Women4Biodiversity

SwedBio
A programme at Stockholm Resilience Centre

TECHNICAL TRAINING WORKSHOP ON

Gender Equality & Social Inclusion (GESI) Integration

in Ecosystem Restoration Processes

Organised By

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Abbreviations	Full Form
COP	Conference of the Parties
FAO	Food and Agriculture Organisation
FERM	Framework for Ecosystem Restoration Monitoring
GESI	Gender Equality and Social Inclusion
IPs and LCs	Indigenous Peoples and Local Communities
KM-GBF	Kunming-Montreal Global Biodiversity Framework
LGBTQIA+	Lesbian, Gay, Bisexual, Transgender, Queer (or Questioning), Intersex, Asexual, and more
M&E	Monitoring and Evaluation
SMART	Specific, Measurable, Achievable, Relevant, and Time-bound
UNCBD	UN Convention on Biological Diversity
UNCCD	UN Convention to Combat Desertification
UNEP	United Nations Environment Programme
W4B	Women4Biodiversity

Women, particularly in Indigenous and local communities, play a critical role in ecosystem restoration through their ecological and traditional knowledge, sustainable land-use practices, and leadership in community-based conservation. They are at the forefront of preserving biodiversity, implementing agroecological practices, and promoting nature-based solutions that enhance ecosystem services. Yet systemic barriers such as limited land rights, restricted access to financial resources, and exclusion from decision-making continue to hinder their full participation.

Global frameworks such as the UN Decade on Ecosystem Restoration, the UN Convention on Biological Diversity (UNCBD), including the Kunming-Montreal Global Biodiversity Framework (KM-GBF), and the UN Convention to Combat Desertification (UNCCD) all emphasise the importance of gender-responsive and socially inclusive restoration. These commitments highlight the need to recognise and empower women as key actors in achieving restoration and biodiversity goals. Findings from Women4Biodiversity (W4B)'s report, Restore Her Rights - Gender Responsive Approaches To Ecosystem Restoration: A Global Summary, underscore that when women are meaningfully included in restoration processes, the outcomes are more sustainable, resilient, and equitable.

The report emphasises that addressing gender disparities in access, governance, and rights is essential for long-term ecological success and community resilience.

The Gender Equality and Social Inclusion (GESI) Framework provides a vital lens for ensuring that restoration efforts are inclusive and effective. It supports strategies that strengthen women's leadership, secure land and resource rights, and ensure equitable benefits for marginalized groups particularly in the face of climate change and environmental degradation.

To advance this work, Women4Biodiversity organised a three-day technical training workshop for its partners, including community-based organisations, focused on integrating the GESI approaches within the ecosystem restoration planning, implementation and monitoring cycle. The training aimed at deepening participants' understanding of GESI and enhancing their capacity to apply it; promoting inclusive, gender-transformative, and rights-based restoration efforts.

The overall objective of the training workshop was to deepen participants' understanding of GESI concepts and provide the tools to effectively apply them when integrating GESI into ecosystem restoration programs and interventions in their work.

The specific objectives are as follows:

• Enhancing GESI Understanding: Raise awareness of the importance in project planning, implementation and monitoring and evaluation. Ensure all participants understand key concepts of gender equality, social inclusion, and their relevance and linkages in the ecosystem restoration programs and projects.

• Exploring Global Frameworks: Discuss commitments from the UN Decade on Ecosystem Restoration, KM-GBF, and UNCCD in the context of GESI.

• Building Capacity for GESI-Responsive Planning: Build both conceptual and practical skills for conducting GESI analysis and integrating GESI considerations into planning the ecosystem restoration programs and projects and guide them in developing a GESI Action Plan/M&E Plan to track GESI outcomes in restoration projects/programs.

The three-day training workshop was organised as follows:

Day 1: Conceptual Clarity and Analysis (1.5 days)

• Introduced participants to Gender Equality and Social Inclusion (GESI) concepts

• Provided an overview of Ecosystem Restoration concepts

• Conducted a situation analysis, exploring the linkages between GESI and Ecosystem Restoration, and identifying key GESI-related barriers and opportunities within ecosystem restoration

Day 2: GESI Integrated Planning (1.5 days)

Introduced planning steps for GESI integration
Facilitated the development of objectives and outcomes for GESI integration
Guided participants in developing GESI indicators for monitoring and evaluation
Supported the formulation of actions to achieve the identified objectives
Assisted participants in developing a GESI Action and M&E Plan

Venue and date

The training workshop was held at Hotel Amora Tha Phae, Changmai, Thailand from 9 to 11 June 2025.

Training Participants

The participants consisted of staff from Women4Biodiversity and their partner organisations from six different countries. The total number of participants was 34, including 33 females and 1 male. The group included representatives from 16 organisations. Among the participants, 10 represented Indigenous Peoples' groups, and the rest were from women-led and youth-led organisations (refer Annex 1. for detailed participants list)

Training Team

The workshop was facilitated by Dibya Devi Gurung, with co-facilitation by Mrinalini Rai, Founder and Director, and Shruti Ajit, Coordinator of Restore Her Rights Initiative at Women4Biodiversity. The workshop was supported by Alyssa Wilbur for process documentation, Mereen Santirad for video recording, and Sumina Subba, Communications Officer at Women4Biodiversity for communications.

Approach and Methodology

The overall approach of the training workshop was based on the principles of adult learning theories[1], which contend that adults learn best when new information is contextualized within their existing life experiences. Therefore, new content was embedded in this experiential context. Adults with experience tend to learn most effectively when they are invited to actively participate in discussions and sessions, rather than being passive recipients of long lectures.

Accordingly, the training workshop was developed using real-life experiences, reflective sessions, and interactive facilitation processes. Participants were guided through the process. For example, by being encouraged to critically reflect on and question their assumptions about how things are or should be. Emphasis was placed on creating safe and enabling spaces for critical discourse, encouraging the asking of difficult questions and the engagement in uncomfortable conversations.

Additionally, the entire course was designed with close attention to both the participants' and the institution's actual contexts and needs, adopting a flexible strategy and utilizing a variety of tools and approaches.

1. Chen, J. C. (2013). Teaching nontraditional adult students: adult learning theories in practice. Teaching in Higher Education, 19(4), 406–418. https://doi.org/10.1080/13562517.2013.860101

Welcome and Introductions

The training opened with a warm welcome from Shruti Ajit, Program Coordinator for the Restore Her Rights initiative at W4B. She introduced the W4B team, including lead facilitator Dibya Devi Gurung and the support team, which consisted of interpreter, documenter, and videographer. After covering practical matters such as media consent and health protocols, Shruti emphasised the importance of creating a safe, inclusive space for dialogue, learning, and reflection. She shared insights from W4B's gender-responsive ecosystem restoration work and encouraged participants to draw on their own experiences while engaging with the GESI framework. The training's timing during Pride Month was also acknowledged as a meaningful opportunity to celebrate diversity in environmental action.

W4B Founder and Director Mrinalini Rai followed with an energizing welcome, highlighting that sessions would include technical content tied to global environmental commitments and encouraging participants to ask questions freely.

Shruti Ajit opens the workshop.

"Everyone here is an expert in their field and will bring different experiences. This training is not to come to a conclusion, but to be the start of the discussion."

— Mrinalini Rai, Founder and Director, W4B

To build a connection among participants, Lead Facilitator Dibya Devi Gurung led a "ball game" icebreaker — one of several energisers used throughout the training. Participants introduced themselves by sharing their name, background, and any prior experience with gender training. Although designed to be brief, the activity naturally extended as many participants were eager to share. For several— particularly among the strong youth presence—this was their first exposure to gender training. The atmosphere from the outset was open, thoughtful, and energised, setting a tone of genuine engagement that continued throughout the workshop.

Mrinalini Rai welcomes the participants.

Key takeaways & session reflections

- Participants were **welcomed into a respectful and inclusive space**, grounded in shared values of learning, reflection and exchange, and openness to diverse identities and backgrounds.

- GESI was introduced as the guiding framework, with participants **encouraged to ask questions** and engage with both conceptual and technical content.

- The atmosphere was warm and participatory from the beginning, with **strong interest in sharing experiences** and building connections.

