-10 October 2014 (http://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=0900001680590ff0)
Council of Europe (2012) Compilation of good practices on gender equality in education (http://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=0900001680592371)

[18] UNESCO. (2015). A Guide for gender equality in teacher education policy and practices. (https://unesdoc.unesco.org/ark:/48223/pf0000231646)

[19] Forum for African Women Educationalists (FAWE) (2020). Gender Responsive Pedagogy Toolkit for Teachers and Schools. A toolkit for teachers and practitioners who deal with students

Media are essential and always in our lives and play a major role in shaping social perceptions; by becoming more gender-sensitive, they can be a powerful vehicle for progress towards gender equality.[20]

The Council of Europe[21] has set some standards to eradicate gender stereotyping and sexism in the media which include:
• promoting a positive and non-stereotyped image of women and men in the media;
• encouraging the media to pursue policies to promote equality between women and men and to combat gender stereotypes;
• reconciling media freedom and the promotion of gender equality;
• promoting female leadership positions in the media as a tool for positive change;
• strengthening self-regulatory mechanisms and codes of conduct to condemn and combat sexist imagery, language and practices;
• proactively addressing the effects of gender stereotyping by educating and raising awareness in society through the media coverage of issues such as gender-based violence against women.

● ADD EXAMPLES FROM PARTNER COUNTRIES ON HOW WOMEN ARE PORTRAYED IN THE MEDIA

Cyprus

According to the Commissioner for Administration and Human Rights (Ombudsman) in Cyprus, Ms Eliza Savvidou, most of the media portrays women in ways that perpetuate gender inequality. They determine women based on their appearance, motherhood and the degree to which they are sexually attractive to men.

There are far fewer references to women in the media than to men. These reports are made in the context of low priority issues. The consequence of this reality is that a male-dominated worldview is projected with the female population being largely invisible. In Cyprus, the promotion of women by the media is only 15%, ie worse than the Middle East, which is 16%. At the same time, at the EU level, the promotion of women is of the order of 24%.

Even the language of the media is characterized as sexist and at best non-gender neutral. There are many examples of shows in which female presenters are used as an object of ridicule, through various comments from their co-presenters.

In news bulletins, women are more likely to be victims than men. Thus, the stereotype that victimization is an integral part of a woman's gender is prevalent. The real reasons for violence against women are not thoroughly analyzed. Women are portrayed by most media basically as sexual objects or as tireless mothers.

[20] Equality Between Women and Men, Publication of the Council of Europe, available at https://rm.coe.int/090000168064f51b).
[21] Council of Europe Gender Equality Strategy. (2014). Combating gender stereotyping and sexism in the media (https://rm.coe.int/168064379b)

Even in the field of advertising, women are often presented in an offensive way, based on an ironic and humorous modern advertising trend that conceals sexism or makes it socially acceptable.

The image of gender, as shaped and manipulated by the media, is crucial to consolidating and reproducing sexist stereotypes and perceptions that already exist. Unfortunately, television, radio, newspapers, the Internet, and the media in general promote and reproduce derogatory stereotypes of women's role models. Images, perceptions and messages are promoted, which are dominated exclusively by disparaging and offensive references to women's love life and appearance.
This sexist discourse in effect does not only perpetuate gender stereotypes, but inevitably leads to violence and discrimination.

