

UNEP Funding Proposal for the GCF

Building resilience of urban populations with ecosystem-based solutions in Lao PDR

Annex 4: Gender and Social Inclusion Analysis and Action Plan

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1. Introduction

The main results of the analysis in this document are the following:

- The analysis of gender in Laos benefits from understanding the ethnic context. Laos is a multi-ethnic country and patterns of gender relations differ across ethnic groups.
- There is overall complementarity in gender roles among women and men. Some types of livelihoods are differentiated along gender lines while others such as rice farming are less differentiated.
- Through illustrative examples, the analysis shows that women's sources of power and roles can be rooted in the people's relationship to the environment and how development projects in general need to be careful in promoting interventions that disrupt existing patterns and sources of women's power in their communities and families.
- In the proposed project, the activities will not likely have negative impacts on gender relations. The activities that are most related to gender and social issues are ecosystem restoration and the development of management plans under Outputs 2.1 and 2.2. As included in the Gender Action Plan, positive actions to further ensure equitable benefits and participation of women and men in the project will include:
 - In specific contexts, conducting separate consultations with groups of women and men;
 - Ensuring equitable representation and participation of women and men in community management committees, including in leadership roles and monitoring activities;
 - Based on consultations and a participatory planning process, the management plans developed for the wetland and streams will equitably consider benefits to livelihoods of women and men;
 - Sites identified for restoration work in the wetland and streams will also take into account equitable benefits to women and men, particularly for livelihoods such as fishing where women and men are demonstrated to fish in different locations in the Nong Peung wetland;
 - The economic valuation of wetlands and streams will take into consideration economic benefits of ecosystem services to women and men, where they are differentiated;
 - Information generated by the knowledge hub would be accessible to women and men;
 - Capacity building activities will benefit women and men equally;
 - Awareness raising campaigns in communities to be led by women and men;
 - Opportunities to engage in restoration work will be equally available to women and men, provided women choose to engage in types of work required;
 - Overall, gender targets in the Gender Action Plan will be promoted, taking into consideration women's preferences and time availability to participate in the activities, and these targets will be monitored and reported on.

2. Background

This analysis focuses on gender in the Lao PDR, located in the cultural region of Southeast Asia. In the 2018 Gender Gap Report of the World Economic Forum the Lao PDR received a score of 0.748, ranking 26th out of 149 countries assessed, second only to number 8-ranked Philippines in Asia.¹ The next closest countries are Thailand and Vietnam with ranks of 73 and 77 respectively. These countries show wide disparities in population and per capita GDP with

¹ Other sets of statistics conflict with those of WEF. Compare for example the rank of 26th out of 149 countries in the WEF Gender Gap Report with that of the UNDP Gender Inequality Index which ranks Laos 106th out of 159 countries. The WEF numbers are used here as they agree more closely with decades of anthropological literature and other qualitative studies such as ADB (2001, 2006) and World Bank (2005).

which there is no apparent correlation in Gender Gap ranking. Likewise, there is no correlation between the various sub-indexes, such as between women's educational attainment, where Laos ranks 105th, and economic opportunity where they are indeed ranked first in the world.

Table 1. The Gender Gap Compared: Laos in relation to its neighbouring countries (Source WEF 2018)

| (Out of 149 countries) | Laos | Thailand | Vietnam | Myanmar | Cambodia |
|--------------------------------|-------------|-----------------|----------------|----------------|-----------------|
| Population (millions) | 6,758 | 68,863 | 94,569 | 52,885 | 15,762 |
| Per capita GDP | 6,397 | 16,287 | 6,172 | 5,592 | 3,645 |
| Global Gender Gap Score | 26 | 73 | 77 | 88 | 93 |
| Economic Opportunity | 1 | 13 | 33 | 35 | 29 |
| Education attainment | 105 | 72 | 101 | 98 | 105 |
| Health and Survival | 98 | 1 | 143 | 61 | 1 |
| Political Empowerment | 89 | 89 | 99 | 133 | 94 |

The breakdown is shown in Table 3. Statistics in the Lao PDR are always skewed due to high levels of ethnic diversity and few sources provide reliable disaggregation by ethnicity. An example is literacy. In 2000 UNESCO carried out a comprehensive tested literacy study with a sample size of 26,000. The disaggregation by ethnicity are revealing:

Table 2. Literacy rates by ethnicity in the Lao PDR (Source MoE/UNESCO 2002)

| | Male | Female | Total |
|---|--------------|--------------|--------------|
| National secured functional literacy level | 37.4% | 24.5% | 30.8% |
| Lao-Tai (Kra-Dai) | 47.6% | 33.5% | 40.3 |
| Mon-Khmer | 28.6% | 17.2% | 22.7% |
| Sino-Tibetan | 22.1% | 14.6% | 18.3% |
| Hmong-Mien | 28.7% | 06.8% | 18.1% |

Note, for example the rate for Hmong-Mien women of 6.8 percent. In the 2015 Census the literacy rate for Hmong women is listed at 70 percent. Setting aside the methodological differences and the time gap, this discrepancy is still difficult to explain.

Table 3. Breakdown of Sub-indexes by sex for the Lao PDR (source: WEF 2018)

| | rank | score | avg | female | male |
|---|------------|--------------|--------------|--------|-------|
| Economic participation and opportunity | 1 | 0.915 | 0.586 | | |
| Labour force participation | 5 | 0.984 | 0.669 | 80.8 | 82.1 |
| Wage equality for similar work (survey) | 24 | 0.736 | 0.645 | | |
| Estimated earned income (PPP, US\$) | 1 | 1.000 | 0.510 | 7,165 | 6,880 |
| Legislators, senior officials and managers | 1 | 1.000 | 0.329 | 59.0 | 41.0 |
| Professional and technical workers | 1 | 1.000 | 0.753 | 50.4 | 49.6 |
| Educational attainment | 105 | 0.968 | 0.949 | | |
| Literacy rate | 106 | 0.883 | 0.882 | 79.4 | 90.0 |
| Enrolment in primary education | 102 | 0.989 | 0.978 | 92.8 | 93.8 |
| Enrolment in secondary education | 118 | 0.980 | 0.967 | 59.8 | 61.1 |
| Enrolment in tertiary education | 1 | 1.000 | 0.939 | 16.1 | 15.4 |
| Health and survival | 98 | 0.971 | 0.955 | | |
| Sex ratio at birth | 1 | 0.944 | 0.921 | | |
| Healthy life expectancy | 106 | 1.033 | 1.034 | 58.8 | 56.9 |
| Political empowerment | 89 | 0.137 | 0.223 | | |
| Women in parliament | 49 | 0.380 | 0.284 | 27.5 | 72.5 |
| Women in ministerial positions | 123 | 0.080 | 0.208 | 7.4 | 92.6 |
| Years with female head of state (last 50) | 71 | 0.000 | 0.189 | 0.0 | 50.0 |

As of the latest census in 2015, Urban literacy rates overall, and for the areas selected for the project, are high, and the disparity between males and females is small. These rates are not tested,² so overall, they are probably high. It is relevant that urban areas are inhabited primarily by ethnic Lao-Tai groups for whom literacy rates are 95 for men and 92 for women, very close to the total urban rates of 96.2 and 90.8 for males and females respectively, as shown in Table 4.