Expectations from the Training Workshop

This session invited participants to co-develop the learning agenda by sharing their expectations for the training. The lead facilitator led the discussion, capturing responses from the participants. The resulting list reflected both curiosity and ambition, ranging from core GESI concepts and tools to practical strategies for integrating a gender lens into action plans, policies, and ecosystem restoration initiatives. Participants expressed interest in real-world examples, accessible ways to communicate GESI to diverse audiences, and practical tools applicable to their own contexts. Many also emphasised the importance of strengthening advocacy efforts, engaging youth and men more effectively, and reflecting on personal biases as facilitators. The lead facilitator clarified that while advocacy would be briefly addressed, the primary focus would be on applying GESI concepts and analysis in ecosystem restoration program planning. The discussion helped align the group around shared priorities and reinforced that the strength of the training would come from participants' willingness to share, reflect, learn, and connect.

Key takeaways & session reflections

- Participants appreciated having their voices heard in shaping the agenda, which fostered a sense of collective learning and active participation.

- There was strong interest in linking GESI to policy, restoration, and advocacy, as well as reflecting on personal and institutional biases.

- Practical tools, real-world examples and accessible communication strategies were key priorities across the group.

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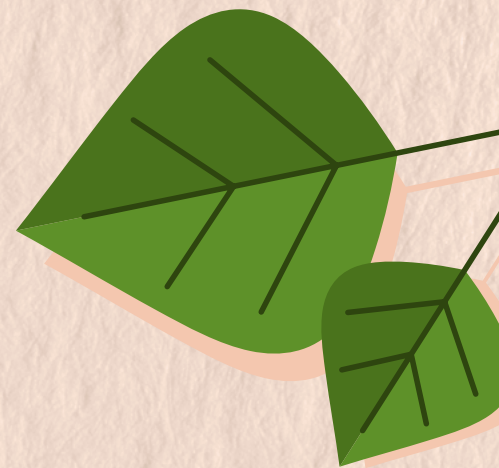
Framing the Training

The session began with an overview of the training structure, during which the Lead Facilitator outlined the three core pillars that guided the process of the training, which were,

- **Conceptual Clarity** – Deepening understanding of both GESI and technical concepts

- **Analysis and Emotional Clarity** – Encouraging personal reflection and critical analysis

- **Application** – Translating learning into concrete action

She emphasised that meaningful engagement with GESI requires both the head and the heart—that transformative change stems not only from intellectual understanding, but also from lived experience and practice.

Drawing from adult education theory, the key guiding principles were shared with the participants (Refer to Annexe

3 for more details), which emphasised the value of experience-sharing, critical reflection, and participatory dialogue. *"We do not learn from experience, we learn from reflecting on experience,"* she reminded the group, emphasising the need to stay attentive to nuance in social science work, which often involves unlearning and reflecting on one's own positions, biases and actions. One participant's comment about the lack of male representation in this training became a good example of how reflection can surface deeper questions and set intentions for more inclusive engagement in future work. Participants were also invited to consider how they show up as "whole people", bringing both their external roles and internal selves (emotions, beliefs, identities) into the space. Concepts like mindfulness, open dialogues, and intellectual safety were noted as essential to building inclusive practices and *"being able to have uncomfortable conversations in a supportive environment".*

Agreement for Engagement

The session concluded with participants collaboratively developing group agreements for the days ahead. These covered key aspects such as timekeeping, minimizing distractions,

and maintaining confidentiality through the use of Chatham House Rules[2]. The process reinforced a shared commitment to fostering a respectful and inclusive learning environment.

➕ Key takeaways & session reflections

- The training's structure - conceptual clarity, emotional clarity and practical application - provided a clear roadmap for engaging with GESI throughout the training and beyond.

- Reflection was highlighted as central to deep learning, with self-awareness and critical thinking identified as key to inclusive practice.

Session 1. Concepts: Gender and Identity

Objective of the Session: To ensure that participants understand key concepts related to social identities and how they connect to aspects of Gender and Social Inclusion, including intersectionality and implicit bias.

Method: The session began with a reflection exercise in which participants recalled moments of discrimination and identified the range of emotions associated with these experiences. While many expressed negative feelings such as anger, sadness, and frustration, several also shared feelings of peace and empowerment—demonstrating how pain can be transformed into strength and resilience. The lead facilitator shared her personal journey of turning anger and shame into a "gift of pain," encouraging participants to see their experiences as sources of growth, rather than remaining rooted in grief.

Exercise 1: Gender and Identity: This was followed by a "Who am I?" identity exercise in which participants listed their social identities and reflected on the emotions these identities brought. Many found the activity deeply introspective, appreciating the rare opportunity to explore self-identity beyond professional roles. While some listed only negative labels, others expressed pride. One participant wrote, "*I love myself*" — a powerful act of resistance in a context where patriarchy often teaches self-hate. This highlighted the importance of self-love as a foundation for empowerment. Another reflected, "*I realized what I wrote is 'what others see of me*", showing the need for deeper self-awareness.

Understanding Intersectionality: To deepen participants' reflection on inclusion, the lead facilitator introduced the concept of intersectionality through a discussion of advantaged and disadvantaged identities. She explained that identities are shaped by both historical discrimination such as those based on gender, caste, ethnicity, language, religion, and sexual identity and situational vulnerabilities, including low education or illiteracy, geographic remoteness, economic status, clothing, political networks, marital status, and age. These factors are not experienced in isolation but often intersect and compound, creating layered forms of exclusion.

The importance of analysing compounded impacts when identifying stakeholders and beneficiaries throughout the programme cycle was emphasised. It was highlighted that inclusive and equitable programme design required a clear understanding of how intersecting disadvantages operated, particularly to ensure that the most marginalised, those facing both historical and situational barriers were not overlooked. Participants were encouraged to critically reflect on their own positions of power and exclusion before designing or implementing interventions. It was stressed that meaningful inclusion and the achievement of higher-level outcomes depended on such self-awareness and on a deliberate effort to reach those most disadvantaged.

To illustrate these points, side-by-side case studies were shared by the lead facilitator, demonstrating how positionality could vary even within the same identity group. One example featured two Indigenous Magar women from Nepal:

- One, a widow and traditional healer living in isolation, held deep ecological knowledge but had never been consulted by development actors.

- The other, the wife of a village chairperson, was actively involved in multiple organisations and widely recognised as a community leader.

Though both women shared the same ethnicity and gender, their access to power, recognition, and resources differed significantly—highlighting how their advantaged and disadvantaged identities can result in vastly different lived experiences.

Through this and other examples, the need to move beyond surface-level inclusion was underscored. Participants were urged to continually pose critical questions such as: *Which women or men were participating? Who was not participating and why? Whose leadership was being promoted? Who was being heard—and who was being left out?*

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✚ Key takeaways & session reflections

- Participants explored identity as multifaceted and shaped by social relationships, personal histories, and power structures.

- They recognised that individuals often belong to multiple communities at once, which can result in experiencing both privilege and oppression.

- Learning about intersectionality deepened their understanding of how historical, social, and colonial forces influence systems of inequality.

- Guided self-reflection helped participants examine how their identities are shaped—particularly within patriarchal norms—and how this impacts their sense of self.

- This process encouraged conversations around self-awareness, with self-love emerging as a foundation for empowerment and resistance.

- Case studies revealed that shared identities, such as gender or ethnicity, do not ensure equal access to power or recognition.

- These examples led participants to critically assess whose voices are amplified or silenced within communities, and how power operates in leadership and representation.

- Attention was given to the specific barriers faced by marginalized groups, especially Indigenous Peoples and Local Communities (IPs and LCs), including exclusion and self-censorship.

- Discussions on implicit bias highlighted how unconscious assumptions affect behavior and decision-making.

- The training underscored the value of GESI policies and the need for systemic solutions to address deep-rooted structural inequalities.

Participants examine and reflect on the cards during the interactive "Who am I?" exercise.

Session 2. Concepts: GESI

Objective of the Session: To ensure that participants understand the concept of gender and other key concepts related to gender and social inclusion, including: What is gender? Gender and socialization, Gender roles, and Framing gender.