5
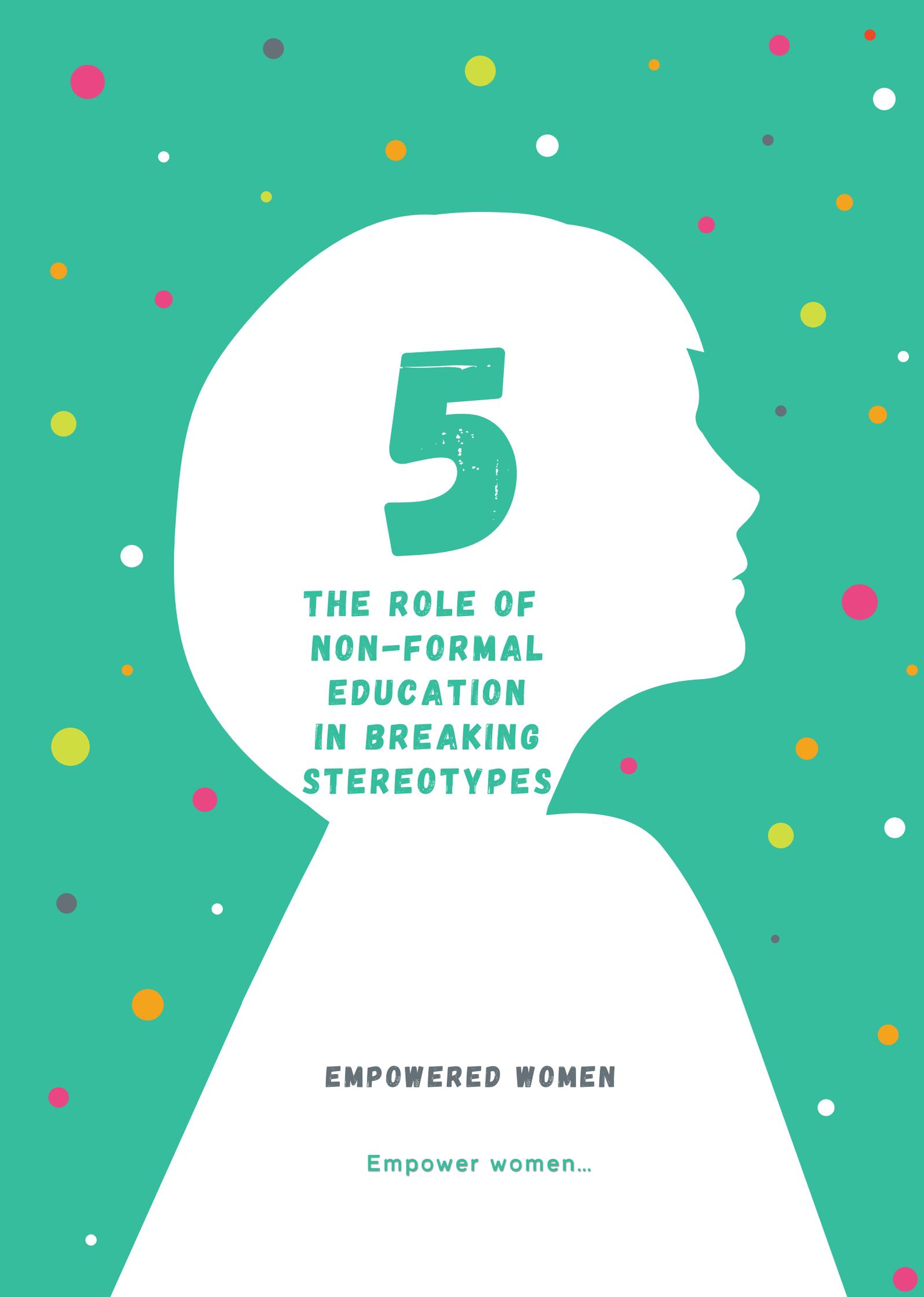
THE ROLE OF NON-FORMAL EDUCATION IN BREAKING STEREOTYPES

EMPOWERED WOMEN

Empower women...

5. The role of non-formal education and learning in breaking stereotypes and empowering women and girls

● 5.1. What is non-formal education?

Non-formal education includes any activity that takes place outside the formal educational system which aims a targeted group with the purpose of learning. Usually it is flexible (not in a classroom or with a fixed curriculum), focused on learners, contextualized and encourages an interactive process through a participatory approach. There is no specific target group or topic. These vary depending on the needs of the group each time. These may include for instance karate lessons for toddlers or professional style seminars on parenting for adults.

The main elements which could describe events as belonging to non-formal education and learning would be:

• voluntary participation – people choose to be involved and want to be there;
• curriculum is focused on the participant – their learning needs are central to the process;
• the group is a source of learning – in addition to the curriculum;
• assessment starts from self-assessment – people judge their own progress first before any external assessment;
• any certification of learning is only implemented if the participants want it.[22]

These may involve a variety of methods, including:
• methods contributing to self- awareness, in particular with respect to one's learning preferences, one's strengths and weaknesses;
• methods providing for observing others in their learning and trying out their approaches and methods;
• methods daring to confront established learning patterns;
• methods encouraging trying out new learning approaches and strategies.[23]

● 5.1.1. Why is non-formal education necessary?

Non-formal education is important in that it covers programmes contributing to adult and youth literacy (out-of-school children) that formal education was unable to do either because of lack of available programmes at the time of studying or because of early school leaving. Non-formal education provides alternative learning opportunities to people of all ages through programmes on life skills, work skills, and social or cultural development. Non formal learning is intentional from the learner's point of view.

[22]Handbook for Facilitators - Learning to Learn in Practice by Paul Kloosterman, Mark E. Tayor, available at https://educationaltoolsportal.eu/en/handbook-facilitators-learning-learn-practice.
[23] Handbook for Facilitators - Learning to Learn in Practice by Paul Kloosterman, Mark E. Tayor, available at https://educationaltoolsportal.eu/en/handbook-facilitators-learning-learn-practice.

● 5.1.2. Forms of non-formal education

5.1.2.a. Experiential learning

Non-formal education involves experiential learning that involves "a process through which a learner constructs knowledge, skills, and value from direct experiences" (Jacobs 1999, p. 51). That is, learning is not achieved in a fixed setting or classroom but through hands-on experiences with real people and in real situations involving the subject to be learned at hand.
Experiential education, as defined by the Association for Experiential Education (AEE), involves both the educator and the learner and is "a philosophy that informs many methodologies in which educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills, clarify values, and develop people's capacity to contribute to their communities".[24]

5.1.2.b. Learning by doing

A closely related process is that of learning by doing. Learning by doing is an educational theory developed by American philosopher John Dewey. It involves a hands-on approach to learning, meaning students must interact with their environment in order to adapt and learn.[25]

Learning by doing is the process whereby people make sense of the experiences they actively engage in to make things and explore the world. It applies to a wide variety of learning situations and forms a pedagogical approach in which teachers seek to engage learners in more hands-on, creative modes of learning (Bruce C. and Bloch, 2012).

