THE ‘S’ WORD

MAKING SURE YOUR WORK WORKS: INCLUDING WOMEN, GIRLS, AND GENDER IN ANTI-SECTARIANISM WORK

A TOOLKIT

CONTENTS

FOREWORD

It is definitely a challenge to bring women into the discussion about sectarianism in Scotland. Sectarianism is framed, in the media, by policymakers, and in the academic research, as taking place within male-dominated spheres such as football. This idea that sectarianism is just "men behaving badly" means that women can take some time to talk about the distinctive ways that sectarianism affects them.

Women are 52 per cent of the population of Scotland. Women also live quite different lives from men, and the majority of these differences are socially constructed and therefore relate to *gender* rather than to biological sex. For example, there are no physical differences that explain why men are almost a hundred times more likely to be plumbers than are women.

Despite the many differences between men's and women's lives, which see women taking on different roles within the family, having the majority of responsibility for housework and care, taking a much smaller role in decision-making at local and national level, doing different types of work and working at different levels, and having a very different experience of violence, most work around sectarianism has not taken what we call a gendered approach. It has acted as though sectarianism and its impacts were replicated and experienced by an undifferentiated group of people and not men and women.

This toolkit has been designed to help organisations think about ways they can include women and girls in their work, and to take account of gender in their work with men and boys.

It is part of Engender's contribution to the Scotland-wide effort to challenge the sectarian attitudes and behaviours that constrain our lives.

1

HOW TO USE THE TOOLKIT

WHAT IS THIS TOOLKIT FOR?

This toolkit describe a set of steps that will enable an organisation that is carrying out anti-sectarian work in Scotland, or is planning to carry out anti-sectarian work in Scotland to make sure that its work includes women and girls as well as men and boys.

It will also help organisations that have deliberately chosen to target men and boys, or who will work mostly with men and boys as a consequence of the profile of specific target groups, like offenders.

HOW TO USE THE TOOLKIT

The toolkit opens with a short summary of our findings on gender and sectarianism. This includes information that will help organisations as they go through the process of thinking about including women and girls in their work, and considering gender as a factor.

The toolkit contains five simple steps, which should be followed in sequence.

To give an indication of the types of information that should be considered throughout this process, the toolkit contains a worked example. This does not relate to an existing anti-sectarian initiative that we are aware of. Engender has constructed this example based on our work with organisations around other issues.

WHO SHOULD USE THE TOOL?

The tool can be used to reflect on programmes, projects, or practice that already exist. It can also be used to enhance programmes, projects, or policies that are under development.

It can also be used to get a sense of how to monitor anti-sectarian programmes so that their impact on men and women can be assessed during any evaluation. It may provide helpful information to those managing funds for anti-sectarianism initiatives.

It should be of use to policymakers, funders, equalities leads in public authorities, and those working to monitor and evaluate anti-sectarian programmes.

FIVE STEPS

STEP ONE: Identify what the anti-sectarianism initiative is designed to achieve

The first step is to identify the purpose(s) of the intervention or programme.

STEP TWO: Gather evidence

In the second step, organisations will gather the evidence that will enable them to assess the existing or likely gender impacts of their planned activity. This will mean looking at participation rates, experiences, and outcomes with regard to women and men.

STEP THREE: Reflect on the evidence

In step three the data gathered at step two is analysed to provide information about how the programme of activity that is planned may impact differently on men and women.

STEP FOUR: Identify the main reasons and causes of the different gender experiences

At stage four, organisations will be identifying the reasons for the gender gaps and challenges it found at stage three.

STEP FIVE: Identify changes that you will make to your project, programme, or initiative

This step involves applying the additional information and approaches that you learned about at step four into the design of your initiative or programme

GENDER MATTERS IN SECTARIANISM

6

2

GENDER AND SECTARIANISM

HOW ARE GENDER AND SECTARIANISM RELATED?