Exercise 2: Understanding GESI: This session opened with the exercise "*My Personal Gender History*", where participants completed a handout and broke into five groups to share stories from childhood through adulthood. The exercise was deeply personal, inviting reflection on how gender roles and expectations shaped their lives at different stages. During the plenary discussion, participants shared how this activity brought up a mixture of pain and solidarity. One participant said, "*We laughed at our pain because it was a shared pain,*" describing the experience as both cathartic and connective. Many women recalled being expected to be polite, obedient, soft-spoken, and "*well-behaved*"—pressures that began in early childhood and continued through adolescence and adulthood. Several women spoke of being steered toward domestic roles, played inside the home, through toys like dolls and kitchen sets, while boys were encouraged to play outside through sports or toy cars. One participant noted,

"I've realized how deeply our upbringing at home and in society influences who we become. It really shapes our identities, especially as women, in terms of how we're treated, how others see us, and even how we view ourselves." - Participant

As stories moved into adulthood, many participants described the double burden of managing professional and domestic expectations. Women shared how being assertive or ambitious, particularly in male-dominated spaces like law or development, was often met with criticism or dismissal. One reflected on how even in leadership roles, women were still expected to manage logistical or "people care" tasks, while their male peers were taken more seriously for strategy or vision. Another discussed the societal reaction when she left a toxic marriage: "*When I had a career, I was praised for having such a supportive husband. When I left him, I was blamed for being too busy.*"

In the conceptual debrief, these reflections were connected by the lead facilitator to highlight how socialisation, power, and bias shaped gender roles from an early age. It was noted that, despite an increasing number of women entering professional spaces, expectations within the household, such as caregiving, modesty, and emotional labour remained firmly entrenched. The concept of "care work" was introduced to describe this often invisible labour, and to illustrate how implicit bias and stereotypes assigned differing value to work based on gender. One example that was shared involved a female forest ranger who, despite her professional status, was still expected to make tea during meetings—demonstrating how gendered expectations continued to be reproduced in subtle ways, often going unnoticed by those reinforcing them. It was emphasised by the lead facilitator that power was relational and contextual. While it was acknowledged that women might hold decision-making power within the household, their spaces and labour were often devalued within the broader social hierarchy just as men were frequently excluded from domestic spheres. The point was made that "*whoever holds power, uses it,*" with participants being urged to adopt a stance of empathy and to seek balance in recognising how gender roles were socially conditioned.

The session closed by reflecting on how economic power, education, and mobility are reshaping household dynamics, while emphasising that rewards for conforming to gender roles, such as praise for being a "good wife or daughter", do not translate into rights. True change requires shifts in both mindset and structural power. The session ended with a reminder to the group of the importance of asking, "*Where is someone in their GESI understanding?*"— highlighting the need to recognise the diverse levels of awareness among local communities. It was emphasised that gender issues are inherently complex and cannot be fully addressed or simplified through a single training session.

This session laid a foundation for shared, nuanced understanding of GESI, highlighting that achieving transformative change and building inclusive spaces is a long-term process rooted in deep, ongoing self reflection and learning.

Mrinalini Rai facilitates the participants on the last day of the workshop.

Key takeaways & session reflections

- Gender socialisation begins in early childhood and continues throughout adulthood, shaping behaviors, opportunities, and self-perceptions. It often reinforces traditional stereotypes, particularly around caregiving, obedience, and emotional expression.

- Gender is a social construct, distinct from biological sex. While gender norms can be challenged and transformed, GESI awareness exists on a spectrum.

- Women often face a 'double burden', balancing professional responsibilities with domestic expectations, while also contending with societal criticism or dismissal when asserting ambition or leadership.

- Power dynamics are relational and context-specific. For instance, women may hold influence within households but still experience social devaluation of their contributions. Conversely, men are often excluded from domestic roles. Navigating these dynamics requires empathy and a nuanced approach.

- GESI is not a one-time activity or checklist, but an ongoing process of critical reflection, continuous learning, and collective action aimed at dismantling structural inequalities and fostering inclusive systems.

Session 3. Linkages between GESI & Ecosystem Restoration

Objective of the Session: To understand key concepts of ecosystem restoration and their linkages with GESI—exploring why GESI are critical to effective and sustainable restoration efforts.

Acknowledging a gap that is too often overlooked, co-facilitator Mrinalini Rai highlights that while global restoration goals exist, many Ps and LCs remain unaware that their lands have been pledged for global conservation and restoration efforts, and are often excluded from these processes and related decision-making. To help bridge this gap and provide context, the session began with Samantha Davalos Segura, a member of the UN Decade on Ecosystem Restoration team, who shared insights into the global frameworks shaping restoration efforts. Joining via Zoom from Nairobi, Samantha Dávalos Segura, Ecosystem Restoration Specialist at UN Decade on Ecosystem Restoration introduced the UN Decade on Ecosystem Restoration (2021–2030), launched by the UN in response to the growing environmental crisis. Led by FAO and UNEP, the initiative aims to "heal the relationship between humans and nature" by supporting local and global restoration projects through three main strategies: building a global movement, generating political support, and developing local capacity. The initiative includes an advisory board of 30+ global experts, 300+ partner organisations, and five active task forces (best practices, monitoring, finance, science, and youth). She introduced the 10 Principles of Ecosystem Restoration, developed through global collaboration to guide long-term conservation efforts. A UN "Standards of Practice" provides over 300 actionable recommendations to implement these principles, and resources such as the Decade Action Plan, Ecosystem Restoration Hub, World Restoration Flagships, and FERM monitoring tool were highlighted. Samantha also encouraged participants to connect with these digital hubs using the hashtag #GenerationRestoration.

Following the presentation, the Co-Facilitator led a session on the intersection of gender and ecosystem restoration. Colourful clay was distributed to participants, who were invited to use it as a tactile, creative tool to engage with the session's themes, offering a hands-on method to explore the complexity of restoration work within its broader social and political context. Key global frameworks, including the three Rio Conventions and restoration and gender was mapped and includings, the KM-GBF (2022) and its restoration-specific Targets were introduced. These were juxtaposed with the lived realities of communities and the persistent exclusion of women and IPs and LCs from formal planning and benefit-sharing processes.

Participants unpacked terms like conservation, reforestation, afforestation, and restoration—highlighting their distinct meanings and impacts. Restoration was framed as the most comprehensive: not just planting trees, but restoring ecological functions, respecting traditional knowledge, and regenerating whole ecosystems. Mrinalini asked, "Where are the people in all this?", emphasizing the need to restore not just nature, but also cultures, identities, and intergenerational wisdom. Attention was drawn to the risks of gender-blind restoration efforts, which were noted to sometimes result in harm, including gender-based violence (GBV). The tendency to treat women's participation as a procedural formality rather than as a meaningful and intentional process was critiqued. One example cited was the practice of "sex-for-fish" in parts of Africa, a form of transactional exploitation that had become normalised within certain communities. Data were shared on declining female leadership within environmental ministries and on the limited availability of funding for women-led initiatives. These figures were used to challenge the common perception that women were adequately represented in environmental work and to urge participants to advocate for both data and resources to support real transformation.

Some of the work undertaken by W4B was also showcased, with particular emphasis on the Restore Her Rights Initiative, which previously supported six women-led restoration initiatives in six regions across the globe. W4B acts as a facilitator for collective advocacy, aiming to amplify voices at the global level without replacing community leadership. They envision creating a self-sustaining community of practice—a strong, interconnected network where partners can exchange knowledge, share best practices, and support long-term, locally driven restoration efforts. The session and first day closed with an open invitation to carry the momentum forward by collaborating across regions, amplifying impactful work, deepening solidarity, while keeping GESI at the heart of restoration initiatives. The clay activity proved highly engaging, with participants collaboratively creating 3D models representing their visions of biodiverse ecosystems.

Key takeaways & session reflections

- Many IPs and LCs are often unaware that their lands have been pledged for global restoration efforts, and are often excluded from decision-making processes.

- Restoration efforts that fail to consider gender and social inclusion risk reinforcing existing inequalities or causing harm, including gender-based violence. GESI must be seen as foundational, not optional.

- Participants unpacked key terms and recognised that true restoration involves regenerating whole ecosystems, honoring traditional knowledge, and restoring cultural and social systems—not just ecological ones.

- Despite recent perceptions, women remain underrepresented in environmental leadership and underfunded in restoration work. "Tick-box" approaches are not enough; structural change and resource allocation are essential.

- The clay activity encouraged tactile, imaginative engagement with participants expressing diverse visions of their ecosystems that showed both ecological richness and the deeply human connections to the land.

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Reflections of Day 1

The second day of training began with a short relaxation breathing exercise and reflection, inviting participants to revisit key moments from Day 1 —what resonated, challenged, or inspired them. Mentimeter responses reflected feelings of calm, inspiration, sleepiness and curiosity. Words that stayed with participants included *gift of pain, healing collectively, critical reflection*, and *sisterhood*. Participants shared appreciation for the reflective nature of the sessions, particularly the "*Who Am I?*" activity, which helped deepen self-awareness and connect shared experiences across diverse backgrounds. There was gratitude for the adult learning approach and storytelling methods that made GESI concepts accessible. Some reflected on how the process provided tools for their community work, while others raised important questions about representation, safety, and allyship, particularly in patriarchal contexts. One male participant particularly enjoyed learning about global frameworks on ecosystem restoration. Interestingly, as the only male participant, his reflections focused primarily on the technical and informational portion of Day 1 - offering a subtle insight into how gendered experiences may shape what participants value,

highlighting the importance of recognizing different entry points when engaging with diverse identities.