Table 4. Urban Literacy Rates in Project Areas (Source: Lao Statistics Bureau 2015)

| | Lao PDR | Vientiane City | Paksan | Savannakhet | Pakse |
|---------------|---------|----------------|--------|-------------|-------|
| Male | 96.2 | 98.8 | 95.7 | 95.1 | 96.7 |
| Female | 90.8 | 97.3 | 89.0 | 89.1 | 92.5 |

The Gender Gap ranking is of course based on a large number of other indicators, but nevertheless it is clear that statistics do not tell the whole story. To complement the presentation of statistics, the analysis that follows explores

² That is, the rates are derived by asking the village chief or other official “how many in the village have attended school?” There is no determination whether, having gone to school, an individual can read and write.

more specifically the social dynamics of the Lao PDR with respect to gender, and the status of this situation in relation to potential gender impacts resulting from the current Green Climate Fund project on Building Resilience of Urban Populations with Ecosystem-Based Solutions In the Lao PDR.

Finally, given the essential gender complementarity³ of the Lao PDR, it can be assumed that where there appear to be imbalances between men and women's participation in various areas, this may be the woman's choice, a result of considering what does or does not make sense from a Lao woman's perspective as can be seen in the literature cited. For example, some gender statistics show an inequality in women's participation in parliament and ministries. It may be that for Lao women this is a personal choice, not evidence of discrimination against women.

Socially speaking, Laos falls into the cultural area of Southeast Asia, as separate from East Asia and South Asia. Many of its distinctive characteristics relate directly to gender as will be discussed below. It is a region with a high degree of biophysical diversity paralleling ethnolinguistic diversity found in each province. The latter necessitates placing the utmost value on ethnographic detail since gender matters cannot be addressed without regard to ethnicity and social organization. The two most important social parameters in this regard are (1) the cultural as well as physical distinctions between upland and lowland, and; (2) bilateralism (cognatic kinship systems⁴ and gender complementarity).

Lowland cultures in Laos have more in common with each other than either does with upland cultures that may be geographically closer. With respect to gender, there is more variation among upland groups, ranging from patrilineal (e.g. Hmong) to matrilineal (e.g. Pray). But even here, with in-depth analysis, bilateral influences are strong.

Compared with the neighbouring regions of China and India that are traditionally typified by male dominance and stark opposition between the sexes, Southeast Asia has been characterized as an area of complementarity as opposed to stratification, an area where history presents powerful female figures including queens and sultanas (Van Estrik 1995; Whitmore 2000). In Vietnam the Trung Sisters are considered the first rulers, the fifteenth century queen of Burma, Shinsawbu, played an important Buddhist religious role as well as a role in the establishment of trade centres throughout the country, and female rulers were common throughout the history of the various island states of Indonesia, such as Aceh where a final succession of four sultanas in the seventeenth century marked their demise, although female leaders continued to play a strong role in the war against the Dutch (Reid 1988).

Social and ecological conditions that account for the relative equality of Southeast Asian women have been suggested, among them (Van Estrik, 1982):

1. availability of new frontier land and women as pioneers in land development;
2. low population density on the mainland that lend importance to women's work in agriculture and in the household;
3. rice production and farm management systems dominated by women;
4. the late development of centralized states distancing patriarchal states from local cultures;
5. the predominance of bilateral kinship, and an emphasis on matrilocality;
6. the inheritance of land by daughters;
7. women's control over money and management of family finances.

³ The view that women and men have different but complementary roles is an approach accepted in anthropological research in Southeast Asia.

⁴ A system of bilateral kinship where relations are traced through both a father and mother.

Typically, in Southeast Asia, for girls, sexual experience is sought independent of family censorship, but without losing one's perceived natural gender attributes. For women these include femininity, being sexually accommodating, motherhood, homemaker, food processor, economic manager, and keeper of communal ritual relations. For men, the comparable attributes would include masculinity, aggressiveness, hunter, economic provider, guardian of political and religious institutions. However, what sets Southeast Asia apart is the flexibility and fluidity of the boundaries between masculine and feminine, and the considerable degree to which either sex may easily and gracefully veer into the territory of the other. Thus in Southeast Asia male dancers are typically 'feminine' and female politicians or businesswomen may appear 'masculine,' without upsetting the social equilibrium (Karim, 1995, Ockey, 1999, Ong, 1995).

Gender complementarity may be vulnerable or threatened and even transformed into gender stratification when new meanings of gender are acquired from outside influences, including development projects. While this is not the case for the proposed project, when major upheavals are undergone, such as in cases of relocation of villages, or when access to natural resources is denied, women lose control of agricultural land and may cease to participate in rituals for ancestors. Their power to preserve culture may be lost as a result. This dialectic between bilateralism and ecological change leads to gender asymmetry that is detrimental to women (Karim 1995).

Gender complementarity, bilateralism, and hierarchies defined by age rather than sex therefore lie at the heart of any gender research undertaken in the region.

Time and space do not permit a comprehensive analysis that would capture the details of gender inclusion for each of the 50 ethnic groups in the country. Therefore, some representative examples will be provided in the section that follows.

3. The roots of exclusion: women and ethnicity

Gender roles in Laos, even in urban areas, are largely traditional or were so until recently. In this environment, Gender and Social Inclusion concerns cannot be examined without an ethnographic approach. The cultural premises that define each group determine the impacts upon gender relations. More in-depth research becomes mandatory, but if put into practice should lead to increased benefits for women and ethnic minorities in the form of successful interventions. The literature of development is replete with negative examples of what happens when development projects fail to take language and culture into consideration or fail to understand the on-the-ground realities of how lives are lived. A few examples are offered here as exemplary, divided by ethnolinguistic stocks.

3.1 Mon-Khmer

In the Mainland Southeast Asia Mon-Khmer ethnic groups are found widely distributed in Vietnam, Laos, Thailand, Cambodia and Burma. Most (but not all) prefer to live at higher altitudes and carry out swidden cultivation on mountain slopes. They are, in these situations, vulnerable to social upheaval as a result of large hydropower development and the construction of roads and railways. One Mon-Khmer group, the Khmu, is the second largest ethnic group in the country.

Relocation in cases of involuntary resettlement mandated by social safeguards often removes people from their original homes and livelihoods with traumatic affects upon individuals, households and communities. In one study (ADB 2006) focused on the Nam Ngeum watershed in Vientiane Province, the location of six large hydropower projects. It was found:

In their world views or ways of thinking and learning the Mon-Khmer groups studied are all rotational swidden cultivators. In these systems the work of the swidden is carried out essentially by women who are the providers of sustenance through their care for the rice, vegetables and wild forest edibles such as various arthropods, amphibians, piths, stalks, shoots, mushrooms, and so on. The provision of food is then a source of women's status and power. Pounding of rice and food preparation is another source. In addition, women are the primary suppliers of water and firewood. Metaphorically, water represents rain and fertility, and fire is the hearth, centre of warmth and the family. Fire is also the means by which raw food becomes cooked and hence the emblem of civilization. Likewise, preparation of food for spirits of the rice, the fields, the water and the forest and the tutelary spirits of the land, is done by women regardless of whether or not they actually perform the ceremonial functions (as these roles differ among the various ethnic groups). The swidden is the source of biodiversity (which gives life to the forest) and the heart of the ecosystem, the woman is the heart of the swidden and hence, on one hand she is the progenitor of the ecosystem, and on the other the source of human life (childbearing) and sustenance for the family by virtue of the swidden. ... When swidden systems are eliminated or damaged so too these inseparable corporeal and spiritual sources of female power may pass into oblivion together with biodiversity and the ecosystem.