● 5.1.3. Non-formal education for young people

Non-formal learning for young people is always more effective if it involves experiential learning activities that promote the development of skills and competences, participatory learning methods, learning tools and skills to be used in different, contexts and settings.

Therefore, when building up a program and selecting the methods for its implementation to a young audience one has to have in mind that it must be interactive, innovative and creative in order to build key competences (skills, knowledge and attitudes), to engage, to bring closer and empower young people.

The methodological framework for activities addressed to children and youngsters varies depending on the age, particularities of the target group of learners (special needs and so on) as well as the expected impact (knowledge acquisition, emotional management, social interaction, intercultural learning, empowerment and so on).

[24] Kolb, D. A. (1984). Experiential learning: Experience as the source of learning and development (Vol. 1). Englewood Cliffs, NJ: Prentice-Hall.
[25] "John Dewey on Education: Impact & Theory". Available at https://study.com/academy/lesson/john-dewey-on-education-impact-theory.html.

Thus, the methods of such activities may include cooking workshops, presentations, using musical instruments, memory games, miming, playing cards, quizzes, storytelling, flashcards, role playing, video presentations, group drawing, exploration and expression of emotions, group work and many more.[26]

● 5.1.4. Empowering women and girls through non-formal education

An important aspect of achieving gender equality is to acknowledge that where gender inequality exists, it is women who are victimized or disadvantaged in relation to decision-making and access to economic and social resources. Therefore a crucial part of the efforts to promote and achieve gender equality lies in the empowerment of women, which entails balancing the power relations between men and women. Gender equality and women's empowerment do not signify that men and women become the same; rather that they are given the same opportunities regardless of their sex.

Women's empowerment effectively increases women's participation in decision-making centers at private and public levels, and gives them equal access to resources so that they can fully and equally participate in productive and reproductive life.

Apart from policies that need to be implemented by institutionalized structures of the state; namely, educational institutions (formal learning), legislative body (legal framework) and state organizations advocating and monitoring gender equality, there are recommendations, actions and programmes that can and should be taken at a non-formal education level by the civil society in order to achieve the above set goals.

These may include;

• Campaigns raising of public awareness on gender equality issues such as gender stereotypes, social prejudices, sexist perceptions as well as the lack of knowledge and sensitization on the part of women and men.

• Programs with a view to eliminate negative stereotypes and attitudes and mainstream society toward a just cultural, political and economic life.

• Structured trainings of girls and women on gender equality, self-awareness, boosting self-confidence, self-empowerment, self-development, skills acquisition that will lead to successful job acquisition.

The above actions can empower women to claim and obtain their rightful position in the professional arena, in decision-making structures and in the social consciousness.

[26]A publication of the ICYE International Office produced in the Erasmus+ Key Action 2 project: Volunteers at the Interface between Formal and Non-Formal Education provides a detailed account of methods and activities of non-formal education. Available at: https://www.icye.org/wp-content/uploads/2017/06/NFE-Handbook-May-2017.pdf

When designing and implementing such programmes, it is important to take gender issues into account firstly because there are differences between the roles of men and women that call for different approaches and secondly because there is a structural inequality between men and women that is systemic. They are widely under-represented in decision-making processes that influence their societies and their own lives. Societies cannot progress until such inequalities are lifted and same rights are enjoyed by the entire population. The full potential of women may be reached by addressing these two aspects in the design of programs that will empower women.

6
ANNEXES

IF WOMEN ARE EXPECTED TO DO THE SAME WORK AS MEN, WE MUST TEACH THEM THE SAME THINGS

Plato, The Republic

Gender related glossary retrieved from the International Lesbian Gay Association[27]

Bisexual	When a person is emotionally and/or sexually attracted to persons of more than one gender.
Gay	A man who is sexually and/or emotionally attracted to men. Gay is sometimes also used as a blanket term to cover lesbian women and bisexual people as well as gay men. However, this usage has been disputed by a large part of the LGBTI community and gay is therefore only used here when referring to men who are emotionally and/or sexually attracted to men.
Gender	Refers to people's internal perception and experience of maleness and femaleness, and the social construction that allocates certain behaviours into male and female roles.
Gender identity	Refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex they were assigned at birth.
Homophobia	Fear, unreasonable anger, intolerance or/and hatred directed towards homosexuality.
Homosexual	People are classified as homosexual on the basis of their gender and the gender of their sexual partner(s). When the partner's gender is the same as the individual's, then the person is categorised as homosexual. It is recommended to use the terms lesbian and gay men instead of homosexual people. The terms lesbian and gay are being considered neutral and positive, and the focus is on the identity instead of being sexualised or pathologised
Intersex	A term that relates to a range of physical traits or variations that lie between stereotypical ideals of male and female. Intersex people are born with physical, hormonal or genetic features that are neither wholly female nor wholly male; or a combination of female and male; or neither female nor male. Many forms of intersex exist; it is a spectrum or umbrella term, rather than a single category.
Lesbian	A woman who is sexually and/or emotionally attracted to women. LGBTI: Acronym for lesbian, gay, bisexual, trans and intersex people. This is the acronym that ILGA-Europe use to reflect our advocacy priorities; our members may use different formulations to more accurately describe their own work, for example LGBT*, LGBTQ.

