

Template for collecting Good Practice

A **good practice** is defined as “an initiative (e.g. project, process, technique, methodology, etc.) undertaken in one of the programme’s priority axes which has proved to be successful and which is of potential interest to others. Proven successful means that the good practice has already provided tangible and measurable results in achieving a specific objective.

By definition, a best practice should meet at least the effectiveness, efficiency, relevance and gender equality, in addition to one or more of the other criteria as defined by the organisation such as inclusion, empowerment, sustainability, ownership, etc.

Suggested title of the good practice		
<i>Shadow Councils pioneering experience: We work with shade to be reality</i>		
General program or project information / Meta data		
Name of the project/program:	Women Rights are Human Rights: Women Empowerment in the Decision- Making Process, Grassroots Approach	Women Rights are Human Rights: Women Empowerment in the Decision- Making Process, Grassroots Approach
Date:	<i>When was the GP documented?</i>	2020-2017
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Partner organization with contact details:	<i>Self-explanatory</i>	Palestinian Working Woman Society for Development (PWWSD)
Country:	<i>Tulkarem</i>	Occupied Palestinian Territory, Tulkarem
Area of work:	<i>GBV (as the main focus) + leadership/participation and/or human security with focus on women/gender</i> <i>+ service delivery, advocacy/lobby, learning/research, capacity development, empowerment of right holders...</i>	Gender Based violence: service delivery, leadership/participation , advocacy/lobby , capacity development, empowerment of right holders

Target audience:		KTK
Language(s)	<i>In which language is the GP document available</i>	English
Summary of the good practice:	<i>To be done at the end of this process...</i>	<p>Shadow councils are established to strengthen women's political and social role by increasing women's awareness of their rights and roles on the basis of equality. Shadow councils are a pioneering idea which is based on the integration of women into structures and bodies to monitor policies and practices of local councils and influencing the perception of the local community towards supporting women's political activism. Its importance lies in its work to support the elected members of local councils by informing them of their rights to political and community participation and to support them in running for elections, and to produce young women leaders who are qualified for political participation at all levels.</p> <p>Shadow councils are a cutting-edge strategy by PWWSD to build women's leadership and other capacities. These are councils that act as community mechanisms to mainstream women's involvement in local government and in their communities through training and mentoring sessions. These shadow councils were formed to empower women to participate in politics, advocate for gender-sensitive policies, and make effective decisions that influence local communities and promote their steadfastness.</p> <p>Shadow councils comprise women and young women in rural areas that are mostly affected by the colonial militarized structure. Those villages are located in 7 governorates of the West Bank: Ramallah, Salfit, Bethlehem, Hebron, Nablus, Tulkarim and Jenin , in addition to two locations in Gaza.</p> <p>The shadow councils are established through elections, whereas each council consisting of 5-9 women and young women is elected. Shadow councils are based on voluntary work which increases the demand for the realization of women's rights and carving out active roles for women in the region first and foremost through challenging family and community mindsets and social norms in order to thoroughly support women's empowerment. The Shadow Council aims for a number of goals, including: Supporting female members of local bodies' councils, preparing young leaders to engage in elections and decision-making processes that affect the lives of the communities, and for the council to be able to enforce societal accountability for local bodies and the rest of the responsible authorities.</p>

		Shadow councils play mediating role between village women and local councils, formulate annual plans, and carry out a number of activities regarding the advancement of women's political rights, as well as social, health and cultural activities. Female shadow council members are entitled to attend the local councils' meetings as any member of the community.
Tags:	<i>Keywords which facilitate an online search of documents.</i>	Shadow councils, Shadow Council Initiative for Women's Local Governance.

Sections of the good practice document with guiding questions		
Main problem	<i>What is the problem to be solved, being addressed by the good practice?</i>	<p><u>Problem to be solved:</u></p> <p>The lack of women's representation in decision-making positions in local authorities, and the lack of political will to translate commitments to increase women's participation into practice. Furthermore, local authorities are not being sufficiently held accountable for integrating gender equality concepts in the structure of the local authority.</p>
The context:	<i>Provide an overview of the context so that the reader can decide in which similar situations the GP may be applicable: e.g., conflict or post-conflict, women participation, GBV, supportive/non-supportive government, level of women rights equality, availability or funding and legislation, shrinking space, intersectionality, etc.</i>	<p>Women's leadership and political participation in Palestine takes place in a complex and volatile political context, which hinders the efforts to achieve gender justice, including women's rights to participate in decision-making at all levels. It is important to highlight that in spite of the introduction of a 20% quota for women (reserved seats) in local elections embedded in the Amended Local Elections Law of 2005, women did not manage to increase their representation in the elected parliament – the Palestinian Legislative Council (PLC) - in 2006. They, however, kept a steady representation rate by securing 17 seats (12.9% of the PLC members). Since then, no national elections for parliament or presidency have been held.</p> <p>While women have de jure equal political rights to participate, they can be actively discouraged to do so. Patriarchal societies enforce rules, responsibilities and behaviors for women, enforcing these norms in ways that affect their self-confidence, limiting their access to information and skills and reinforcing their lower status in society. Furthermore, national laws are visibly discriminating against women: while the occupation makes the national issues a priority for all people, it weakens the relevance of social issues.</p> <p>Palestinian women encounter multilayered violence living under occupation and in a patriarchal society. This context impacts their human rights; social, cultural, economic and religious rights among many others, and hinders gender equality in public and private spheres. These implications</p>