Also, in this area, some Khmu and Phong people were allowed to remain in upland locations but with reduced land areas to cultivate. Rotational swiddens which originally required a 10-year fallow period for the soil and forest to regenerate, were reduced to a 3-year cycle. The impact on women was severe.

In one example an ethnic Phong village in Phoun District, one hectare of swidden used to produce 2 tons of rice, whereas following the shortening of fallow cycles one hectare then produced only 700-800 kilograms. The ecological imbalances caused an increase of grasses that need to be weeded by women. In the past the weeding of one hectare would take approximately 5 days, but after shortening the fallow cycles it takes two weeks. Furthermore, weeding originally needed to be carried out only twice during a growing season, but after this had to be done four times prior to harvest. That means women must spend two months or 60 days out of every year weeding one hectare of swidden compared to only ten days in the past, a 600 percent increase in labour.

Yet it is a price Khmu and Phong women were willing to pay in order to maintain their symbolic, spiritual, and very real roles as providers and sustainers in the family and in society.

3.2 Hmong

Hmong cultural conditions are somewhat different.

The Hmong arrived in Laos relatively late in 1810 from Guizhou and Hunan in China via northern Vietnam. Hmong ethnic minorities are found in Thailand and Vietnam as well as in southern China. They belong to the Hmong-Mien ethnolinguistic family that originates in China and are often cited in gender studies as the archetypal male dominated ethnic group. Hmong society is stratified by both age and gender, their social structure focuses on strict patrilineal clans characterized by exogamy where a wife must move into the patri-clan of the husband and the children become part of the male line.

By comparison to Mon-Khmer women, whose source of power lies in the ecosystem, Hmong women are recognized as essential to the continuity of life and the survival of the lineage, while men ostensibly rule the patriarchy.

However, patrilineal social organization does not always imply female disadvantage. Dr. Patricia Symonds (2004), an expert on Hmong gender, who lived and worked with Hmong people for more than 25 years, notes the following.

The anthropological debate on gender inequality and the universality of gender-based oppression is no longer at the forefront of gender studies. To understand what, to a Westerner, appears to be an unequal relationship between Hmong men and women, we have to conceptualize our analysis within the Hmong social structure. The discourses on gender hierarchy introduce Western arguments and then place certain cultures, such as the Hmong at the low end of the development hierarchy due to what is perceived as the low status of women. But even if we abandon the concept of and arguments around gender asymmetry, we are still left with the question of how to comprehend a stratified society. What measurements do we use to comprehend the meaning of gender in such a society? Does gender stratification lead to inequality? Or can we interpret the asymmetrical relation between men and women as complementarity instead?

In the same study mentioned above (ADB 2006) it was found that in Hmong villages men and women share labour in the various activities more than in the Mon-Khmer villages, including cooking at ceremonial rituals. The main division of labour is the more natural one where men carry out the heavy labour tasks such as the felling of large trees and hunting, while women care for children. In the swiddens, although men actually decide on locations to be cultivated, the tasks of clearing, burning, planting, weeding, harvesting and transporting are all shared by both men and women.

3.3 *Akha*

The Akha belong to the Loloish branch of Tibeto-Burman. They are found in Burma, Yunnan, Laos and Thailand.

A useful term is “patterned shifting asymmetries” (Kammerer 1988) referring to the calendrical interplay of rituals for spirits associated with rice and rice production where women have prominence, and ancestor rituals where men have the dominant responsibility. These are interwoven in an annual cycle that together maintains cosmic continuity which is dependent upon the unity of husband and wife. That is to say, the relative importance of men or women waxes and wanes according to the cycles of calendars and of life.

Kammerer (1988) noted that when the traditional ritual system is attenuated and loses its force due to social upheaval or impoverishment, especially as the state continues to regard traditional religions as backward, women begin to lose their innate advantage, and even though artificial legalities are put forward to protect “women’s rights”, so-called empowerment is often an illusion and in the end women suffer more. All that remains is hard work without the cosmological compensation.

With reference to the Lisu, another Tibeto-Burman group related to the Akha, Kleine-Huteesing (1995) notes that for what she refers to as marginal or rim societies of Southeast Asia, with reference to customary rights and property, fair treatment of the sexes is inferred. But with changes brought on that affect niches and the environmental settings these rights are in danger of being lost to more patriarchal forces in the name of economic development. It is necessary, she suggests, to identify and distinguish what are the forms and degrees of penetration by these forces into the ecology. She concludes:

The breaking point of sexual equality is when female and male prestige systems undergo a mutation of meaning. It is when males have access to consumer goods, markets, and class associated symbols, that male honour becomes a more pervasive symbol of power than female honour. The power of possession may make men more powerful than females who become seemingly more illiterate as they fail to acquire the language and symbols of industrialized modernity. (p.92)

Conditions such as this arise when villages are relocated and when women's roles in agriculture are diminished and men become the primary source of income based on hiring out labour outside of the village, acquire mainstream languages and provide cash for the household, and women must remain at home to care for children. The balance of power within the family is lost.

3.4 Lowland Societies

The ethnic groups located in the planned project areas of Pakse, Savannakhet and Paksan are all lowlanders, and even though, as in Savannakhet and Pakse, residence is in urban areas, thinking is still bound by assumptions that surround lowland wet rice agriculture. Many still hold title to rice fields outside of the city.

That is, peri-urban and urban areas, are peopled by societies whose thinking is agrarian. The majority of lowland people outside of cities are rice farmers, and the majority of lowlanders in the project areas are Theravada Buddhists and belong to the Tai ethnolinguistic family. Other lowland groups in Southeast Asia include Cambodian and Vietnamese (Mon-Khmer), Burmese (Tibeto-Burman), and Cham (Malayo-Polynesian).

Religion is an important factor where women are concerned. It has been suggested that,

... one reason for the success of Theravada Buddhism in early Southeast Asia was its appeal to women. The maternal metaphor, a prominent theme in Buddhist texts, was both familiar and relevant to the lives of all females, regardless of their social standing. Translated into a local environment, the interaction between motherhood and merit-making provided new opportunities for lay women to display their piety and strengthened their links with the monkhood. (Andaya 2002)

The major foreign element found in the local consultations for the project is Vietnamese and Chinese. Vietnamese religion is primarily syncretic, a mixture of Confucian and Taoist beliefs coupled with local cults. While Confucianism is notoriously patriarchal, it remains a Sinitic overlay on a fundamental Southeast Asian bilateralism.