At first glance, it can be hard to see the relevance that gender has to sectarianism. It is undoubtedly a challenge to bring women into the discussion about sectarianism. Sectarianism is framed, in the media, by policymakers, and in the academic research, as taking place within male-dominated spheres such as football. This idea that sectarianism is just "men behaving badly" means that women can take some time to talk about the distinctive ways that sectarianism affects them.

Engender's work over the last eighteen months is an initial contribution to the work to overcome barriers to understanding what sectarianism means to women, and how they act and are acted upon within the context of sectarianism. We have been creating spaces across Scotland where women could come together to talk about sectarianism, and its impact on them and their lives. We have produced a detailed report of what we found[1], but in this toolkit we summarise what women told us.

We hope that this summary of the different ways that sectarianism affects women and men will help you to think creatively about how to include women, girls, and gender in the design of your projects and initiatives.

Family

While the focus of sectarianism policy and research is on public spaces, women's personal reflections were principally around the tensions, difficulties, and challenges presented by sectarianism to their intimate relationships and family lives.

The notion of the "mixed marriage" is not yet historical in Scotland, and women described resistance from their own families and from their wider community to their forming relationships with men from different community backgrounds. (No participant commented on whether similar resistance was around "mixed" same-sex relationships.)

Women described the ways that extended-family tensions reduced their capacity to cope with domestic abuse and relationship pressures, created emotional labour in managing and "smoothing" those tensions, and had

[1] Engender (2015) *The S Word: Women's experiences of intra-Christian sectarianism in Scotland*

consequences for the parenting of their children. Although women were clear that sectarianism did not cause domestic abuse, it was felt that narratives around it perpetuated difference and unintentionally created a context for abuse.

Institutional power

The institutions that are principally charged with engaging with sectarianism are schools and youth education programmes, churches, football clubs, the criminal justice system, and local authorities.

Women identified churches and football clubs as male-dominated institutions that are neutral or hostile to women's equality, and can therefore be difficult for some groups of women to engage with. Women raised additional questions about the extent to which local decision making was influenced by men's membership in male-only secret organisations, like the Masons, Orange Order, or Knights of St Columba.

We hope that male-dominated organisations will find this toolkit helpful in thinking about how they might better engage with women. We also hope that funders and policymakers will consider the mix of stakeholders that they may wish to include in anti-sectarian programmes.

Community engagement

Women spoke extensively about "tribalism" and "divisions" within their local communities, and also about the necessity of bringing communities together to tackle sectarianism.

For some women, community meant their city or village or town. For others, it meant a much smaller geographical space, perhaps only a single street or a few streets of houses. For other women, 'community' was based around relationships rather than space, and their community was a small number of families who socialised and even worked together. For others, 'community' was principally based around their identity, including their membership of specific religious organisations, campaigning organisations, or political parties. Most women described themselves as belonging to a number of different communities, which were often linked to life stage. For example, many women who were mothers

felt that a community that was particularly significant in their lives was the one based around their children's school. Women wanted to take part in open-ended discussions about sectarianism that gave them time to think and challenge one another, and to collaborate in the design of anti-sectarian initiatives.

Street harassment

There has been significant media coverage of the notion that there is a link between sectarianism, and particularly with Old Firm, Celtic, and Rangers games being played in Scotland, and domestic abuse. The women who attended the discussion sessions firmly rejected a causal relationship, and instead perceived the notion of a link as giving abusive men permission to blame their abuse on external factors.

Instead, women were very clear that the large groups of men inhabiting public space as a result of football matches and marches provoked stress, anxiety, and fear. Women described numerous individual experiences of sexual harassment, including harassment of Muslim women wearing hijab, and the constraints on their freedom to move about their local communities and use public transport.

Media and commentary

It was some women's opinion that the media coverage of sectarianism entrenched a partial view of what sectarianism was, and that the media sometimes inflamed tensions between communities.