The discussion was opened with a key question that came up during the previous day: *How do we engage male community leaders and change mentalities deeply rooted in patriarchal norms?* The group shared approaches such as having open dialogues, educating men as allies to support women-led initiatives, creating women-only spaces to build confidence and foster quiet resistance, and adapting strategies mindfully to fit local contexts. One participant spoke to the power of women-only circles, noting that collective resistance and healing are not new— our grandmothers, carrying generations of trauma, have long held such spaces.

"We must keep these circles of trust alive, because this is how we resist and collectively heal." - Participant

The morning session ended with an emphasis that shifting power is a gradual process that requires an investment in time and skill, as well as trust and allyship. "*There is no one blueprint,*" —just ongoing commitment to creating space for women's leadership to grow.

Session 4. Linkages between GESI & Ecosystem Restoration (continued)

Objective of the Session: To understand key concepts of ecosystem restoration and their linkages with GESI, and exploring why GESI is critical to effective and sustainable restoration efforts.

The session opened with a presentation by lead facilitator , who framed the central question:

"*Why do gender, disability, and social inclusion matter in ecosystem restoration programming?*"

Drawing on case studies from Nepal, the critical roles that rural women play in sustaining households and managing natural resources were highlighted. Despite their active involvement, much of their labour, particularly repetitive and physically demanding tasks like clearing invasive species in community forests, preparing saplings for plantation, or collecting non-timber forest products—remain invisible, undervalued, and unrecognised. Data illustrating persistent

gender inequalities, such as low land and property ownership among women, even though they are heavily engaged in land-based work, was shared. While there are encouraging signs such as women becoming more organised, mobile, and visible in leadership spaces, even in remote indigenous mountain communities. A deeper analysis reveals that this progress is uneven and exclusive. Women in leadership positions often come from higher caste backgrounds or wealthier families with strong political networks. Even within marginalised communities/groups, power is frequently captured by those with greater socio-economic or political capital, both women and men. This reinforces the need for intentional, well-resourced inclusion efforts that develop context-specific strategies, social methods, and facilitation skills to engage the most marginalised individuals across all social categories, not just those already connected

to power structures. Participants also shared examples from their own contexts, highlighting innovative approaches for meaningfully engaging women and men who are often excluded from visible and valued spaces, such as decision-making and planning platforms.

Rather than imposing new or formal structures, the session emphasised that meaningful inclusion often emerges through: continuous engagement; relationship and trust-building; adaptation to community-specific norms and practices and culturally sensitive and skilled facilitation by institutions and service providers. This principle was organically modeled during the training itself. Many participants chose to sit comfortably on the floor, some giving each other massages. These moments illustrated how comfort, informality, and cultural sensitivity in space design can foster openness and authentic dialogue. At the same time, facilitators were reminded to be mindful of their positionality and the potential for harm, and to strike a balance between guiding interventions

and listening with humility.

To support ongoing critical reflection, participants were reminded to continually ask:

❏ Who is participating and who is being left out?

❏ How are they participating?

❏ In which spaces or levels are they participating?

❏ How are our interventions truly impacting their lives?

❏ Do our investments reflect the scale and seriousness of the challenges faced on the ground?

For example, when energy-saving technologies are introduced to reduce women's workload, one must ask: *Are they enabling women to enter leadership/ decision-making spaces, or simply freeing them to take on more invisible, undervalued labour, such as weeding forests?* This question underscores the importance of examining whether solutions are genuinely transformative or if they are inadvertently reinforcing existing gendered burdens.

✚ Key takeaways & session reflections

- While women play a vital role in the day-to-day management of ecosystem restoration, their contributions tend to be invisible, labor-intensive, and undervalued. At the same time, their involvement in more visible and influential roles, such as decision-making, remains limited, largely due to entrenched societal norms and structural barriers.

- Time poverty significantly restricts women's participation in leadership, making practical support like safe spaces, childcare, and transport crucial for genuine inclusion.

- While women are increasingly taking on leadership roles in ecosystem restoration and natural resource management, this progress remains unequal. Women from more advantaged or privileged backgrounds may reach mid-level leadership but still encounter a persistent "glass ceiling" that prevents them from accessing higher-level decision-making roles. In contrast, women from highly marginalized groups are often excluded entirely by both male and female leaders and have little to no access to leadership opportunities or decision-making spaces.

- Authentic engagement is best achieved by recognizing and working within existing cultural and social spaces, rather than imposing formal or external methods.

- Changemakers must continuously reflect on who is being left out and critically assess whether interventions truly empower marginalized groups or unintentionally reinforce existing burdens.

- Sustainable ecosystem restoration requires transformative change grounded in patience, ongoing community relationships, self reflection and unlearning, and the willingness to innovate and adapt based on local contexts.

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Session 5a. Introduction to Planning Steps and Planning Concepts

Objective of the Session: To introduce key GESI concepts for planning – mainly Material Conditions (Practical Needs) and Social Position (Strategic Interests) within the result chain.

With a clear shift toward application, the Lead Facilitator asked participants to consider how their understanding of GESI could now be used in real program design. The structure of the training was revisited by the Co-Facilitator, who explained that it had been divided into three parts: concepts, emotional clarity, and application and emphasised the importance of clarity in concepts before moving into analysis. Explaining complex issues like GESI requires a balance between simplicity and rigour: the goal is to make concepts simple and practical, not simplistic or watered down. While simplistic programming might appear straightforward, it lacks the depth and hard work necessary to create effective interventions. Proposal writing was cited as an example—though concise and clear on the surface, it is built on detailed, rigorous work behind the scenes. Similarly, good GESI programming must be accessible without sacrificing depth.

Three core concepts essential for analyzing issues in program planning was then introduced to the group:

1. **Material Conditions** (*practical needs*): These include the tangible aspects of people's lives such as livelihood, education, health, assets, economy, and knowledge.

2. **Social Position** (*strategic interests*): This relates to an individual's status and recognition in society—whether they have decision-making power, can break social norms, or assume leadership roles. For example, wealthy Saudi Arabian women who, despite material wealth like luxury cars and branded goods, until recently lacked fundamental freedoms such as the right to drive or move freely without a male guardian. This shows that material wealth alone does not equate to empowerment if social position remains restricted. Effective programs must address improvements in both material conditions and social position to ensure sustainable impact.

3. **Intersectionality**: It is essential to recognise how multiple social identities and forms of discrimination overlap. Intersectionality includes *historical discrimination - unchangeable factors* such as gender, caste, ethnicity, religion, and LGBTQIA+ status, as well as *situational vulnerabilities - changeable factors* like class, education, economy, geography, disability, marital status, age, political and social networks, and exposure to disasters or pandemics. For example, some individuals may have relatively strong material conditions but low social position, requiring tailored support. Indigenous populations often face vulnerabilities in both areas simultaneously. Addressing this complexity is key to inclusive programming that leaves no one behind.

➕ Key takeaways & session reflections

- Translating GESI concepts into practice requires both clarity and depth. Programs should be simple and practical without being simplistic. Strong proposals may appear concise, but they are grounded in thorough research, analysis, and thoughtful planning behind the scenes.

- During program design, it is essential to assess whether the identified problems stem from material conditions, social positions, or a combination of both.

- Understanding intersectional identities—both historical and compounded by situational factors—supports the development of context-specific, inclusive strategies that reflect diverse lived experiences and help ensure that no one is left behind.

Session 5b. GESI Situational Analysis

Objective of the Session: To guide participants in identifying key GESI issues and opportunities within ecosystem restoration and in analyzing them effectively.

This session integrated group exercises with plenary sharing to analyze GESI-related challenges participants face in their work on ecosystem restoration. Participants were divided into four groups based on shared identities or roles — youth, NGOs, women leaders, and Thai-speaking participants — to collaboratively identify key problems and examine how these are shaped by material conditions, social positions, and intersectional factors within their specific contexts.