[27]Available at https://www.ilga-europe.org/sites/default/files/glossary_october_2015_ edition.pdf

	This is the acronym that ILGA-Europe use to reflect our advocacy priorities; our members may use different formulations to more accurately describe their own work, for example LGBT*, LGBTQ.
Sex	Refers to biological makeup such as primary and secondary sexual characteristics, genes, and hormones. The legal sex is usually assigned at birth and has traditionally been understood as consisting of two mutually exclusive groups, namely men and women. However, "[t]he Court of Justice has held that the scope of the principle of equal treatment for men and women cannot be confined to the prohibition of discrimination based on the fact that a person is of one or other sex. In view of its purpose and the nature of the rights which it seeks to safeguard, it also applies to discrimination arising from the gender reassignment of a person." (This language comes from the preamble of the Gender Recast Directive 2006). In addition to the above, the legal definition of sex should also include intersex people.
Transsexual	Refers to people who identify entirely with the gender role opposite to the sex assigned to at birth and seeks to live permanently in the preferred gender role. This often goes along with strong rejection of their physical primary and secondary sex characteristics and wish to align their body with their preferred gender. Transsexual people might intend to undergo, are undergoing or have undergone gender reassignment treatment (which may or may not involve hormone therapy or surgery). Trans person/people/man/woman: is an inclusive umbrella term referring to those people whose gender identity and/or a gender expression differs from the sex they were assigned at birth. It includes, but is not limited to: men and women with transsexual pasts, and people who identify as transsexual, transgender, transvestite/cross-dressing, androgyne, polygender, genderqueer, agender, gender variant or with any other gender identity and/or expression which is not standard male or female and express their gender through their choice of clothes, presentation or body modifications, including undergoing multiple surgical procedures.

● 6.1. Voting rights for women

The right to vote may sound or be perceived as self-evident in our days, and the fact that women were not allowed for long periods of time to vote and had to give struggles (often blood-shed ones) to acquire this right, may be inconceivable to young people today. It is of interest to have a brief historic glance at the pioneers of the world as well as the data involving women's right to vote in project partner countries.

6.1.1. First in the world

New Zealand was a pioneer in granting voting rights to women. In 1893 the country's women voted for the first time. This right was granted to all women over 18 years. South Australia followed two years later, in 1895 granting however half rights; i.e. women had the right only to vote but not to be voted. This was not achieved until 1919.

6.1.2. First in Europe

In Europe, the first country to grant women the right to vote was Finland in 1907. In fact, 19 women at the time managed to get elected to the Parliament!

6.1.3. Data for project partner countries

BRITAIN

It was on February 6th, 1918, when the British Parliament adopted the "People's Representation Act of 1918", paving the way for women to vote. Eight million women over the age of 30 were registered on the electoral rolls, and after a decade they were granted the same right to vote as men, that is, from the age of 21.

BULGARIA

Limited voting rights were first granted to women in 1937 while women obtained full voting rights in 1944.

CYPRUS

In Cyprus, women were given the right to vote with the country's independence in 1960. We note that in 1960, Cypriot people gained the right to vote as a whole (men and women), at least in terms of parliamentary and presidential elections.

KYRGYZSTAN

The Kyrgyz Republic in 1929 received the status of an "autonomous republic" as part of the SSR. The Constitution of the Kyrgyz Autonomous. Prior to the Constitution of the Kyrgyz Autonomous Soviet Socialist Republic in 1929, there was not a single constitution in the Kyrgyz state. Certain categories of citizens, including women, were deprived of voting rights.

In 1936, Kyrgyzstan was transformed into a union republic and became part of the USSR. The second Constitution appeared on March 23, 1937, was more

democratic and had the first beginnings of parliamentarism. It abolished pre-existing restrictions on electoral law and consolidated the democratic principle of universal, equal and direct suffrage by secret ballot, and also simplified the form of government and delimited the functions of state bodies, which reduced bureaucracy.

Thus, it can be considered that Kyrgyz women received the voting rights in 1937.

The first constitution of an independent Kyrgyz country appeared on May 5, 1993. Since independence, despite several constitutional reforms in the Kyrgyz Republic, the political rights of women have never been violated or limited by the Constitution. Women, along with men, had the right to vote and be elected.

● 6.2. Political participation: Women in the Parliament [28]