Some women spoke about women's under-representation in the media, and in particular on news programmes that occasionally provided comment on sectarianism. "It's always just pictures of men fighting in the street, or football fans all gathered together, and then other men explaining why it's bad." Simplistic narratives about the place of sectarianism in public life in Scotland were seen to be partly explained by the lack of women involved in the production of documentaries, journalism, or as media commentators.

"Toxic masculinity"

Several commentators in Scotland have related some of the challenges of sectarianism to "toxic masculinity"; a rigid confinement of male identity to a performance of aggression, dominance, competition, independence, strength,

and stoicism[2]. "Toxic masculinity" is not a Scotland-specific phenomenon, and is found across cultures, but we have come across a number of references in conversation with women and practitioners to "men in the west of Scotland" or "men in Glasgow" that hint at a sense of the presence of a particularly intransigent or virulent form.

There has been considerable focus on the relationship between masculinity and sport, which we touch on in section 4.3.2 of our report on sectarianism[3]. Given the centrality of the Old Firm and football and marches, which are male-dominated events, to public understanding of sectarianism, it seems that an exploration of masculinity in the context of sectarianism would be at least helpful, and may be vital. We make some suggestions of how organisations might do that within this toolkit.

WHAT DOES THIS MEAN FOR INDIVIDUAL ANTI-SECTARIAN INITIATIVES?

Scotland spends a significant amount of public money on anti-sectarianism initiatives. This fits with Scotland's ambitions to have safer communities.

Unfortunately, if anti-sectarianism initiatives do not actively engage with the issue of gender, or fail to include women and girls in their work, then they may not be challenging all of the different attitudes, assumptions, and areas of power and authority in communities that underpin sectarianism. This may mean that we risk using public money in a way that may be unintentionally making the situation worse.

Understanding how individual anti-sectarian initiatives could include women and girls, and take a gendered approach, will help organisations to think about the best way to avoid increasing sectarian tensions and better ensure change.

In the case of public bodies, this type of thinking and action is required by the public sector equality duty[4].

[2] http://lallandspeatworrier.blogspot.co.uk/2013/03/you-take-high-road-and-ill-take-low-road.html
[3] Engender (2015) *The S Word: Women's experiences of intra-Christian sectarianism in Scotland*
[4] For additional information on meeting the requirements of the public sector equality duty, the Equality and Human Rights Commission's Scotland-specific guidance is here: http://www.equalityhumanrights.com/about-us/devolved-authorities/commission-scotland/public-sector-equality-duty-scotland

WHAT DOES THIS MEAN FOR PROGRAMMES OF ANTI-SECTARIAN INITIATIVES?

Programmes of anti-sectarianism activity bring together a range of different initiatives. Programmes may be spatial, in that they cover a particular local authority area or group of local authority areas. They may exist because of a particular funding stream, as with large programmes funded by the Scottish Government's Community Safety Unit. They may be supported by a particular nationwide body, like Police Scotland, but be sensitive to local contexts.

However a programme is formulated, gender should be part of the thinking. This may mean:

- Requiring that all projects within a programme take a gendered approach, treating gender as a required horizontal theme that cuts across all of the work.
- Make gender-sensitivity one of the application criteria for funding.
- Ringfencing some funding for projects that specifically target women and girls or take a gendered approach.
- Requiring project leads or delivery teams to participate in training on gender and sectarianism.
- Ensuring that one project per geographic area is designated as a 'gender champion'.
- Funding research to build the evidence-base for gendered approaches to sectarianism.

Programmes might usefully adopt more than one of these measures, depending on their needs and the design of the programme.

For public sector organisations, thinking about these issues and acting to mitigate their effects is also required by the **public sector equality duty**[5].

[5] For additional information on meeting the requirements of the public sector equality duty, the Equality and Human Rights Commission's Scotland-specific guidance is here: http://www.equalityhumanrights.com/about-us/devolved-authorities/commission-scotland/public-sector-equality-duty-scotland

3

FIVE STEPS

TO INCLUDING WOMEN, GIRLS, AND GENDER IN ANTI-SECTARIANISM WORK

STEP ONE

IDENTIFY WHAT THE ANTI-SECTARIANISM PROJECT IS FOR

The first step is to identify the purpose(s) of the intervention or programme.