		<p>are also exacerbated due to legal discrimination against women. Ultimately, gender equality is not being prioritized by duty-bearers.</p> <p>This is all within the general context of Palestinian society, which has been under occupation for years. Research studies have unearthed extensive evidence that weakening community structures, disruptions in law and order, economic hardship, forced migration and over-crowded living conditions in refugee/displacement camps, all of which Palestinians have experienced as a result of the Israeli occupation, are all factors that increase the risk of sexual and gender-based violence, especially against women and girls.¹</p> <p>Furthermore, the bureaucratic colonial fragmentation of Palestine into different areas of control, especially the division of the West Bank into A, B, and C and the divide between the West Bank and the Gaza Strip, is actually an obstacle to preventing this violence or holding its perpetrators accountable. The traditional social situation (not unique to Palestine in the region), is complemented here with the violence and aggression from long established military occupation which has caused a long economic depression, characterized by a lack of opportunities and the added pressures from a permanent humanitarian crisis. It has contributed to a behavioural dynamic of men being more frustrated, unable to fulfil their expected role in this patriarchal society, as their opportunities to provide and protect (two main elements of masculinity in a traditional patriarchal society), have been very limited. The existence of a wide social agreement to maintain traditional family systems, as a way to reinforce needed unity and resilience in face of occupation, have eroded the development of gender policies that otherwise would have long ago found its place in the Palestine Basic Law.² Additionally, the majority of respondents of a survey for the GBV Protection cluster felt that occupation practices and settler violence lead to an increase in negative attitudes towards the participation of women in the public life of the community, with the higher the level of threat in the community, the more negative these attitudes become. A case study also found that while 25% of women with husbands who were insulted or cursed by the occupation soldiers or settlers report physical violence, less than half of women with husbands who were not insulted or cursed, report the same. The highest relative gap is for women with husbands insulted by the occupation reporting sexual violence (the absolute gap is 16% while the relative gap is 80%). Reported insults</p>
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¹ Links between gender-based violence and outbreaks of violent conflict <http://gsdrc.org/docs/open/hdq1169.pdf>

² UNFPA Palestine Gender-Based Violence <https://palestine.unfpa.org/en/gender-based-violence>

		<p>of husband by the occupation are connected with the highest gap in reporting on sexual violence. At the same time, the reported arrest of husband by the occupation is connected with the highest gap in physical violence and the reported beating of husband by the occupation is connected with the highest gap in emotional violence.³ Finally, Palestinian nationalism as it continues to formulate in opposition to Zionism must be understood at its roots, whereby the post-1967 period provided Islamic movements in the region with an excellent opportunity to spread the notion that political Islam was the only true path to victory in the struggle against Israeli occupation and Western hegemony. In effect, Hamas developed in response to the widespread popular Palestinian uprising, which, for the first time since 1967, brought the centre of Palestinian resistance to the occupied West Bank and Gaza Strip. Contemporary political Islam in Palestine was also the product of socio-economic or political marginalization, with religious political groups like Hamas filling in gap sin social services and institutions such as kindergarten and thus gaining popular support even for more regressive, reactionary policies vis-à-vis women even as the vast majority of Palestinians did not vote for Hamas.⁴ This dynamic should be understood by women’s rights groups working in the area to emphasize the significance of meeting Palestinian social service needs as the alternative makes a reactionary political theology more appealing to many segments of society.</p> <p>This context cannot be recently comprehended without shedding light on the consequences of COVID-19 on the Palestinians in general, and on women and girls in specific. Since the beginning of March 2020, the Palestinian Government announced several measures to contain the spread of COVID-19. The government shut down all educational facilities, all tourist and religious areas, national parks, and canceled all hotel reservations for foreign tourists. At the same time, all national and international conferences planned in Palestine were canceled. High restrictions were set on movement between the Palestinian cities especially in the governorate of Bethlehem where the first seven cases of coronavirus were discovered. In addition, all crossings between Palestine and the rest of the world were closed. All citizens were asked to stay at home except for essential services such as medical staff, supermarkets, and pharmacies. Up until the first week of June,</p>
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³ CAUGHT UP BETWEEN A ROCK & A HARD PLACE: OCCUPATION, PATRIARCHY AND