Group Exercise: Each group listed major issues they encountered in ecosystem restoration, linking these to broader systemic factors. In the subsequent plenary session, participants presented their findings, categorised the issues, and selected one key issue per group for deeper analysis using a "problem tree" approach. This tool helped participants unpack the root causes and effects of each problem in a way that is contextually grounded and clearly communicable to decision-makers.
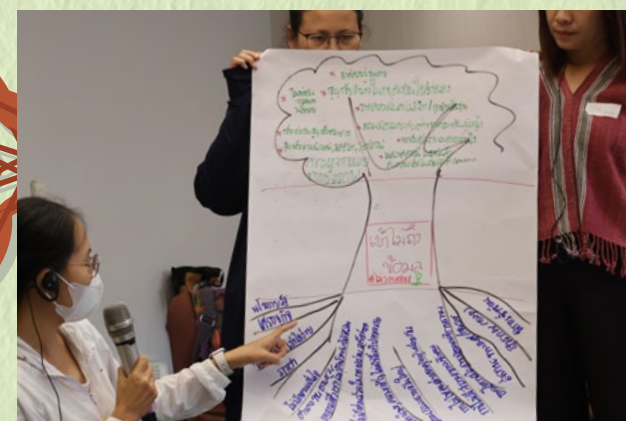
Participants present their problem-tree analysis.
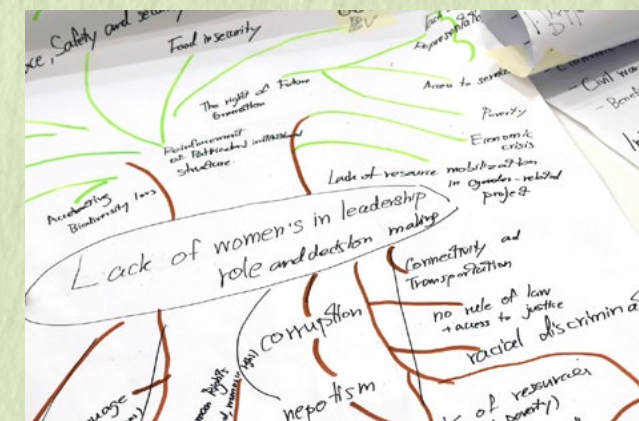
A snapshot of the problem-tree analysis exercise

Group	Problem	Causes	Effects
Leaders	Lack of women's leadership in decision-making spaces	Corruption, gender-blind policies, nepotism, lack of resources	Gender-based violence (GBV), food insecurity, biodiversity loss, weakened intergenerational equity
Youth	Intergenerational miscommunication	Technology, changing knowledge systems, modernization	Emotional harm, undervaluing of traditional knowledge, breakdown in development
NGOs	Lack of women's tenure security and access to land	Contradictory policies, lack of recognition of customary rights, displacement	Conflict, improper data-driven solutions, livelihood insecurity
Thai-speaking	Limited access to information for women with intersecting marginalized identities	Household burdens, low education levels, cultural status, identity factors	Lack of coping capacity during disasters, exclusion from participation, ecosystem damage

➕ **Key takeaways & session reflections**

- A strong GESI analysis involves moving between community-level experiences and strategic framing, ensuring both depth and clarity.
- Effective analysis must connect issues to *material conditions, social position*, and *intersectionality*, considering both historical discriminations and situational vulnerabilities.
- Clear, specific problem definitions are essential; vague or overly broad issues risk being misunderstood or co-opted, weakening their potential impact.

Participants discuss on-ground issues during the problem-tree exercise.
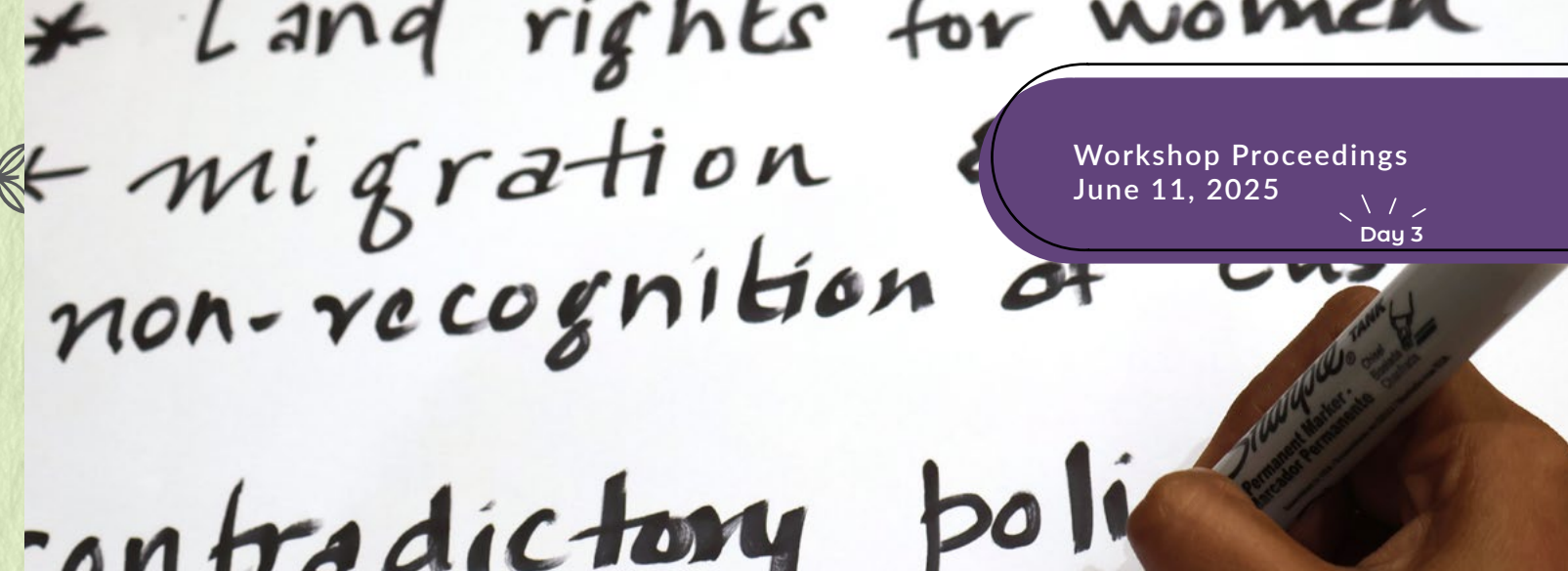
Reflections of Day 2

Day 3 began with a reflective discussion on sensitivity and mindfulness in development work. The Lead Facilitator emphasised the importance of being attuned not only to those in positions of power, but especially to those lower in the social hierarchy. True progress in GESI, begins with self-awareness and accountability, catching oneself in old patterns and choosing to act with compassion and care.

Session 6. Development of GESI Outcomes

Objective of the Session: To develop concrete Objectives/Outcomes that will address changes the ecosystem restoration programs want to achieve in regards to the identified problems.

This session marked the shift from problem analysis to planning for change. The Lead Facilitator began by emphasising the importance of setting clear intermediate outcomes—the visible shifts we hope to see after a project ends, particularly in gender relations, LGBTQIA+ inclusion, and the status of IPs and LCs. While long-term impacts are the ultimate goal, this session focused on planning outcomes we can reasonably expect to achieve within a 3-year period.

Participants were reminded to move beyond numbers and to define outcomes that reflect real engagement and transformation, such as women not just attending meetings, but leading and influencing decisions. The participants were encouraged to highlight and look at how change looks different depending on where someone starts. For a woman who's never left the house, simply speaking at a meeting could be a major milestone.

To guide transformative planning, the 4 E's Framework[3] was introduced:

- **Engagement**: This initial phase focuses on helping individuals, especially women, step out of isolation, explore new possibilities for their lives, and build mutual support networks.

- **Empowerment**: This phase fosters self-confidence in both women and men through the acquisition of new knowledge, ideas, and skills, enabling them to explore different ways of thinking and acting.

- **Enhancement**: This involves applying new ideas, knowledge, skills, and resources to improve the lives of family and community members, resulting in household and community gains. Refers to the application of new ideas, knowledge, skills and resources to enhance the lives of family and community members and provide household and community gains.

- **Emergence**: In this phase women, in partnership with men, take on public roles, engaging in social and political action that transforms their social, cultural, and political environments.

Participants continued to work in their groups to draft intermediate outcomes based on previously discussed GESI problems. The table below summarizes the outcomes that were reviewed in plenary, including group feedback.