This might be to test an anti-sectarian methodology, to create a new online resource, to bring together a community to resolve existing conflict, to increase the capacity of parents to discuss sectarianism with their children, to make a film with a group of young people, or any number of types of initiatives.

Being as clear as possible about the desired **outcomes** of the intervention can be helpful.

Possible outcomes that might be identified for an anti-sectarianism initiative or programme:

- Increase councillors' understanding of the impact of sectarianism on people in a specific local authority area.
- Data exists on the community background (religion or belief and national identity) of all local authority employees, broken down by gender.
- People in a targeted neigbourhood in which conflict has occurred have taken part in conflict resolution capacity building, and used those skills to resolve a specific difficulty about the allocation of resources in a council ward.
- People in a targeted neighbourhood are more engaged in decision making in their community.
- A bystander approach to tackling expressions of sectarian attitudes has been piloted.

EXAMPLE: EAST LANARKSHIRE

East Lanarkshire local authority has identified some specific hot-spots where there are problems between groups of people who perceive their backgrounds to be different. Community development workers have identified these differences as sectarian.

Some councillors have been particularly keen to see investment in tackling sectarianism and the community planning partnership has been involved in work to plan an intervention to do that.

One ward has been identified as a place where there are particular current challenges relating to sectarianism, centred on a small group of streets and the location of a community hall. The council agrees to focus specific resource on building that community's skills to tackle conflict and to involve them in discussions about where the hall should be located.

The councillor of the ward has noticed that some of the households from one particularly community background are reluctant to get involved in local activities, and one family told him that it's because their community background is different from his. The councillor wants everyone to feel they can take part in the community, and the council agrees on some development work on community participation more generally.

Outcomes:

- The residents of the ward will be equipped to tackle sectarianism-inflected conflict that is blighting their community.
- The residents will decide where the community hall is to be located.

STEP TWO

GATHER EVIDENCE

In the second step, organisations will gather the evidence that will enable them to assess the existing or likely gender impacts of their planned activity. This will mean looking at participation rates, experiences, and outcomes with regard to women and men. It will also involve thinking about whether there is data to answer questions like:

- Does the space where activities will take place feel safe for everyone to go to?
- Will the people who participate have caring responsibilities and need a crèche facility or different scheduling to take part?
- Are the activities equally attractive to men and women, or boys and girls?
- Are the places we propose to advertise the activities equally accessible to men and women, or boys and girls? If there are pictures on the advertisement, of whom are they?
- Who are we targeting with the approach that we are taking? For example, is it mainly about public anti-social behaviour, or private attitudes and family life?

Many anti-sectarian initiatives are targeted at specific groups of people, or provide different levels of intervention or support to specific groups of people. If a programme is targeting participants within a particular age range, or ethnicity, or geographical location, then data about all of these individual characteristics should be gathered. It might be helpful at this stage to consider whether it would be useful to use this process to consider any other characteristics.

It is very likely that gender will **intersect** with some of these other characteristics. For example, initiatives targeted at young people using

stereotypically male activities may see higher levels of gender segregation, as women and men are more likely to have the confidence to take part in non-traditional activities when they are older.

How to gather evidence

Gathering data for initiatives that are in development is obviously more difficult than assessing an initiative or programme that is underway and for which programme-specific data is available. National and regional data may be of particular use in these circumstances and data may also be available for similar programmes delivered by different agencies or in slightly different contexts.

For those assessing existing programmes, some of the information and data should already be held within the organisation, but it might still be necessary to look at national or regional data.

For both existing and future initiatives, the evidence should link to the outcomes that have been identified for the initiative in step 1, and the groups of people that are being targeted by it.

There is a general lack of data available around sectarianism, and almost no gender-disaggregated data around sectarianism. This means it might be necessary to do some work to construct some pieces of data, or to use different types of records to disaggregate data by gender. You are likely to need to use qualitative data and well as quantitative data, and to interpret the data that you do manage to gather together.