4. Ethnicity in the Project Areas

The three project locations visited were the cities of Pakse in Champasak Province, Savannakhet (Kaysone Phomvihane) in Savannakhet Province, and Paksan in Bolikhamsay Province.

Pakse is the capital of Champasak province. In former times, at least since the 7th-8th century, the nearby ruins of Vat Phou marking the centre of the Champa Kingdom. This was a Khmer kingdom that later fell under the greater Khmer empire beginning in the 10th-11th century until the fall of Angkor. The Lao Kingdom of Lan Xang took over the territory in the 14th century, including adjacent parts of Cambodia in Rattanakiri and Steung Treng where Lao is still spoken. The people of Pakse city are all ethnically Lao and speak a dialect of Southern Lao.

Savannakhet (and Khammouane) was part of Champa as well, until the arrival of Lan Xang. The city is also ethnically Lao, and the local dialect is similar to that of Pakse.

Paksan has a quite different history. The people of the city belong to several non-Lao Tai speaking groups: Phouan, Nyo, and Meuy, all of who arrived here from different directions. The Phouan are descendants of another old kingdom, at least as old as Lan Xang located in what is now Xieng Khoang Province, often referred to as Meuang Phouan. According to the annals, they reached an agreement with Lan Xang to coexist. Then, over the following years they were caught in the middle of battles between Lan Xang and the expansionist Vietnamese, rulers of Dai Viet and later Hue. The Siamese deported many Phouan to Thailand in an attempt to depopulate the area and deny

their manpower to the Vietnamese who were threatening Siam in the 19th century. Many Phouan people escaped and took up residence in areas along the way, including Paksan.

The Nyo people belong to an ancient group of Tais known as Ou (Nyo) Yue, Tais whose closest relatives live in Guangxi Province, China. They were at one time living in Thanh Hoa, Vietnam, and gradually moved south through Nghe An and then into Laos to escape the Soek Cheuang wars of the late 19th century.

The Tai Meuy, are a Tai group, closely related to Red Tai, who also lived in Thanh Hoa and Nghe An. Like the Black, White, and Red Tai groups social organization is based upon patri-lineages, usually attached to an interdicted animal such as monitor lizards, tigers or hornbills, depending upon the lineage. Lineages should not be confused with clans such as those of the Hmong discussed above. Lineages are not exogamous and seem to be a remnant of an earlier social system about which little is known.

All of these Paksan groups appear to be merged with one another in the villages visited. In any event, they all belong to the Lao-Tai ethnolinguistic family and follow the social characteristics of other lowlanders as discussed. The impact upon gender relations would not be anticipated to pose problems for implementing the project as the essential bilateralism would still prevail as a basic premise. With respect to identification of indigenous peoples⁵, the Paksan groups consulted are not usually considered as ethnic minorities, and do not appear to think of themselves as separate from the mainstream, at least not in the urban areas. In one of the project villages, Padsum, there seems to have been an overt agreement to refer to themselves as Phouan, even though many families derive from Meuy or Nyo. No doubt this is because Phouan is more prestigious as an ethnonym, being associated with a former kingdom with a royal family.

5. Gender Roles in Project Areas

Stakeholder consultations were carried out between March 28 and April 6 2019, in Pakse, Savannakhet, and Paksan. The report is included in Annex 3 of Annex 12: Environmental and Social Action Plan. There was good representation of women in the consultations in Pakse and Savannakhet. Two out of seven village chiefs consulted in these areas were women and there were many female deputy chiefs and officers. In Paksan, however, most of the participants were men in the two villages consulted.

The reasons for the differences in women's participation between the cities could be because of different factors. It may be worth noting that the consultations in Pakse and Savannakhet were conducted during weekdays, and men may have been at work if formally employed. In Paksan, the consultations were done on a Saturday. The difference in participation can also be partly attributed to ethnicity. In Paksan, the Phouan and Nyo people have patrifocal cultures, but not to a degree that could be labelled gender exclusion. The Tai Meuy people who also live in Paksan have patrilineal kinship ties but that does not affect the typical Southeast Asian patterns of residence and inheritance.

In Paksan, the most agriculture-oriented among the three cities, both women and men share tasks related to agriculture and fishing. Some activities are usually limited to men, such as fishing in certain areas or frog hunting alone at night. Ploughing and harrowing, which were formerly strictly male activities, are now carried out by both women and men after the introduction of hand tractors.

The consultations discussed how floods affected women and men differently. Women, particularly in Pakse, recounted how children could not go to school, poultry were killed, vegetable gardens were destroyed, and that

⁵ In compliance with International Finance Corporation Performance Standard 7.

they could not go to the market to buy food. Men, particularly in Paksan, described crop and livestock losses and loss to their businesses. The difference in reported damages may not be along gender lines, but also according to location. The villages visited Pakse and Savannakhet are more urban and have livelihoods oriented near homesteads, while in Paksan larger areas are available for farming and aquaculture.

In Pakse, some of the women consulted requested ducks and chickens as these were the assets usually damaged by floods. Support for livelihoods and compensation for losses, is however, outside the project scope. There are general differences in livelihood practices where men would take larger animals such as water buffalos for pasture grazing. Ducks and chickens are usually kept by women in the homestead. Fishing patterns in the Nong Peung wetland are gender-differentiated. Complementary gender roles were observed by Millar et al.⁶ where women catch a greater variety of fish and fish closer to the villages than men.

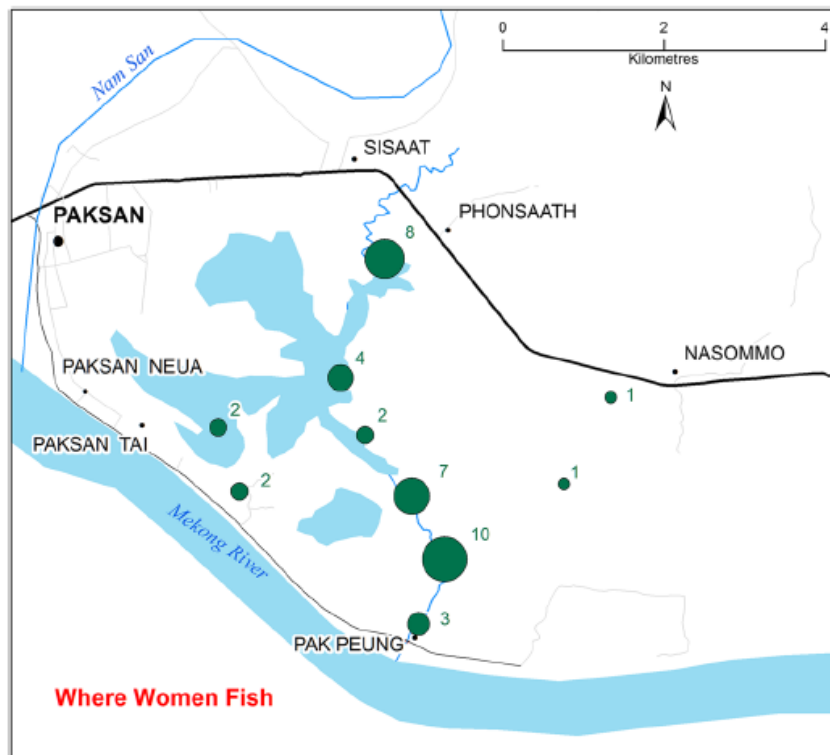


Figure 1. Fishing areas for women in the Pak Peung wetland⁷

6. The challenge of economic valuation

In social safeguard policies of the World Bank and IFC, the fundamental premise is to ensure that project affected peoples are at least as well-off or better-off than they were prior to being resettled. Since there will be no resettlement associated with the present project, this is not entirely relevant, but it is worth mentioning that the

⁶ Millar, Joanne et al. 2018. Local perceptions of changes in the use and management of floodplain fisheries commons: The case of Pak Peung wetland in Lao PDR.