3. 4-E's: Barun, Gurung. 2008. Gender Mainstreaming Framework. PRGA Program, Cali, CO. 26 p. (PRGA Program Working Document no. 27). https://cgspace.cgiar.org/items/5ee66cf8-4e73-40ad-a3c6-8ebed6452f21

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Group	Drafted Outcome	Feedbackv
Leaders	More local women representation and participation in local decision-making bodies	Encouraged to specify women (e.g. poor Indigenous women with compounded vulnerabilities) and whether to set measurable targets
Youth	Increased awareness about young Indigenous girls' right to education (in response to early marriage)	Suggested to refine into an outcome that can be observed and tracked in behavior, not just awareness
NGOs	More women involved in forest conservation efforts	Refined to: Women *meaningfully engaged* in strategic forest management and decision-making processes
Thai-speaking	Hmong women in Northern Thailand 1) Increase women's awareness about biodiversity 2) Increase men's participation in gender discussions 3) Enhance women's roles in conservation committees	Strong starting point as they identified the target group; encouraged to focus outcomes that can lead to further empowerment and structural influence

Key takeaways & session reflections

- Language matters when designing GESI outcomes. Be specific about who the target group is and what change looks like for them.

- Transformative change requires addressing both practical needs (e.g., access, training, economic well-being etc.) and strategic needs (e.g., leadership, recognition).

- There are two types of results to consider:
  - Impact (long-term results)
  - Outcomes (intermediate results)

- Outcomes can be of two kinds:
  - Intended outcomes (those planned and expected)
  - Unintended outcomes (those unplanned but potentially significant)

- Outcomes should clearly define the people involved, taking into account compounded vulnerabilities—whether stemming from historical discrimination or situational vulnerabilities—to ensure change is targeted and meaningful.

- Strong outcomes are grounded in the real needs and lived experiences of specific groups, while also aiming to shift deeper systems such as power dynamics, exclusion, and harmful social norms.

- Participation alone is not enough—outcomes should ensure that marginalized groups have the power to actively shape decisions and exert real influence over the processes that affect them.

Session 7. Development of GESI Indicators

Objective of the Session: To develop GESI indicators based on the outcomes identified by each group.

In this session, participants were asked to define indicators that show whether progress is being made. The 4E's Framework was reintroduced to guide indicator development. Emphasis was aimed beyond basic engagement and empowerment indicators (like participation rates or personal use of skills). Stronger indicators reflect advancement when individuals apply what they've learned in ways that benefit their communities. Even more powerful are signs of emergence, where individuals take on leadership roles or influence broader systems, showing true transformative change.

Indicators should not only be SMART (specific, measurable, achievable, relevant, and time-bound) and include both qualitative and quantitative measures, but also reflect shifts in material conditions, social position, and intersectional dynamics. A strong indicator demonstrates whether those most marginalised are gaining confidence, influence, and recognition over time.

Groups were then given one hour to draft indicators for their outcomes, with the reminder that a transformative indicator reflects deeper shifts in power, access and recognition – not just surface-level participation.

Key takeaways & session reflections

- Numbers are important, but the quality and meaning behind those numbers—such as how participation leads to real empowerment and leadership—are what make an indicator truly effective.

- Indicators should be SMART—specific, measurable, achievable, relevant, and time-bound—and reflect shifts in material conditions, social position, and intersectionality.

- Long-term evaluation is crucial to be able to track transformative change.

Dibya Devi Gurung guides the participants during the workshop.

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Session 8. Developing GESI Activities

Objective of the Session: To develop actions and activities that effectively contribute to achieving previously identified GESI outcomes.

Group Work: Participants continued working in their original groups to design GESI-responsive activities aligned with the outcomes they had previously outlined. They were reminded to focus on actions that address both material conditions (e.g., access to resources, services, or training) and social positions (e.g., power, recognition, or roles) within the context of ecosystem restoration programs and planning. In developing their activities, participants were also encouraged to apply a gender and intersectionality lens, ensuring their proposed interventions are inclusive, context-specific, and responsive to the diverse realities and needs of marginalized groups.

Session 9. Developing GESI Action Plans

Objective of the Session: Participants learn to develop GESI action plan and M&E plan in the context of ecosystem restoration, by putting together the results achieved during all stages of the planning exercises as shown below:

Problem Statement	Impacts	Outcome	Indicators	Activities

Building on the previous sessions, where participants had identified key problems, outcomes, and indicators, it was time to piece everything together, helping them synthesise their GESI analysis into a clear framework, was provided. Each group was asked to articulate their key problem, intended outcome, indicators to track progress, and the activities that would support change (see Annexe 5 for a table of each group's action plan). The importance of how the work was presented was emphasised by the lead facilitator; it was noted that even the most meaningful efforts could be overlooked if not communicated clearly, confidently, and strategically—particularly to non-Indigenous audiences.

"No one will know how much hard work you put in, they will only see what you present—so make sure your dedication is reflected fairly, honestly and clearly." – Lead Facilitator

Following the breakout session, where groups engaged in lively, in-depth discussions—drawing on real cases from their work and lived experiences—they reconvened in plenary to present their GESI Action Plans for feedback.

Feedback and reflections from the participants on their presentations included:

- **Clarify scope and specificity**: It was suggested that the group more clearly define which women or men are being targeted—e.g. by geography, social identity, or level of vulnerability—and ensure that an intersectional lens is applied throughout the development of the Action Plan. This would help make the outcomes more grounded and measurable within the 3-year timeline.

- **Develop higher/intermediate-level outcomes**: It was recommended to formulate outcomes that capture changes in both the material conditions and social status of the targeted groups. These outcomes should reflect not just numerical progress, but meaningful empowerment—such as the ability to influence decisions, lead decision-making bodies, and mobilize resources.

- **Refine indicators**: Multiple comments emphasised the need to reduce the number of indicators and ensure that each one is directly linked to a specific outcome.

Participants were reminded that developing even a single strong indicator can be a substantial task. Each indicator should clearly define how quantitative or qualitative changes will be measured and should focus on capturing intermediate-level/higher level outcomes.

- **Avoid surface-level inclusion**: Participants observed that inclusion can often appear effective on paper without leading to real transformation. As one participant noted, "If women are involved in conservation but only doing labour work that is invisible or undervalued, that's not empowerment. If their knowledge is 'included' but doesn't shift decisions, its tokenism." It was recommended that this deeper understanding be reflected in the indicators, for example, by assessing whether women's leadership is measured not just by numbers, but by their actual influence in decision-making processes, whether they hold meaningful roles, and whether community narratives and power dynamics have shifted as a result of the project interventions.

As the session progressed, each group presented their work with brief feedback. Key reminders included the necessity of advocating for adequate investments to match the scale of problems- acknowledging that limited funding means only a few activities can be effectively implemented. One participant also highlighted the importance of using confident language, urging groups to avoid watered-down terms like "women have become potential leaders" and instead state plainly "women have led," reinforcing the transformative impact.

Presenting the "*so what?*" message, the Lead Facilitator concluded the session by emphasising, "*Donors and decision-makers won't automatically recognise your hard work. If we don't define success in our terms, they will define it for us.*" This served as a powerful reminder that indicators are not merely tools to prove project success but essential means to tell the deeper story of transformation, from marginalisation to empowerment, agency and leadership.

Participants present their GESI action plans.

Closing of the Workshop

The final session offered space for collective reflection and closure, bringing together the learning, connection and shared purpose built over the past three days. A powerful reminder was offered by the lead facilitator that, although funding for GESI initiatives was often limited, clear analysis, thoughtful prioritisation, and strategic framing could enable even small resources to create meaningful impact.

Participants were reminded that integrating GESI is not about adding an extra layer but about embedding intersectional thinking—around gender, age, disability, and other identities— into every step of environmental restoration. "Technical projects should not exclude women; they must be actively engaged in all aspects, because they are knowledge-holders, stewards, and leaders in their own right."

The closing reflections highlighted W4B's broader work with women-led restoration initiatives across six diverse ecosystems.

These efforts created powerful case studies showing how women's leadership, traditional knowledge, and priorities, such as food security and medicine, have shaped more holistic restoration practices. Drawing from this work, W4B developed 28 guiding principles for gender-responsive ecosystem restoration and put forward key recommendations to strengthen policy and funding support. This document was shared with participants as a resource to support action in their own contexts.