Types of evidence might include:

- Social attitudes surveys about attitudes to sectarianism.
- Community-level wellbeing data.
- Data about religiously aggravated crime.
- Data about family wellbeing.
- Data about participation and community engagement.
- Information about women's and men's and boys' and girls' participation in different types of activity.

- Public transport service patterns and availability, and usage patterns.
- General information about men's and women's different life experiences.

Data that you draw on to build a picture of men's and women's different experiences about the domain that you are exploring should be broken down by gender.

EXAMPLE: EAST LANARKSHIRE

There is quite a lot of data about the ward that East Lanarkshire council has chosen to focus on. This includes:

- **Family wellbeing:** Families that are vulnerable, families that are headed by a single-parent, and are likely to be experiencing poverty, and child protection information.
- **SIMD:** Scottish Index of Multiple Deprivation
- **Social attitudes:** National social attitudes surveys (which are gender-disaggregated) and some information from a community focus group on sports facilities which clearly referenced some sectarianism-related issues.
- **Anti-social behaviour:** Data about anti-social behaviour hotspots, including where street harassment has been reported most often.
- **Participation:** There is some quantitative data that seems to suggest different participation rates for men and women in community discussions about sports facilities, although council officers are not sure how robust this is. Those events were advertised on sports' club bulletin boards, and there is a sense that men are more likely to belong to sports' clubs.
- **National equalities data:** Scotland-wide information and data about men's and women's experiences of anti-social behaviour and violence.

Council officers feel as though they have quite a lot of general data about the ward and the people who live there, but they are missing information about some of women's specific experiences.

Community development workers hold a discussion for women on Saturday morning, and provide a crèche so that children can be cared for. They get some additional qualitative information about the concerns that women are experiencing. These include:

- The difficulty of influencing their husbands and partners, particularly about parenting their children in a way that challenges some sectarian attitudes and behaviours.
- Their fears that their children will be criminalised by the Offensive Behaviour at Football and Threatening Communications (Scotland) Act 2012.
- Tensions between them and extended-family members about community background.
- Fear of being out in public on match days, in case they encounter groups of drunk men from a different community background.
- Worries about what their children are picking up in the playground at school.
- Disbelief that sectarianism has anything to do with them.

STEP THREE

REFLECT ON THE EVIDENCE

In step three the data gathered at step two is analysed to provide information about how the programme of activity that is planned may impact differently on men and women.

Spending allocations

It can be illustrative to look at the difference in spend on men and on women.

The simplest way of assessing this is to multiply the unit cost of a service or programme by the actual number of male and female beneficiaries.

If you multiply the **unit cost** by the number of male beneficiaries then this gives you the **value** of expenditure going to men. If you multiply the unit cost by the number of female beneficiaries then that gives the **value** of expenditure going to women. This can also be expressed as percentage shares of the total expenditure on the programme.

Unit cost x number of male beneficiaries = value of expenditure going to men

These become more meaningful if they are adjusted for the sex composition of the **target population** of the programme. For example, if one of the desired **outcomes** of an intervention is to change the attitudes of women in the community towards people from a different community background then spending 50 per cent of a programme budget on men may seem superficially fair, but is not going to deliver the gendered outcomes that the programme was intended to achieve.

Participation

Analyse the participation rates of men and women who take part in the intervention, and compare these with the **target population**.

Experiences

Using surveys, and other measures that identify participants' perceptions of the intervention, identify any **gender gaps** in beneficiaries' assessment of the quality of experience. This may be particularly useful if the initiative is designed to build the capacity of the participants to be able to carry out a particular task or function.

Use any quantitative data to identify gender differences in drop-out rates from the initiative.

Outcomes

Use the data gathered in step two to identify gaps in **outcomes**, including gender disaggregated information on the types of activity that men and women are more likely to participate in, the focus and purpose of the activity, and the methods that are likely to be used.