Seats held by women in national parliaments 2018
% of seats
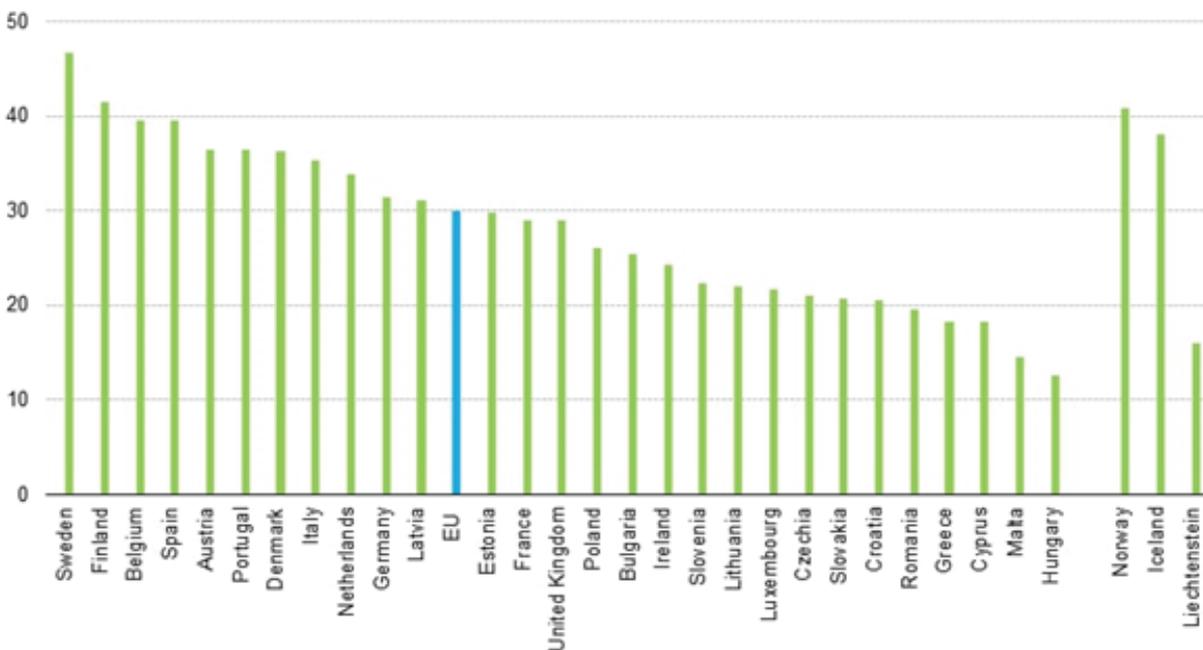
Source: EIGE (online code: sdg_05_50)

eurostat

Compared to the EU average of 29,9%

United Kingdom ranks 14th out of EU-28 for share of women in parliament with a percentage of 29,5%.
Bulgaria ranks 16th out of EU-28 for share of women in parliament with a percentage of 27,1%.
Cyprus ranks 26th out of EU-28 for share of women in parliament. In 2018, the share of women in Cyprus' Parliament was as low as 18.2%,
Kyrgyzstan After the 2002 elections, women accounted for only 6.7% of deputies in the Kyrgyz Republic Parliament. By 2005, the Parliament was solely composed of men. The adoption of a mandatory gender quota of 30% in the revised Election Code in 2007 and 2011 helped improve women's representation in elected office at national and local levels. In 2017, women accounted for 19.2% parliamentarians while they obtained 16% of seats in the Parliament in 2018.

[28] Data collected from Eurostat for EU member states of partner organizations. Available at https://ec.europa.eu/eurostat/tgm/table.do?tab=table&init=1&plugin=1&pcode=sdg_05_50&language=en

6.3. Political participation: Women in the Government[29]

Seats held by women in national governments, 2018
(% of seats)
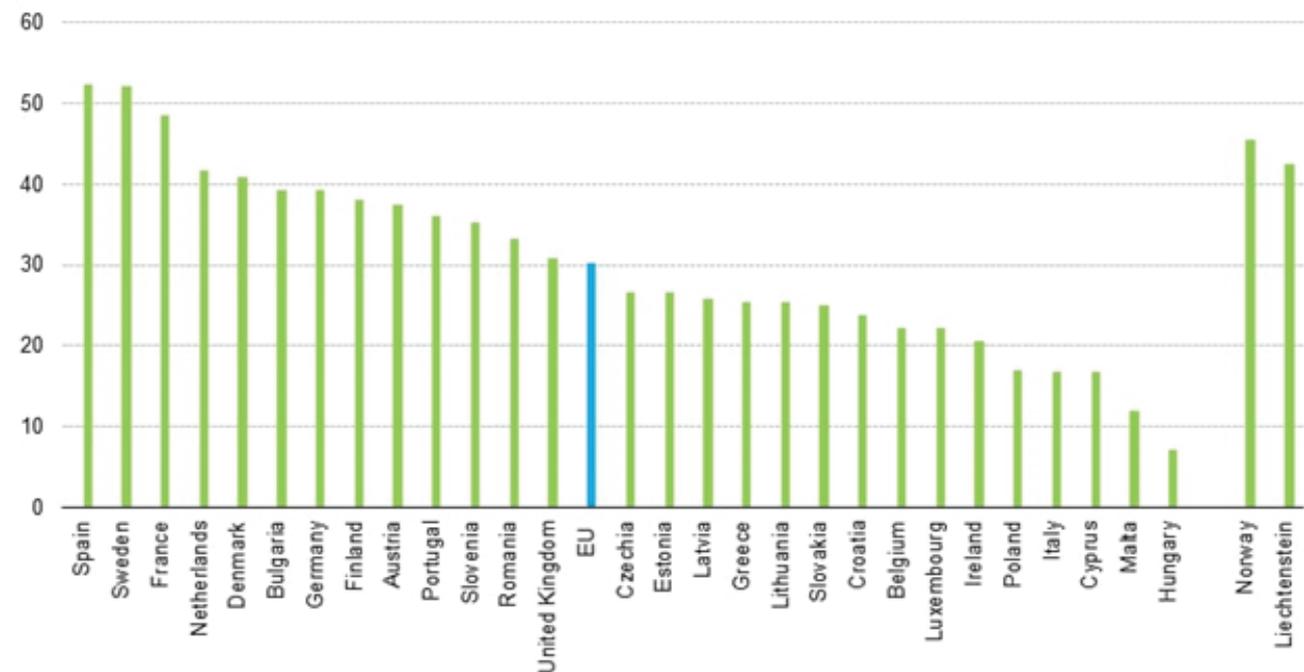
Source: EIGE (online data code: sdg_05_50)