Before closing, participants shared feedback on the value of the space, noting the stories exchanged, the new perspectives gained, and the practical clarity in applying a GESI lens to their work. The training ended with participants receiving their certificate, and the room was filled with gratitude, warmth and new friendships.
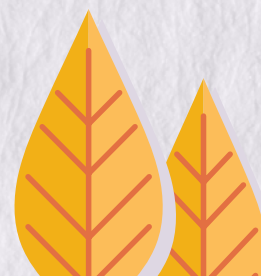
A post training evaluation was carried out to gather feedback using a Mentimeter survey, with all responses collected anonymously to ensure honest and open input. The final evaluation revealed strong participant engagement and learning outcomes. When asked to rate the workshop, 79% described it as "amazing" and 13% as "good," with only a few rating it "satisfactory" (5%) or "meh" (3%). Significantly, all participants indicated that they had gained a key conceptual understanding of gender and intersectionality—19 responded "yes" and 5 "partially"—demonstrating that the workshop effectively met its core objectives.

Feedback on the sessions related to planning and application of GESI frameworks was overwhelmingly positive. Participants found these sessions *"meaningful," "practical,"* and *"easy to apply."* Many highlighted how the tools helped them widened their perspectives and gave clarity. Others noted how the sessions would directly support their ongoing work: *"It's helpful for my work,"* and *"Super helpful to systemize our logic and intervention. Not only in restoration projects, but also other projects."*

Participants were invited to reflect on what stayed with them the most, and responses revealed a strong sense of personal reflection throughout the training. The phrase *"the gift of pain"* stood out as a recurring theme, capturing the deep impact of sharing stories of struggle, healing, and identity. Many highlighted the importance of solidarity circles, sisterhood, and the creation of safe spaces, especially during the "Who Am I?" activity, which called for introspection around gender history and intersectionality. Participants emphasised that meaningful transformation requires trauma-informed, compassionate approaches, and valued the opportunity to engage in open, empathetic discussions that nurtured both personal insight and collective healing.

The evaluation responses confirm that the training succeeded not only in deepening participants' conceptual understanding of GESI, but also in equipping them with practical tools to apply these insights in real-world planning and programming.

A group photo taken after the completion of the workshop.

The Women4Biodiversity Team from left to right: Alejandra, Meenal, Mrinalini, Shruti and Sumina.

S.No	Name	Organisation	Place	Country
1	Shruti Ajit	Women4Biodiversity	Bangalore	India
2	Sumina Subba	Women4Biodiversity	Kathmandu	Nepal
3	Meenal Tatpati	Women4Biodiversity	Pune	India
4	Alejandra Duarte	Women4Biodiversity	Lima	Peru
5	Bharati Kumari Pathak	WRRN	Kathmandu	Nepal
6	Seno Tsuhah	North East Network	Dimapur	India
7	Cindy Julianty	ICCA- C	Jakarta	Indonesia
8	Reshma R	Keystone Foundation	Kotagiri	India
9	Harshavardhini	Keystone Foundation	Kotagiri	India
10	Bellinda Debra Raymond	Jaringan Orang Asal SeMalaysia (JOAS)	Kota Kinabalu	Malaysia
11	Kesinee Kwaenjaroen	SDF	Bangkok	Thailand
12	Nunnapus Pongwitoon	GYBN	Bangkok	Thailand
13	Varuntorn Kaewtankam	SDF	Bangkok	Thailand
14	Chayuda Boonrod	SEM	Bangkok	Thailand
15	Dream Arrisara Kwanwlan	SEM	Bangkok	Thailand
16	Sushmita Lama	AIPP		Thailand
17	Kanlaya Saengyaarun	IMPECT	Chiang Mai	Thailand
18	Nittaya Mee	IMPECT	Chiang Mai	Thailand
19	Jiratchaya Duangpoch	Blue Rennaissance	Chiang Mai	Thailand

S.No	Name	Organisation	Place	Country
20	Naw Mu Paw Htoo	AIPP	Chiang Mai	Thailand
21	Chiarada Thosaengrangrong	GYBN	Chiang Mai	Thailand
22	Poonyaporn Intaphrom	GYBN	Chiang Mai	Thailand
23	Alyssa Wilbur	Independent		Thailand
24	Ananya Yakthumba	Chiang Mai University	Kathmandu	Nepal
25	Vanya Yakthuma	Chiang Mai University	Kathmandu	Nepal
26	Romchat Wachirarattanakornkul	OHCHR	Bangkok	Thailand
27	Pataradon Thara	IMPECT	Chiang Mai	Thailand
28	Aung Ja	Myanmar Women Environmental Human Rights Defenders Networking Group	Chiang Mai	Thailand
29	Nina Sangma	ILC	Chiang Mai	Thailand
30	Naw Hai Say Htoo	KESAN	Chiang Mai	Thailand
31	Kanjana Maran	IPF	Chiang Mai	Thailand
32	Mereen Lay BC	Videographer	Chiang Mai	Thailand
33	Mya Twe	MyaYar Knowledge tree	Chiang Mai	Thailand

Time	Description	
Day 1: 9th June 2025		
08.45	Registration of participants	W4B
09.00	Welcome and introduction Welcome Participants Introduction of Participants	W4B Consultant and participants
09.30	Expectations from the Training Workshop Objectives of the Training Workshop	Consultant and participants
10.00	Agreement and setting the workshop rule Key principles of the workshop Administration and Logistics	Consultant
10.30	Tea/Coffee break	
10.45	Session 1. Concepts: Gender and Identity Objective of the Session: To ensure that participants understand key concepts related to social identities and how they connect to aspects of Gender and Social Inclusion, including intersectionality and implicit bias.	W4B/Participant Consultant
11.45	Session 2. Concepts: GESI Objective of the Session: To ensure that participants understand the concept of gender and other key concepts related to gender and social inclusion, including: What is gender? Gender and socialization, Gender roles, and Framing gender.	Consultant and participants
13.00	Lunch Break	
14.00	Session 3: Concepts of Intersectionality, Implicit Bias, and Gender Relations (Application) Objectives of the Session: To apply the conceptual understanding from previous sessions to analyze the work environment through a GESI lens, with a focus on how intersectionality, implicit bias, and gender relations influence institutional behavior. Key questions to explore: What are the impacts and implications of implicit bias at the institutional level? What are the impacts and implications of intersectionality at the institutional level? What are the impacts and implications of gender relations at the institutional level?	Consultant and participants
15.00	Tea Break	W4B and participants
15.00	Session 4: Linkages Between GESI and Ecosystem Restoration Objective of the Session: To understand key concepts of ecosystem restoration and their linkages with GESI—exploring why GESI are critical to effective and sustainable restoration efforts.	
17.00	Closing of Day 1	

Time	Description	
Day 2: 10th June 2025		
9.00	Reflection of Day 1	Consultant W4B
9.30	Continued. Session 4: Linkages Between GESI and Ecosystem Restoration Objective of the Session: To understand key concepts of ecosystem restoration and their linkages with GESI—exploring why GESI are critical to effective and sustainable restoration efforts.	Consultant
11.00	Tea Break	Consultant and participants
11.15	Session 5a: Introduction to Planning Steps and Planning Concepts Objective of the Session: To introduce key GESI concepts for planning – mainly Material Conditions (Practical Needs) and Social Position (Strategic Interests) within the result chain. Session 5b: GESI Situation Analysis Objective of the Session: To guide participants in identifying key GESI issues and opportunities within ecosystem restoration and in analyzing them effectively.	Consultant and participants
13.00	Lunch Break	
14.00	Session 6: Development of GESI Outcomes Objectives of the Session: To develop concrete Objectives/Outcomes that will address changes the ecosystem restoration programs want to achieve in regards to the identified problems.	Participants and Consultant
15.00	Tea Break	
15.15	Session 7: Development of GESI Indicators Objective of the Session: To develop GESI indicators based on the outcomes identified by each group.	Consultant and participants
16.15	Session 8: Development of Actions to achieve the outcomes Objectives of the session: to develop actions/activities to achieve the outcomes	Participants and consultant
17.00	Closing of Day 2	

Time	Description	
Day 3: 11th June 2025		
9.00	Reflection of Day 2	Consultant W4B
10.00	Session 9: Identification of Risks Objectives of the Session: Identify internal and external risks	Participants
10.45	Tea Break	
11.00	Session 9: Developing Gender-responsive Action Plan/ Monitoring and Evaluation Plan.	Participants
13.00	Lunch Break	
14.00	Continued	Participants
15.00	Tea Break	
15.15	Evaluation of the Training workshop	Participants, W4B and Consultant
16.00	Closing of the workshop	W4B

Annex 3: Key Guiding Principles of the workshop

The overall approach of the training workshop is based on the following key principles[4]:

Adult Learning Theory: The overall principle is based on the principles of Adult Learning Theory, by employing participatory methods of inquiry and learning, and by utilizing group activity and learning-by-doing, rather than employing more traditional instructional approaches such as extensive lectures.