Qualitative data should also be applied to the outcomes.

EXAMPLE: EAST LANARKSHIRE

Spending allocations

There is no information that would enable officers of the council to produce a robust spending allocation by gender at this point in project development. However, they are able to project that the design of intervention that they would have originally pursued would be more likely to attract men.

They had originally provisionally planned to hold sessions in the community in the evenings, but had not thought about childcare, or the fact that women would be more likely to be at home with children.

Participation

Data that the community development team holds about participation by the community that is the target of this initiative suggests that men are more likely to take part in community meetings. They are also more likely to chair them, and more likely to express an opinion.

Experiences

The council has adapted the conflict-resolution sessions and process from one used by West Lanarkshire. West Lanarkshire's data suggested that women were more likely to take part in the sessions, although men and women were equally likely to evaluate them positively.

East Lanarkshire has delivered a small participatory budgeting project before that looked at sports facilities in another ward. The equalities officer of the council was underwhelmed by the choices to build facilities that would mainly or only enable sports much more popular with men to be played.

Outcomes

The council has reviewed the findings from the discussion session with women, and is now concerned that the programme they had provisionally considered will not tackle some of the challenges for women in terms of being influential within their relationships and parenting in an anti-sectarian way. They want to take an approach that deals with crimes and anti-social behaviour that happens in public, and also enable families to be a place where sectarian attitudes and assumptions are challenged.

The team has also been looking at some of the data around anti-social behaviour, and conflict, and is concerned about the aggression in some of the crimes that have been committed. They are keen to take a prevention approach, and fold that in to the project.

STEP FOUR

IDENTIFY THE MAIN CAUSES OF THE DIFFERENT GENDER EXPERIENCES

At stage four, organisations will be identifying the reasons for the gender gaps and challenges it found at stage three.

This process should be participatory, and may involve a number of colleagues and stakeholders, and any equality organisations or advisory group with which the organisation engages.

Having gendered differences in outcome is not necessarily harmful or unlawful, but it is important to get a full understanding of the reasons for them, so any unintended consequences of programme design can be mitigated. For example, initiatives may be intended to be open to girls and boys but may rely on playing a sport that is male-dominated or that girls are less likely to feel confident in playing. Alternatively, activities may be genuinely unisex but supervision may be so poor that girls routinely experience sexual harassment, and so do not want to participate. It might also be that very practical issues, like transport scheduling prevents girls and women from feeling safe enough to travel to the activities alone.

There are a number of approaches that may be helpful in explaining gaps.

Internal stakeholders

Colleagues who are either in the target group for the intervention, or responsible for its delivery, may have insights into any processes or practical arrangements that may be causing a gendered difference in takeup. These can be elicited by staff survey, focus groups, or by meeting with staff who are responsible for delivery of similar activities. These approaches may identify very practical issues, like the timing of meetings or discussions, or cost barriers to participating, or the choice of venue.

External stakeholders

Other organisations delivering anti-sectarian, equalities, or community development work may be able to provide insight into the specific barriers to participation that exist within one of their client organisations. They may have gathered anecdotes, or more formal feedback, about how anti-sectarianism interventions operate within an organisation.

If the planned intervention is very large then multiple stakeholders may be involved, including other local authorities, or community planning partners, third sector organisations, non-departmental public bodies, and Scottish Government. It should be possible to invite analysis from stakeholders, whether formally through a survey, reporting process, or interviews, or informally through meetings or discussion sessions.

External equalities groups

Many organisations have equality advisory groups, which include external equalities organisations as well as internal representatives. These groups may have some insight into the specific operations of anti-sectarianism work within your organisation, or into issues of anti-discrimination work and gender more generally. Specialist organisations in Scotland that work around gender include Engender, Scottish Women's Convention, YWCA Scotland, and Zero Tolerance. Scottish Women's Aid works specifically on domestic abuse.