eurostat

Compared to the EU average in 2018 of 31,4%

United Kingdom ranks 13th out of EU-28 for share of women in government with a percentage of 32,8%

Bulgaria ranks 6th out of EU-28 for share of women in government with 38,8%.

Cyprus ranks 26th out of EU-28 for share of women in government with 16,7%.

Kyrgyzstan - Quotas for women in the electoral law

In 2007, the Code "On Elections of the Kyrgyz Republic" introduced for the first time a 30% quota for people of the opposite sex.

[29] Data collected from Eurostat for EU member states of partner organizations. Available at https://ec.europa.eu/eurostat/tgm/table.do?tab=table&init=1&plugin=1&pcode=sdg_05_50&language=en

Article 72 of the Code indicated that the list of candidates should contain no more than seventy percent of persons of the same sex, while the difference in the priority in the lists of candidates of women and men nominated from political parties should not exceed three positions;

According to the Report on the activities of the JogorkuKenesh for the period from September 1, 2018 to June 1, 2019 among the parliamentarians there are 20 women, for 2020 this figure has not changed. The total number of deputies in the Kyrgyz parliament is 120 people, of which 20 are women, which is 16,7%

From January 1, 2020, amendments to the electoral law come into force, according to which, in the event of early termination of powers of a deputy, his mandate is transferred to the following registered candidate:

1) from among female candidates, in case of termination of powers of a female deputy;

2) from among the male candidates, in case of termination of the powers of a male deputy.

In the absence of the indicated gender in the list of candidates, the deputy's mandate is transferred to the next candidate in turn from the same list.

ЧИСЛЕННОСТЬ ДЕПУТАТОВ ЖК ПО ПОЛУ, 2002-2020
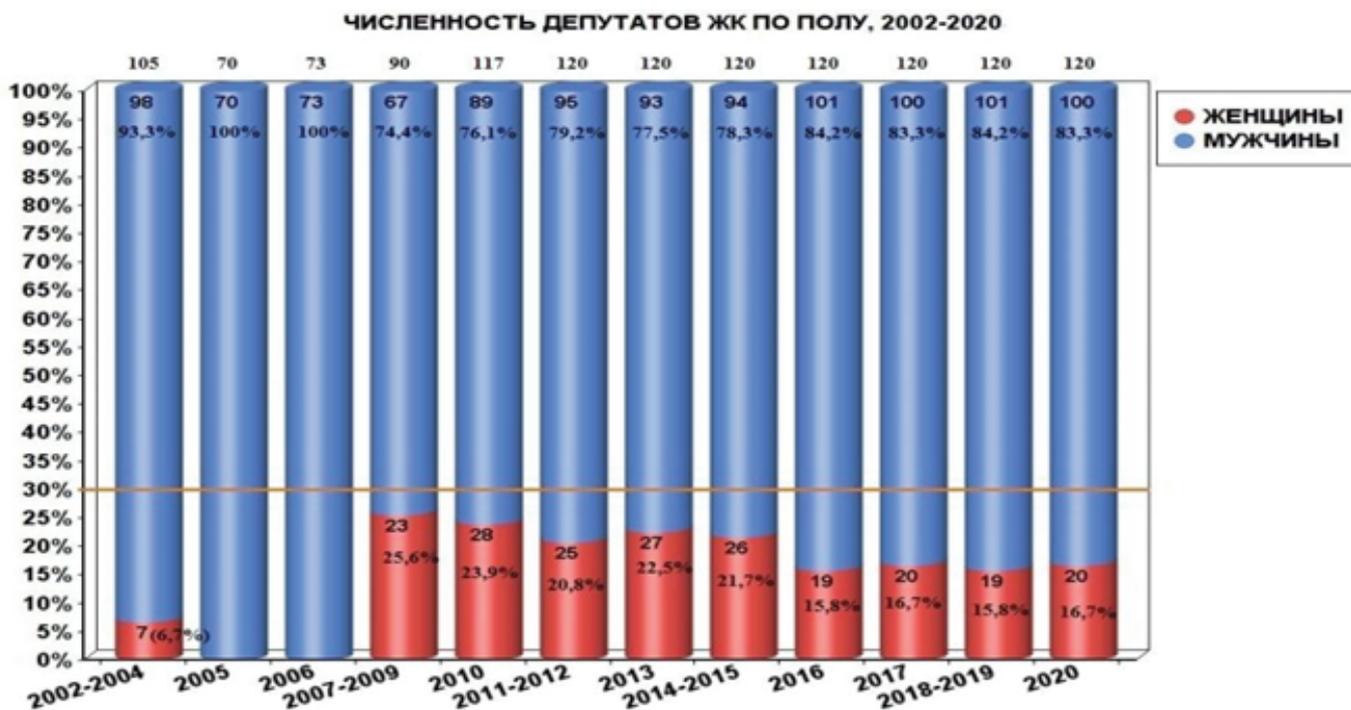
НСК, Официальный сайт ЖК КР, Sputnik Кыргызстан