⁷ Millar, Joanne et al. 2018. Local perceptions of changes in the use and management of floodplain fisheries commons: The case of Pak Peung wetland in Lao PDR.

definition of 'well-off' is usually interpreted in an economic sense and is measured by statistical economic means. Unfortunately, this rarely agrees with the value systems of those who are affected. In upland societies whose presence would trigger the implementation of the Indigenous Peoples safeguards, economics and politics are embedded in religion and the concept of 'ritual prestige.' And for both uplanders and lowlanders their concern is with quality of life as opposed to standard of living. If "as well-off as" is measured only in countable terms, the implication is that women and men may work twice as hard as before for a return that only just equals their prior condition. Other aspects of lifeways: convenience, access to forests and rivers, aesthetic value, and so on, are not measurable by statistical means and therefore not included in safeguard packages.

Where affected populations include multiple ethnic groups as is often the case, usually lowlanders have the advantage. They speak the language of the majority, of the policy makers, and the investors. Upland minorities will be less able to compete. Since our project affects only lowland people this does not become an issue.

Another major potential problem with project development and its link to safeguards has been the role of the state in carrying out safeguard policies. Some states have been known to use safeguard policies for their own purposes, especially in amalgamating people from a number of small villages to form larger towns in the process of implementing the social safeguard on involuntary resettlement; or, opening up protected areas for outside exploitation in the name of environmental management. This aspect of safeguard implementation is particularly challenging as it is always necessary to include government personnel in decision-making. While hierarchical labelling by development agencies, such as 'least developed country'⁸ and development indexes are used based upon economic statistics in part to acknowledge different levels of vulnerability and in turn allocation of resources, leaders of states begin to see themselves as inferior in the eyes of their neighbours and Western countries, and respond with coercive measures aimed at eradicating 'primitivism' in their respective countries causing much hardship in communities of indigenous peoples. Again, this is mentioned here as a cautionary tale. It is also not unusual for governments to view infrastructure as superior to nature, a precarious stance in the light of global climate change and the objectives of the project.

7. Conclusions

Gender issues in Laos are complex and do not fit well into a Western or universalist frame of reference. To be able to relate each group to the ecological setting, to the sociocultural changes that have occurred, to the ideational systems of the various societies and to that which defines gender relations, to the gap between the ideal and the actual, and to the impact of all of these on women and then to the ecosystem, is a challenge indeed.

In principle, based upon socio-cultural characteristics of the country, there is no reason that exclusion should occur based on gender or ethnicity. Problems arise when outside values are applied to indigenous knowledge systems and when these latter are not investigated and understood in sufficient detail to allow for equal inclusion of women and men in participatory processes – *in their own milieu*. Consultation frameworks that take into consideration differences in language and culture are especially important, as is the continual application of gender and safeguard policies throughout the life of projects rather than only at the beginning. In summary, the proposed project is consistent with existing gender dynamics, particularly supporting ecological functions and ecosystem services, including food production, that underlie women's source of power in these agrarian communities.

⁸ In the GCF and climate negotiations, recognizing the different needs of countries, LDC, African states, and Small Island Developing States as a group are entitled to 50% of the Fund resources for climate change adaptation.

Table 5 summarizes socio-cultural characteristics that need to be taken into consideration when assessing the gender situation in Laos. These have all been culled from sources listed in the References section of this analysis. They can be of use when seeking compliance from IFC, though the Project is not expected to trigger either Involuntary Resettlement or Indigenous Peoples Performance Standards.

Table 5. Summary of General Socio-Cultural Characteristics related to Gender in Lao PDR with respect to IFC Performance Standards

| | Labour | Time | Resources | Culture |
|------------------|--|---|---|--|
| Women | <p>Preference: <u>Sociality</u>-done in groups, diurnal, continuous but low energy. When these are ignored then women can be negatively impacted. In general:</p> <p>(1) All activities are carried out with other persons present [activities done alone are the exception];</p> <p>(2) All activities are simultaneous or multifaceted [single or mono-faceted activities are the exception]</p> | <p>Traditional: <u>Atemporal</u>, <u>detemporalized</u>, <u>cyclical</u>. When these are expected to change in terms of how time is utilized by women, psychological stress can result. Traditionally,</p> <p>(1) no activities have strict time constraints [rushed activities are the exception]; (2) the only fixed activities (that must be carried out daily) are rice and food preparation.</p> | <p>Access to resources such as land, forests, and water are critical to a woman's position in the family for whom she is responsible. Seed for next season's planting is also managed by women and rice in storage is allotted by women for daily consumption. In non-rural settings natural resources may be replaced by other substituted commodities such as food or fuel. This is true even when cash for purchases comes from a man's labour and is handed over to the woman for management.</p> | <p>Implementation of projects needs to allow sufficient time for in-depth research to fully understand women's roles and how they will change as a result of planned interventions. Especially risk-prone are shifts from complimentary to stratified gender roles that result from devaluation of women's labour contributions, and the threat of resultant upsets to social equilibrium.</p> |
| Men | <p>More individual, can be solitary, can be at night, short spurts of high energy.</p> | <p>Traditional: Atemporal, detemporalized, cyclical. Men can cope more readily and may not appreciate the additional pressures placed upon women who are still expected to carry out household chores as usual.</p> | <p>Access to natural wild resources from hunting and fishing is mostly men's responsibility. This role may be denied by resettlement plans with serious repercussions such as resorting to illegal activities like logging or wildlife trade.</p> | <p>Men, in the wake of social impacts, such as the stress involved in the need for cash, are more prone to alcoholism and depression. Drug use is frequently high among teenagers whose roles are not foreseen.</p> |
| Household | <p>Many male activities such as hunting and felling large trees are now outlawed, motivating men to seek employment outside of the village where they become</p> | <p>(1) time is not uppermost in thinking and this results in, or is reinforced by, cultural systems and structures that serve to immobilize time; (2) in determining</p> | <p>Typically, good land is unavailable under resettlement conditions, necessitating high labour inputs. When labour requirements for subsistence are</p> | <p>Depending on the residence patterns after marriage of the various ethnic groups, second and third generation expansion is often not taken into consideration for livelihoods and land</p> |