EXAMPLE: EAST LANARKSHIRE

East Lanarkshire consulted internally and externally, and was particularly keen to engage with some external gender equality organisations to identify approaches that it might take to address a number of gendered differences.

Women's unequal caring role

Like women across Scotland, women in East Lanarkshire are more likely to be responsible for the majority of childcare. Council officers spoke to

One Parent Families Scotland and Engender[6] to get advice on how to remove barriers to participation for single parents, who are 95 per cent female.

Gendering participatory budgeting

The process by which communities come together to allocate spending is called participatory budgeting. East Lanarkshire council spoke to the Scottish Women's Budget Group to discuss how they might make sure that women got an equal say in how the resources for the community hall were allocated, and how they might make sure that women's different needs for community space were considered.

Bystander approaches on masculinity

The Council's consideration of the aggression behind much of the anti-social behaviour that happens within the community in question led it to consider some of the prevention work that happens around violence against women, including some of the work produced by US organisation Men Can Stop Rape.

Community engagement

The Council consulted with Electoral Reform Society on participation and engagement, and has learned about a number of new approaches to holding participatory meetings and encouraging and maximising participation.

One image from a bystander campaign targeted at young men. © Men Can Stop Rape

[6] Although all of the equalities organisations listed in this example are real, they were (of course) not consulted by the fictitious East Lanarkshire council.

STEP FIVE

IDENTIFY FURTHER MEASURES TO ADDRESS GENDER IN THE INITIATIVE

This step involves applying the additional information and approaches that you learned about at step four into the design of your initiative or programme.

These might include one or more of the following type of activity:

- Targeted advertising.
- Women-only or men-only interventions.
- Providing childcare for participants specifically to increase women's participation.
- Focusing on non-public domains like the family and parenting.
- Using participatory methods for discussions that flatten power structures, for example by rotating the chair at a community meeting or using more informal processes.

Measures should:

- Have clear indicators of success, that are monitored over time.
- Be adequately resourced, with a distinct budget if necessary.
- Be designed in consultation with expert internal and external stakeholders.
- Have a clearly designated accountable person inside the organisation, even if the measure is delivered by an external organisation or agency.
- Be designed in collaboration with internal and external stakeholders, including the people whom the measure is designed to benefit.

It is particularly important that work to tackle issues for which there is little gendered information is co-produced with communities.

EXAMPLE: EAST LANARKSHIRE

East Lanarkshire council has significantly developed its initiative as a result of the additional thinking and information-gathering it has done.

It is now:

- Delivering the same conflict-resolution programme, but has changed the timing and location and is providing a crèche to enable women with caring responsibilities to attend. It is also going to specifically target men with invitations through existing community networks, to try and make sure that the group that takes part in the sessions is well-balanced. It is considering piloting sortition (where participation in the community group will be by ballot, as with a jury) after hearing about some successful community pilots from Electoral Reform Society.
- Bringing in a member of the Scottish Women's Budget Group to co-facilitate the participatory budgeting session, so that they can support the group to think about women's needs from a community hall, and the additional barriers that women face to using community spaces, like transport and personal safety.
- Planning to co-produce a programme for women across East Lanarkshire to enable them to challenge sectarianism within their family contexts. They are going to be advised on this by Wise Women, who deliver resilience training and coaching programmes to women.
- Bidding internally for the budget to start development on a bystander programme to enable young men in East Lanarkshire to challenge each other's sectarian behaviours safely and non-violently.

CHECKLIST

STEP ONE: Identify what the anti-sectarianism initiative is designed to achieve The first step is to identify the purpose(s) of the intervention or programme.	
STEP TWO: Gather evidence In the second step, organisations will gather the evidence that will enable them to assess the existing or likely gender impacts of their planned activity. This will mean looking at participation rates, experiences, and outcomes with regard to women and men.	
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STEP FIVE: Identify changes that you will make to your project, programme, or initiative This step involves applying the additional information and approaches that you learned about at step four into the design of your initiative or programme	

RESOURCES

The following resources may be of use to you as you think about gendering your initiative or programme.