● 6.4. Gender policies and gender mainstreaming by country

Gender mainstreaming is primarily influenced by EU directives and international conventions for the promotion of gender equality, such as the United Nations (UN) Convention on the Elimination of Discrimination against Women (CEDAW) and the Beijing Platform for Action (BPfA). Additionally, a number of National Action Plans (NAPs) and strategies have been developed to address gender inequality, including the NAP on Gender Equality, which specifically refers to gender mainstreaming.

The European Institute for Gender Equality provides valuable information on actions at state-level to implement gender mainstreaming at the level of legislation and civil society where available. EIGE has updated its information on gender mainstreaming in the EU Member States in November 2019. The information was collected in the process of EIGE's 2018-2019 review of Institutional Mechanisms for Gender Equality and Gender Mainstreaming.[30]

A brief summary for each country is provided below.

Compared to the EU average in 2018 of 31,4%

There is no Constitution to enshrine the principles of gender equality in the UK. Efforts towards gender mainstreaming in the UK have been described as circumstantial and disconnected from general policy and agendas, without planned and structured evaluation of the implantation results.

On 23rd June 2016, the UK voted to leave the European Union (EU). The negative impact on gender equality is one of many Brexit-related concerns, given that most of the progress in relation to gender equality has been driven by the framework of EU employment strategies and directives on childcare targets, equal treatment of women and men, gender mainstreaming, maternity and parental leave.

Legal Framework

The 2010 Equality Act is the key legal instrument for equality in the UK, banning unfair treatment and helping to achieve equal opportunities in the workplace and wider society, requiring 'public bodies to address a complex range of inequalities including but not limited to gender'

Gender Equality Duty (GED) in 2006 was the UK's most obvious effort towards gender mainstreaming.

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[30] Detailed information by country is available in the following link: https://eige.europa.eu/gender-mainstreaming/countries

The Equalities and Human Rights Commission (EHRC) is the UK's independent gender equality body. In February 2019, the EHRC presented its formal submission to the UN Committee on the Elimination of All Forms of Discrimination Against Women.

The infrastructure of the national gender equality machinery is composed of the Government Equalities Office (GEO) and the independent Equalities and Human Rights Commission (EHRC).

Training and awareness-raising

Gender and equality training and awareness-raising do not appear to be embedded in the national framework. They are not evident in formalised training schedules and thus appear to be rather ad hoc.

BULGARIA

Bulgaria adopted the Law on Equality between Women and Men in 2016. It also adopted the National Strategy for Promoting the Equality of Women and Men 2016–2020. In addition, gender mainstreaming is included in the 2017 National Action Plan (NAP) for the period 2019–2020.

The Bulgarian Ministry of Labour and Social Policy (MLSP) is the highest body responsible for gender equality. Within the Ministry, the Department for Equal Opportunities is dedicated to equal opportunities and social assistance.

The Law on Equality between Women and Men sets out a legal obligation to implement gender mainstreaming. However, this is without provisions for their enforcement or sanctions. The concept of gender mainstreaming is included in the Law, with coordination entrusted to the MLSP and the National Council on Equality between Women and Men.

Since 1 January 2004, the Law on Protection from Discrimination prohibits discrimination on a broad range of grounds: sex or gender, race, ethnicity, human genome, nationality, citizenship, origin, religion and belief, education, conviction, political affiliation, personal or social status, disability, age, sexual orientation, family status, property status and any other grounds defined by law or an international treaty to which Bulgaria is a party.

The National Strategy for Promoting the Equality of Women and Men 2016–2020. The Strategy promotes a dual approach to gender equality by including a gender perspective in all policies and at all levels, together with specific actions targeting groups of women and men who may find themselves in disadvantaged or vulnerable situations.

The Strategy is implemented through annual national plans for promoting gender equality, which include concrete actions and measures, responsible bodies and performance indicators. The plans cover the measures to be implemented by institutions, social partners and NGOs working on the implementation of state policy on equality between women and men.

The Commission for Protection against Discrimination (CPD) is the independent equality body established in 2005 by the Protection from Discrimination Act (PaDA). The CPD is an independent semi-judicial body which aims to prevent discrimination and ensure equal opportunities by implementing the Law on Protection from Discrimination.

Cyprus became a member-state of the European Union in 2004, and the country's access meant that it had to adopt relevant EU policies to be in line with the European framework. As a result of Cyprus's harmonization with the EU acquis communautaire, a significant number of legislative measures related to gender equality have been passed in the last decade, covering the areas of equal treatment in employment, equal pay, maternity protection, parental leave and violence in the family, among others. Overall, the transposition of the EU directives on gender equality into Cyprus's national laws is complete and these laws have begun to have a positive effect on the lives of working people.