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| | <p>more familiar with the outside world, while women remain at home with children. This changes the balance of power in the family from the woman to the man. Economically, households are essentially self-supporting without interdependencies with other households.</p> | <p>value of an activity, energy expended takes precedence over time expended; (3) the unit of analysis in development work would more usefully be regarded as the 'activity' rather than 'time'; and (4) gender roles are fluid, those that have traditionally been associated with women's time use shift easily to men (and vice-versa) when convenient. The balance of time expended for livelihoods may change when women are expected to perform both household as well as livelihood activities. Often resettlement plans do not take this into consideration, and time spent in childcare may not be factored into development plans.</p> | <p>high, children's labour may outrank education as a necessity. In most rural settings in the Mekong Region, wild food is a vital element in household economies. Livelihood restoration or planning needs to maintain this element to be successful.</p> | <p>for housing. This may lead to overcrowding in resettlement sites, and over-harvesting of wild resources in areas set aside for collection of NTFPs and firewood.</p> |
| Community | <p>Reciprocity between members of the community is paramount and necessary for harmonious relations. Communal labour requirements need to be balanced.</p> | <p>Time is cyclical, based upon lunations and calculations of the interaction between denary and duodenary cycles. Communities rely on this system and may be confused by reliance on the Georgian calendar. The premise of cyclicism is at once complex and contradictory. The agricultural cycle stands as the prototype for the cultures with which the GSIA is</p> | <p>Project benefits need to be calculated according to an ethnic definition, not solely on the basis of economic return. Most upland peoples, for example, measure production as a return on labour not as a return on land. Thus, planned agricultural production taken as a whole may not be considered satisfactory if labour inputs are too high.</p> | <p>Spiritual considerations are important in all cultures and need to be well-studied in carrying out projects and mitigations. Sacred forests, cemeteries, as well as shrines and temples need to be a part of planning.</p> |

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| | | <p>concerned, with annual seasons and biological changes connected to the larger cycles of the universe by numerous rituals that form an inseparable part of the production process. This gives birth to the notion that time is cyclical, as opposed to linear, that the past is as important as the future as evidenced by the emphasis on the propitiation of ancestors. Cycles are contradictory because while they mark the passage of time, they are unchanging.</p> | | |
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8. Gender Action Plan and Budget

Impact Potential. The project will confer adaptation benefits in the form of flood reduction, increased ecosystem services from wetlands and streams, and increased knowledge directly to ~74,600 people living in villages near project interventions. Laotian cities are growing at a rate of 4.9% per annum. Through improvements in planning, policy and institutional capacity for urban EbA and integrated flood management, project activities will also indirectly benefit ~825,000 people in Vientiane, Paksan, Savannakhet and Pakse. This will contribute to Fund-level Outcome A7.0: Strengthened adaptive capacity and reduced exposure to climate risks. In addition, the project will contribute to GCF impact area A.4.0: Improved resilience of ecosystems and ecosystem services.

Targets for women's participation differ across project activities and range from 30% to 50%. These targets are based on the above GSIA and the findings of the community consultations undertaken during project development (see Annex 12: ESAP, Annex 3 Village Consultation Report). The baseline for these targets will be validated at project inception by the Monitoring and Gender Officer through gender workshops in each city (budgeted under Activity 2.1.1.) and household surveys. This will ensure that targets reflect local realities and women's preferences. To track whether these targets are being met the Monitoring and Gender Officer will monitor project interventions and continually collect data, which will be combined with the findings from community surveys at mid-term and the end of the project. This will include household surveys of a sample of randomly selected households at mid-term and the end of the project; these surveys will include questions targeted to gender aspects and all data from household surveys in general will be disaggregated by sex.

Based on the findings of the GSIA, ESAP and community consultations, various gender considerations have been incorporated in the project design. This includes: i) the wetland management plan which will be developed through a participatory process that will specifically consider the voices of both women and men in the local communities; ii) the establishment of community wetland and stream management groups that will have equal male and female representation; iii) the requirement of female representation in all project decision-making structures, including the Project Steering Committee; and iv) the environmental and social management framework of the ESAP which includes provisions for gender balance.

The Monitoring and Gender Officer will be a full-time position in the project management unit. This officer will be responsible for: i) incorporation of gender aspects in stakeholder surveys/consultations in collaboration with the staff/consultants/firms responsible for surveys/consultations; ii) validation of gender target baselines at project inceptions; iii) ongoing collection of sex-disaggregated data for monitoring of gender targets; iv) implementation of gender action plan in collaboration with PMU colleagues; and v) advising project staff on gender aspects across all project activities.

This Gender Action Plan will also be facilitated through the project oversight provided by the Accredited Entity, UNEP. As a UN agency, UNEP follows the UNEP Gender Equality and the Environment Policy and Strategy. All relevant UNEP and UN regulations and practices will be adhered to; also, for Activity 1.2.1 for which UNEP will be the Executing Entity. All other project activities will be executed by the main Executing Entity, MONRE, which will be required to follow UNEP guidelines on gender, in addition to its own policies on gender inclusion. MONRE staff responsibilities for implementing the GAP will be coordinated by the Monitoring and Gender Officer working in the PMU under MONRE.

The delicate balance or "shifting asymmetries" in gender relations in Laos suggests that the principle of "first do no harm" be adopted in implementing the Gender Action Plan. In the project sites, an underlying social cohesion exists that should not be disturbed, and that can be an asset in coping with the effects of climate change.

| Activities | Indicators and Targets | Enabling Actions | Timeline | Responsibilities | Costs |
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| Component 1. Technical and institutional capacity building to plan, design, implement and maintain integrated urban Ecosystems-based Adaptation (EbA) interventions for the reduction of climate change-induced flooding | | | | | |
| <i>Output 1.1 Strengthening of institutional capacity for integrated flood risk management and implementation of urban ecosystems-based adaptation and males and females with increased awareness of climate threats</i> | <i>Equal inclusion of women and men in training and capacity building in urban EbA. (minimum 50% participation by women in capacity building training, study trips or workshops)</i> | | <i>Years 1 to 5; Q2–Q20</i> | <i>MONRE, PONRE, Local Administration, Project</i> | |

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| Activity 1.1.1. Build the capacity of national and local representatives for using urban EbA to manage climate change-induced flooding. | Women shall be engaged in these technical activities. In the cases of MONRE and MPI relevant gender balance (50% women) can be achieved, but perhaps less so for the highly technical areas where women have traditionally shown little interest. The international knowledge-exchange trip will include at least 30% women. These targets will be measured using the indicator of % female involvement and will be verified through surveys among government staff and workshop participants. | <ul style="list-style-type: none"> • Formulate gender specific targets and outcomes • Make early, regular and formal communication to concerned government counterparts on such gender targets. • Include social issues when designing the content of trainings, workshops and study trips. • Extend invitations to non-technical experts, participants from other ministries and civil society organizations. • Include women's and men's responsibilities when deciding on the date, time, duration and location of the workshops and trips. | Years 1 to 5; Q2–Q20 | MONRE,PONRE, Local Administration, Project staff | US\$16,800 (This cost covers the travel costs of a target of 7 women for the knowledge exchange trip. This target is ~30% of participants in the trip.) |
| Activity 1.1.2 Establish a national knowledge hub that produces and disseminates information on urban | Given the smaller female presence in engineering enrolments at the university and in public service, the project will strive for gender balance | <ul style="list-style-type: none"> • Formulate gender specific targets and outcomes • Include social issues when designing the | Years 1 to 5; Q2–Q20 | MONRE, Project | US\$25,000 (5% of the knowledge fund will contribute to gender mainstreaming across the knowledge hub activities) |