Engender
Scotland's gender equality organisation.
www.engender.org.uk

Scottish Women's Budget Group
Scotland's expert group on gender budget analysis.
www.swbg.org.uk

Young Women's Movement
The YWCA in Scotland. Expert on young women's experiences.
www.ywcascotland.org

Scottish Government Equality Evidence Finder
A source of national statistics on all kind of equalities and inequalities.
www.gov.scot/Topics/People/Equality/Equalities

GLOSSARY

Experiences

Experiences refers to the perceptions of individuals as to the quality and suitability of an intervention or programme. This might be captured through evaluation forms, feedback to staff surveys, and focus groups or workshops. The findings should be used for future development of interventions.

Equality impact assessment

Equality impact assessment is a process that tries to determine the impact of a proposed policy on **protected groups** of people. It is a requirement of the public sector equality duty that public authorities undertake EQIA on all significant policies.

The detail of the process does vary slightly between public authorities, but the key elements are the same. In the case of gender impact assessment, it involves applying knowledge about women and men's different life experiences to policy development to ensure that the policy doesn't exacerbate existing inequalities, and to reduce inequalities that exist.

Gender budget analysis

Gender budget analysis is a specialised form of **equality impact assessment** that looks at the impact on women and men of a budget, including a Government or local authority's budget, on women and men. It takes cognizance of the different life experiences of women and men.

There are many countries around the world who use gender budget analysis (GBA) as part of their budget-setting processes.

Additional resources on gender budget analysis are available at the Scottish Women's Budget Group website: **www.swbg.org.uk**

Gender stereotyping

Making assumptions about an individual's capabilities, interests, and preferences based on restrictive notions about men and women, and male and female behaviour.

Gender gaps

Gender gaps refers to the differences in men's and women's experiences. The gender pay gap is an example of a gender gap. Women's lower level of political representation at all levels of government is another gender gap.

Intersect

An intersectional approach considers the combined impacts of two or more characteristics. For example, a woman with a hearing impairment may require a BSL interpreter as well as access to a crèche. Where possible, the design of interventions should not exclude women or men who require additional support to access them.

Outcomes

Outcomes refer to what has changed. For example, "Susan can use conflict resolution skills to challenge the unfair structure of her community council" is an outcome. "Susan has attended a training course on conflict resolution" is an output.

Participation rates

This counts the number of people who take part in an activity or programme. It may be expressed as a number (of people) or a percentage (of the total population, or a particular segment of the population).

Protected groups

Protected groups are those groups of people who are protected from unlawful discrimination because of a shared characteristic. This includes women, black and minority ethnic people, trans people, lesbian, gay and bisexual people, disabled people, older and younger people, and people who have a religion or belief.

Public sector equality duty

All public authorities in Scotland are required to act to reduce discrimination and increase equality for people in **protected groups**, including women. This requirement is placed on them by the public sector equality duty, which forms part of the Equality Act 2010. The Scotland-specific duties are contained within the Equality Act 2010 (Specific Duties) (Scotland) Regulations 2012.

Detailed guidance on how to meet each element of the duty is available from the Equality and Human Rights Commission. Close the Gap has published guidance on meeting the elements of the duty that relate to women and work.

Spending allocations

A spending allocation is the amount of money set aside for a specific purpose. An organisation may set aside a certain amount of money for training purposes. This might be expressed as an amount, or as a percentage of total spend.

Target population

A target population is the group intended to benefit from a specific intervention or programme. The target population may be everyone in a community or organisation, or it may be a smaller group. This might be based on the protected characteristic of the group.

Unit cost

The cost of one unit of something. This may be the cost for one participant to take part in an intervention or the intervention itself.

Value

The amount spent on the element (intervention, programme, group participation in) being measured.

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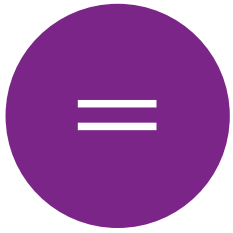

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