Critical Reflection: To reflect deeply on ones' experience and thoughts to gain new insights and learning. It involves critically questioning prevailing assumptions, power structures and societal norms that shape our lives. It requires examining ones' own biases, privileges, judgements, and blind spots both independently and collectively with others. By engaging in deep reflection, individuals uncover hidden narratives, challenge dominant perspectives, and recognise the complex dynamics that influence their lives.

"We do not learn from experience; we learn from reflecting on experience (Dewey)"[5]

Mindfulness: Involves intentionally cultivating a state of present-moment awareness and non-judgmental observation of one's thoughts, feelings, and experiences during the process of reflection.

Being 'the whole person': This concept of being "the whole person" emphasises the importance of recognizing and appreciating both ones' external identity, such as professional roles, responsibilities and achievements, and internal identity such as their thoughts, emotions, beliefs, values, and personal experiences. By embracing both these identities, individuals can develop a more holistic understanding of themselves, leading to enhanced awareness, personal growth and improved professional practice.

Dialogue and conversations: The focus will be on encouraging participants to actively engage in open dialogues and conversations with others, aiming to provide fresh perspectives and insights into our histories and social lives. This involves actively listening to diverse voices and engaging in respectful conversations as a means to gain new understanding, challenge our own beliefs, and broaden our perspectives.

Safe space - Form and Feel of the Place: The focus will be on co-creating a safe space which is non-judgmental and based on mutual respect, enabling comfortable and open discussion of often unspoken and uncomfortable issues.

Annex 4: Personal History Form

HANDOUT: MY PERSONAL GENDER HISTORY[6]

Childhood	Adolescence	Early Adulthood	Stage of Building a Family
When I was a child, my parents taught me that:	When I was a teenager, my family, teachers, religion taught me that:	When I was choosing my career/work, I learned that:	In building and nurturing a family, I learned that:
Little girls should behave this way:	*As a young woman, I should behave this way:*	*Careers/work associated with women are:*	*Women should take the following roles:*
Toys/games for girls are:	*Hobbies/interests for young girls should be:*	*At work, the capacities and attitudes expected of women are:*	*In making decisions women should be:*
Little boys should behave this way:	*As a young man, I should behave this way:*	*Careers/work associated with men are:*	*Men should take the following roles:*
Toys/games for boys are:	*Hobbies/interests of a young man should be:*	*At work, the capacities and attitudes expected of men are:*	*In making decisions men should be:*

6. Adapted from ILO's Leadership Training Manual for Women Leaders of Cooperatives. 2005

4. Some of the key concepts are adapted from the action research paper: Saddon, S., et.al. (2023). Attempting Affirmative Political Ecologies: Collective Transformative Learning for Social Justice in Nepal's Community Forestry. (Unpublished manuscript). University of Edinburgh
5. Dewey, J. (1933) How We Think. Boston: DC Health.

Annex 5:
Summary Table of Group
GESI Action Plans

Annex 5:
Summary Table of Group
GESI Action Plans

GROUP NAME: LEADERS GROUP

Key Problem: Lack of Indigenous and local women in leadership roles and decision making.

Outcomes	Indicators	Activities
More Indigenous and local women's representation and participation in local decision-making bodies and inclusion of knowledge and concerns while managing and conserving/restoring	-Number of training/workshops organized to build capacities of Indigenous and local women -Case studies and success stories (in media coverage and policy briefs) -Percentage of women engaged in restoration and conservation -Inclusion of women's traditional knowledge in restoration/conservation -Women-led/women inclusive monitoring of restored/conserved areas -Percentage of area being restored/conserved by women -Changes/inclusion of women/gender inclusive policies at local and national level -Percentage of financial resources allocated for women leadership programs -Percentage of women who have access/benefit from the use of natural resources	**Capacity building**: o Baseline survey to build understanding of the current level of capacities of women o Transformative education to build leadership (small curriculum) o Building awareness of CBO/NGOs working on conservation to be more gender inclusive o Training/workshops of IPLC women and marginalized groups – conversations on intersectionality **Mobilizing and networking**: o Creating spaces for cross cultural, localized traditional knowledge and intergenerational dialogues including good practices (school curriculum) o Gender-budgeting (including accessing climate finance and VF for IPLCs) **Advocacy and policy building:** o Local, national/provincial and federal level advocacy o Changing/challenging policy narratives through evidence building and linkages to human rights-based approach o Local media engagement o Research and documentation of various forms of inclusions o Women participatory research Institutional arrangement: o Recommendations/lobbying with leaders and policy makers as well as religious institutions o Supporting local and Indigenous women leaders financially and other resources for their full and effective participation o Constitutional amendments (in context of Myanmar)

GROUP NAME: YOUTH GROUP

Key Problem: Lack of meaningful participation and decision-making of youth.
Stakeholders: youth, institutions, NGOs, government/sponsors, families

Outcomes	Indicators	Activities
-Girls increase attendance in school -Decline rate of underage marriage -Start having more awareness of girls going to school	-More than 50% of girls have more than 75% of school attendance and receive high school diplomas -More than 1 vocational club that equips girls with fundamental skills, initiates their projects and help them gain confidence -Girls become potential leaders and are part of decision making on the household and community level -More than 75% of parents who joined the program become aware of the importance of education and have wider perspectives on children's career paths	-Mentorship program that provides alternative courses such as establishing girl's clubs or study groups/ peer support network and helps girls receive scholarships -Training program that establishes intergenerational dialogues and has female leaders

Annex 5:
Summary Table of Group
GESI Action Plans

Annex 5:
Summary Table of Group
GESI Action Plans

GROUP NAME: NGOS GROUP

Key Problem: Address the engagement of Toda pastoralist women who are married into villages and are daily wage worked in the gardens.

Outcomes	Indicators	Activities
-Immediate: Understand women's relationship with shola's and grasslands -Intermediate: Women are engaged in decision making or restoration initatives	-Number of allies -Number of forest walks with women in each quarter -Number of discussions with community -Number of exposure visits -Percentage of women involved in the villages -Percentage of women leading discussion sessions on restoration initiatives -Percentage of women training others on restoration initiatives -Legal recognition of nursery by state -Number of women's groups being formed in surrounding villages -Women members in Biodiversity Management Committees -Number of families involved in community nursery enterprise	-Identify and diversify good allies (sensitive young men from each family) -One on one interviews with women -Discussion on findings with women during embroidery sessions and nursery work -Discussions with entire communities on findings -Organizing exposure and bonding visits -Formation of women's groups -Attend meetings and contribute to decision-making -Train young men and women to handle nursery -Own and manage community nursery enterprises -Represent community in international and national forums on restoration -Bridge-building between women's group and government agencies

GROUP NAME: THAI GROUP

Key Problem: Limited understanding of gender roles in Hmong communities about natural resource management and biodiversity conservation.
Stakeholders: Hmong ethnic communities - both men and women in Nan province, Northern Thailand (covering 4 villages).

Outcomes	Indicators	Activities
1. To increase women's awareness of their self-value in relation to biodiversity conservation and community-based resource management 2. To increase perspective of Hmong men in the community on women's role in biodiversity and resource management 3. Promote women's participation in resource management and biodiversity conservation processes at the community level	- Hmong women are aware of their self-value through a participatory action research (PAR) project - 10 Hmong women from each village (and 40 Hmong women total) are participating - Mapping of activities and roles and traditional ecological knowledge of women in communities - 20 men from 5 big families + community leaders (faith included) will provide support to the 40 women who participated - action plan is the indicator (through gender lens) - These 40 women can present research findings to communities, and the action plan would reflect intersectionality and include a community grant used for an activity.	4. Research on biodiversity and natural resource management by women and GESI workshop 5. Meeting and action plan where they can self-learn on how to connect with nature and community 6. Can have knowledge exchange on gender issues and can connect NRM 7. Mapping - connecting roles of women and men 8. Self learning from men where they can work together and support women 9. GESI workshop where men and women work together 10. Can circulate and present research to family and community in community level, with integrated intersectionality through women's lens 11. Evaluation and lesson learned of project

Women4Biodiversity

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A programme at Stockholm Resilience Centre

About Women4Biodiversity

Women4Biodiversity advocates for gender equity in biodiversity conservation. We believe that living in harmony with nature truly means recognising the roles, rights, and contributions of women and girls, and advancing holistic, inclusive solutions. We champion these principles through collaboration across the three Rio Conventions, UNCBD, UNCCD, and UNFCCC, to help shape a more just and sustainable future.

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