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| EbA interventions locally, regionally and internationally. | (30% women), within reason. At local levels, gender parity is more likely. This indicator of % women's representation will be verified through surveys and interviews with knowledge hub staff, engineering students and public servants. | <p>content of trainings, workshops and study trips.</p> <ul style="list-style-type: none"> • Monitoring and Gender Officer to support the design of context-appropriate messages that can promote gender-equitable participation in EbA and flood management activities. • Map out the different needs and preferred information channels of both women and men. • Design messages in plain language and images. • Use multiple channels to disseminate the information, including those that can reach out to both women and men. | | | |
| Activity 1.1.3 Conduct awareness-raising campaigns in each of the four target cities for communities and the private sector on | Awareness raising will be carried out by women and men through existing local community groups including the National Women's Union. The campaign will also be | <ul style="list-style-type: none"> • Formulate gender specific targets and outcomes • Make early, regular and formal communication to concerned government | Years 1 to 5; Q2–Q20 | PONRE, Local Administration, Project | US\$52,500 (15% of the total cost of the meetings that will be conducted under this activity as well as the design of the awareness raising |

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| urban EbA and flood management. | <p>designed to be relevant, and accessible to men and women, and will aim to reach equal numbers of women and men. This will be assessed through surveys of the channels used for awareness raising, namely: community management committees, village governance structures, water-user associations, and the National Women's Union local structures.</p> | <p>counterparts on such gender targets.</p> <ul style="list-style-type: none"> • Include social issues when designing the content of trainings, workshops and study trips. • Extend invitations to non-technical experts, participants from other ministries and civil society organizations. • Include women's and men's responsibilities when deciding on the date, time, duration and location of the workshops and trips. • Monitoring and Gender Officer to support the design of context-appropriate messages that can promote gender-equitable participation in EbA and flood management activities. • Map out the different needs and preferred | | | <p>campaigns will be allocated to gender considerations.)</p> |
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| | | <p>information channels of both women and men.</p> <ul style="list-style-type: none"> • Design messages in plain language and images. • Use multiple channels to disseminate the information, including those that can reach out to both women and men. | | | |
| <p><i>Output 1.2 Integrated Climate-resilient Flood Management Strategies and urban EbA guidelines developed for Vientiane, Paksan, Savannakhet and Pakse, and effective Flood Risk Management Committees as coordination mechanisms</i></p> | <p><i>Planning should include separate planning sessions for women and men in communities after which plans can be merged through consultation and mutual agreement. At the government level planning is carried out in joint sessions.</i></p> | | Years 1 to 5; Q2–Q20 | MONRE, PONRE, Local Administration, Project | |
| <p>Activity 1.2.1 Conduct economic valuation of urban ecosystem services.</p> | <p>A structured social cross-section of each village will participate in the economic valuation, this will include surveys of</p> | <ul style="list-style-type: none"> • Include in the Terms of Reference and advertisements that gender balance and | Years 2 and 3; Q5–Q11 | Project | <p>US\$20,000</p> <p>(A portion of the total cost of this activity has been allocated to ensure that gender-</p> |

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| | <p>equal numbers of women and men.</p> <p>The enumerators and researchers contracted under this output should be at least 30% women. 50% of those consulted/surveyed should be women.</p> <p>Socio-economic surveys should be gender-disaggregated and include questions that illustrate gender dynamics at the household level, such as flooding's impacts on women's and men's caring responsibilities, concerns specific to women and men, etc.</p> <p>These targets will be assessed by reviewing the economic valuation outputs, quantifying gender representation among enumerators and researchers, and</p> | <p>gender knowledge will be selection criteria.</p> <ul style="list-style-type: none"> • Broaden promotion channels to reach out to potential female and male candidates. • Include both female and male members in the selection panel, with at least 30% of either sex. • Include both feminine (e.g. attention to details, sensitivity) and masculine (e.g. assertiveness, discipline) traits as selection criteria. • Organise separate focus group discussions with women and men as needed. • Conduct such consultations at times and venues convenient to both women and men. • Sex-disaggregate all responses. • Monitoring and Gender Officer to review and | | | <p>specific benefits are considered when valuing ecosystems.)</p> |
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| | reviewing the socio-economic surveys conducted under this activity. | revise the gender-related questions developed by the national consultants. | | | |
| Activity 1.2.2 Conduct hydrological assessments and climate risk assessments to inform climate change adaptation solutions for flood management in Vientiane, Paksan, Savannakhet and Pakse. | <p>Village-level consultations for <i>inter alia</i> the wetland assessment in Paksan will include separate focus groups with women and men., and equal numbers of men and women.</p> <p>30% of the enumerators and researchers contracted under this output should be women, subject to availability of women qualified and interested in these positions. 50% of those consulted/surveyed should be women.</p> <p>Socio-economic surveys should be gender-disaggregated and include questions that illustrate gender dynamics at the</p> | <ul style="list-style-type: none"> • Include in the Terms of Reference and advertisements that gender balance and gender knowledge will be selection criteria. • Broaden promotion channels to reach out to potential female and male candidates. • Include both female and male members in the selection panel, with at least 30% of either sex. • Include both feminine (e.g. attention to details, sensitivity) and masculine (e.g. assertiveness, discipline) traits as selection criteria. • Organise separate focus group discussions with | Years 1 and 2; Q2–Q7 | MONRE, PONRE, Local Administration, Project | Hydrological assessments will be conducted by a technical firm and a gender budget has therefore not been allocated to this activity. |

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| | <p>household level, such as flooding's impacts on women's and men's caring responsibilities, as well as women and men's livelihoods derived from <i>inter alia</i> the Paksan wetland.</p> <p>These targets will be assessed by reviewing the outputs of the village consultations and socio-economic surveys, and by surveys of gender representation among project staff.</p> | <p>women and men as needed.</p> <ul style="list-style-type: none"> • Conduct such consultations at times and venues convenient to both women and men. • Sex-disaggregate all responses. • Monitoring and gender officer to support the design of the gender-related questions. | | | |
| Activity 1.2.3 <i>Develop the ICFMS and mainstream climate change and urban EbA into relevant policies, guidelines and plans.</i> | <p>Stakeholder consultations for the development of ICFMS will include women. For affected communities and civil society equal numbers of women and men will be consulted, while consultations with the private sector will aim to include at least 30% women.</p> | <ul style="list-style-type: none"> • Monitoring and Gender Officer to support mainstreaming of gender into relevant policies, guidelines and plans | Years 1 to 5; Q4–Q20 | MONRE, PONRE, Local Administration, Project | <p>US\$3,000</p> <p>(10% of the total workshop costs for this activity will be dedicated to ensuring that the ICFMS fully consider gender)</p> |