Cyprus has no binding legislative framework for gender mainstreaming. Despite being included in the government strategy and in the NAP on Gender Equality for 2014-2017, it is presented as a non-binding strategy.

The evaluation of the implementation of the Action Plan 2014-2017 indicated a number of areas in need of improvement. These are a) issues related to gender equality are still viewed as "female issues", b) gender mainstreaming is not embedded in the entire spectrum of decision and policy making, c) the Equality Unit and the National Mechanism for the Rights of Women needs further empowerment in terms of human resources and financial assistance, d) areas such as education, media, decision making should be given more attention in an effort to change attitudes and cultures detrimental to gender equality.

A Council of Ministers' decision in 1994 created the National Machinery for the Advancement of Women (NMWR).

The NMWR consists of four structures:

• Council for Women's Rights, chaired by the Gender Equality Commissioner (GEC) and composed of 19 women's NGOs and trade unions;

• National Committee for Women's Rights, composed of 69 organisations promoting gender equality, including all members of the Council for Women's Rights and all public officers responsible for women's rights within the ministries and agencies;

• Inter-ministerial Committee on Gender Equality, composed of public officers responsible for women's rights within the ministries and the Planning Bureau;

• General Secretariat, which provides administrative and scientific support for the advisory institutions of the NMWR through the Equality Unit.

Legal Framework

- In 2002 the Law on Equal Treatment of Men and Women in Professional Plans and Social Insurances (L. 133(I)/2002) was put into effect.

- An additional legislative instrument was put in effect in 2002, the Law on Equal Treatment of Men and Women in Employment and Vocational Training (L. 205(I)/2002).

- The Law on Parental Leave and Force Majeure Leave (L. 47(I)/2012), provides the framework of parental leave for both parents.

- Lastly, the Law of Protection of Maternity (L. 100(I)/1997) forms part of the protective framework of women in employment.

Training and awareness-raising

Specific training on gender mainstreaming in public administration was implemented in 2019 by the National Academy for Public Administration. A new Gender Mainstreaming Handbook and Action Plan for public administration was approved and announced at the end of 2018.

KYRGYZSTAN

LEGAL FRAMEWORK

The Kyrgyz Republic has ratified the Universal Declaration of Human Rights, Convention on the Political Rights of Women, The Convention on the Elimination of all Forms of Discrimination Against Women, ILO and European Social Charter Conventions, Beijing Declaration and Platform for Action, Sustainable Development Goals (SDG) and UN Security Council Resolutions № 1325, 1820. Provisions of these international documents are implemented into state legislation: the Constitution of the KR states that men and women in the Kyrgyz Republic have equal rights and freedoms, equal opportunities for their realization (part 4, art. 16); while an Act on "State guarantees of equal rights and opportunities for men and women" has been adopted. For the realization of gender equality protection responsibilities, the Government of the Kyrgyz Republic has adopted a National strategy for gender equality by 2020 in compliance with CEDAW[31]. In order to address gender equality and mainstreaming issues effectively, the State Council of gender development has been established, that reinforced the gender policy realization in strategic documents.[32]

National Gender Strategy for 2012-2020 and its National Action Plan for 2018-2020 (Gender NAP). The Gender Policy Department of the Ministry of Labor and Social Development oversees the implementation of the NGS.

[31] Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).
[32] UNDP project on Improving institutionalization of gender mainstreaming practices into national policies. Available at https://www.kg.undp.org/content/kyrgyzstan/en/home/projects/-gender-mainstreaming-practices.html

National Gender Machinery (MLSD) in development and endorsement of the National Action Plan on gender equality 2018-2020
The Law "On State Guarantees of Equal Rights and Equal Opportunities for Men and Women" was passed in August 2008.
Kyrgyzstan thus has an extensive legislative base guaranteeing gender equality. Civil, penal, labour and family codes proclaim equal rights for men and women. In 2013, Kyrgyzstan approved a road map on Sustainable Development for 2013 to 2017 proposed by the President's Office. These steps reinforce its first long-term innovative gender equality strategy (2012-2020) and its 2012 initial National Action Plan.[33]

The Kyrgyz Republic's first long-term National Gender Strategy (NGS) on Achieving Gender Equality by 2020 was adopted in 2012 in compliance with CEDAW.[34]

Despite the above efforts, the country still suffers from high and rising inequalities and faces major regional disparities. Women are largely excluded from decision-making. Violence against women is widespread and takes many forms, including domestic violence, bride kidnapping, trafficking, early marriages and physical abuse. The negative reinterpretation of some cultural and social practices increasingly restricts women's rights to control their lives. There is a growing risk of women's involvement in radical religious groups.[35]

[33] https://eca.unwomen.org/en/where-we-are/kyrgyzstan
[34] UNDP Gender Equality Strategy 2018. Available at: https://www.undp.org/content/dam/kyrgyzstan/Publications/gender/UNDP%20in%20Kygyzstan%20Gender%20Equlaity%20Strategy%202018.pdf
[35] https://www.adb.org/sites/default/files/institutional-document/546966/kyrgyz-republic-country-gender-assessment-2019.pdf

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Web site

FAO Web site on gender: www.fao.org/Gender/gender.htm

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