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| | <p>The ICFMS will include clear gender components and considerations, which will be reported to the Project Manager and Monitoring and Gender Officer</p> <p>Flood Risk Management Committees at the city level will include at least 30% women.</p> | | | | |
| Activity 1.2.4 Develop national urban EbA guidelines for Laos. | Guidelines will be gender-sensitive and contain articles mandating the gender balanced inclusion of women and men. This will be assessed through reviews of the draft and final guidelines. | <ul style="list-style-type: none"> Monitoring and Gender Officer to support the development of context-appropriate content for the urban EbA guidelines. | Years 1 and 2; Q2–Q8 and Year 5; Q19–Q20 | MONRE | US\$5,000 (A portion of the consultation costs for this activity have been allocated to ensure that the development of these guidelines is undertaken in a gender-sensitive manner.) |
| Component 2. Rehabilitation and protection of ecosystem in response to climate variability and change | | | | | |
| <i>Output 2.1 Area of wetland restored contributing to flood reduction and sustainable management of the</i> | <i>Women and men participate equally in the management of the wetlands at Nong Peung (minimum 50% of management</i> | Form community wetland management committee with adequate representation of both men and women from diverse socio-economic backgrounds. This committee and the broader community will | <i>Years 1 to 5; Q2–Q20</i> | <i>PONRE, Local Administration, Project</i> | |

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| <i>Nong Peung wetland in Paksan</i> | <i>responsibilities are held by women).</i> | participate in development of the wetland management plan, , in the restoration of the wetland and in maintenance. | | | |
| Activity 2.1.1 Develop a wetland management plan for Nong Peung wetland in Paksan. | Women and men participate equally in the development of the wetland management plan for Nong Peung wetland (minimum 50% of stakeholders engaged in the development of the plans are women). | <ul style="list-style-type: none"> Hire a national gender specialist to conduct the studies to assess gender aspects of different roles in the rehabilitation and management where necessary. Recruit both female and male enumerators and facilitators (preferably 50/50 gender balance) to reach out to both women and men. | Years 1 and 2; Q2–Q6 and Years 3, 4 and 4; Q10, Q14, Q17, Q20 | | US\$15,000 (Gender workshops will be conducted in the target cities under this activity.) |
| Activity 2.1.2 Rehabilitate the Nong Peung wetland. | Studies will be carried out to assess the role of both women and men in the restoration project (minimum 30% of those hired for restoration or==work are women, provided that women choose to engage in this work ⁹). | <ul style="list-style-type: none"> Organize focus groups with women and men as needed. Conduct such consultations at times and venues convenient to both women and men. Sex-disaggregate all responses. | Years 2 to 5; Q5–Q20 | PONRE, Local Administration, Project | US\$22,500 (30% of the community engagement workshop budget will be allocated to including women fully in restoration activities.) |

⁹ Women's preferences and availability should be considered when setting and assessing all these gender inclusion targets.

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| | | <ul style="list-style-type: none"> • Hire a national gender specialist to conduct the studies to assess gender aspects across potential roles in the rehabilitation process. • Hold gender workshops to determine gender issues that need to be incorporated in wetland management plan and restoration. | | | |
| <i>Output 2.2. Area of urban streams restored contributing to flood reduction and sustainable management of urban streams in Savannakhet and Pakse</i> | <i>Women and men participate equally in the sustainable management with training provided as necessary (minimum 50% of participants involved with trainings and with management are women).</i> | | <i>Years 1 to 5; Q2–Q20</i> | <i>PONRE, Local Administration, Project</i> | |
| Activity 2.2.1 Restore natural urban streams in Savannakhet and Pakse. | Minimum 30% of those hired for restoration work are women, provided that | <ul style="list-style-type: none"> • Establish community stream management committees that will have equal | Years 2 to 5; Q5–Q20 | PONRE, Local Administration, Project | US\$22,500 (30% of the community engagement workshop budget will be allocated to including women) |

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| | women choose to engage in this work ¹⁰ . | representation of women and men and help to implement gender aspects of stream management plans. | | | fully in restoration activities.) |
| Activity 2.2.2 Develop management plans for restored urban streams in Savannakhet and Pakse. | Women and men participate equally in developing stream management plans and for monitoring the management of urban streams (minimum 50% of stakeholders engaged in designing management plans and monitoring management are women). | <ul style="list-style-type: none"> The stream management plan should also incorporate formation of user groups with adequate representation of both men and women from diverse socio-economic background. The user groups can actively participate in planning, management and restoration of the streams. | Years 1 to 2; Q2–Q6 and Years 3, 4 and 5; Q12, Q16, Q20 | MONRE, PONRE, Local Administration, Project | US\$8,438 (15% of the total meeting and workshop costs for this activity will be used to ensure that women are included fully in the development of stream management plans) |
| <i>Output 2.3 Area of permeable paving solutions installed in public areas contributing to flood reduction in Vientiane, Paksan, Savannakhet and Pakse</i> | <i>Women and men from villages surrounding target public institutions are equally involved in the design process (minimum 50% of stakeholders consulted and involved in the design process are women).</i> | | <i>Years 1 to 5; Q2–Q20</i> | | |

¹⁰ Women's preferences and availability should be considered when setting and assessing all these gender inclusion targets.

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| Activity 2.3.1 Design permeable paving solutions for public areas in Vientiane, Paksan, Savannakhet and Pakse. | <i>Women and men from villages surrounding target public institutions are equally involved in the design process (minimum 50% of stakeholders consulted and involved in the design process are women).</i> | <ul style="list-style-type: none"> Recruit both female and male facilitators (preferably 50/50 gender balance) to reach out to both women and men. Organize focus groups with women and men as needed. Conduct such | Years 1 to 3; Q2–Q9 | PONRE, Local Administration, Project. Public Works | US\$27,000 (30% of the community engagement workshop budget will be allocated to ensuring gender balance.) |
| Activity 2.3.2 Install permeable paving in public areas in Vientiane, Paksan, Savannakhet and Pakse. | <i>Women and men from villages surrounding target public institutions will be equally involved in the design process (minimum 50% of stakeholders consulted and involved in the design process are women).</i> Firms hired to install permeable paving should aim to employ women and men, provided that women choose to engage in this work ¹¹ . | <ul style="list-style-type: none"> consultations at times and venues convenient to both women and men. Sex-disaggregate all responses. Firms installing permeable paving will be required to hire each worker with an individual contract with proper safety measures enforced; family work units or child labour will not be allowed. | Years 1 to 3; Q4–Q12 | PONRE, Local Administration, Project, Public Works | US\$20,000 (A portion of the cost of implementing this activity has been allocated to including women (where they express interest) in the installation of permeable paving solutions.) |
| Full-time Monitoring and Gender Officer contracted for the duration of the project (five years) | | | | | US\$225,000 |
| Total gender allocation | | | | | US\$462,738 |

¹¹ Women's preferences and availability should be considered when setting and assessing all these gender inclusion targets.

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