GENDER RELATIONS UN Women https://healthclusteropt.org/admin/file_manager/uploads/files/1/5cd15586228d8.pdf

⁴ Nur Masalha The Bible and Zionism, Chapter: Palestinian Religious Nationalism, Decolonisation and the Biblical Paradigm: Ham as, Zionism and Resisting the Occupation

		<p>most government and civil society organizations were requested to close, except health and security.</p> <p>The impact of the pandemic on women's income and livelihood is clearly a main source of stress facing women, especially those in marginalized areas including in cooperatives and CBOs focusing on food production, soap, etc. Since the start of the pandemic, the cooperatives shut down as their work majorly depends on day-day demand and supply and women working in day care have found themselves at home with no income.</p> <p>UN Women's rapid assessment report underlined the participation of women in the current COVID-19 response as very limited in national and sub-national decision-making processes. The report confirms that "While the Minister of Health as well as the governor of Ramallah and al-Bireh are both women taking leading roles in mitigating the impact of COVID-19, only 5 per cent of Palestinian Central Council members, 11 per cent of Palestinian National Council members and 14 per cent of the Council of Ministers are women"⁵. It was observed by women rights organizations, that the participation of women in local emergency committees that were established by the government appears absent from decision-making spaces, even though women were integrated in these committees to support families and community members.</p>
Objective/outcome:	<p><i>Insert the objective of the overall program/project in which the GP was identified</i></p>	<p>The objective of the TULKAREM COMMUNITY CENTER (TCC) project is "<i>Palestinian women in Tulkarem governorate are empowered to claim their rights, and their status is advanced with duty- who are held more accountable to ensuring women's rights and security.</i>"</p> <ul style="list-style-type: none"> - Outcome/Result 1 (empowerment of rights holders): By the end of the project, Palestinian women and young women targeted by the TCC have increased knowledge of their rights, as well as the capacity and confidence to advocate for these rights on the individual and collective level and seek protection when rights are violated. - Outcome/Result 2 (accountability of duty bearers): By the end of the project, decision-makers/duty-bearers targeted by the TCC demonstrate increased readiness to fulfil their obligation to realise women's rights by incorporating CEDAW into Palestinian laws and enhancing women's political participation in decision-making.

⁵ <https://www2.unwomen.org/-/media/field%20office%20palestine/attachments/publications/2020/4/covid%2019%20-%20un%20women%20rapid%20gender%20analysis.pdf?la=en&vs=4626>

Expected results or outputs:	<i>Insert the main results or milestones of the overall program/project</i>	By the end of project, shadow councils including a network of young people are active in advocating for women’s rights at the individual, collective and institutional levels.
Duration of the program/project:	<i>Insert the phase and duration of the overall program/project in which the GP is built.</i>	1.1.2017-31.12.2020
Beneficiaries:	<i>Who is the target group of the GP? How relevant are the identity/ies such as age, race, rural/urban, religion, identity, disability, socio economic status, etc.?</i>	The target groups of the project are women from Tulkarm Governorate, especially the in rural villages and Area C. -Young women activists. -Village leaders, activists, and members of local councils.
WHY is it a good practice	<i>Why do you consider it as a good practice?</i>	<p>The idea to establish and the increase the number of shadow councils received widespread acceptance and support from leading women and members of shadow councils. It is applicable locally and regionally as the issue of women’s lack of political participation is not only a local one but a regional and international one as well.</p> <p><u>Among the success stories:</u></p> <p>I LEAD</p> <p>"Thanks to PWWSD team who has given me the support needed to regain my power. You helped me realize that it is during the moments when I think I am weak that I am more powerful than I can imagine!" A.T. said.</p> <p>This story was written down by a survivor of domestic violence. Her name was kept anonymous to respect her confidentiality.</p> <p>A.T. has realized that even when she is in great pain and restless, and when she has taken yet continuous insults, that she is blessed with the support of others. A.T. is a widow with three children who lives with her family; she is one of the active women in her community who was exposed to domestic violence. She is an independent and remarkable leader, which was turned down by her brother who is a political leader in the governorate. Henceforth, he subjected her to harassment to control her and her property, even resorting to death threats.</p>

		<p>PWWSD intervened to protect her and hold those with authority responsible to protect her and provide her with a safe space to live her life normally and safely. PWWSD supported her acting as a leader in her community through offering her psychosocial services to reduce her stress and develop her life skills and even through forming and being a key leader in establishing the Shadow Council in the town of Alar, even being elected as the Council Coordinator.</p> <p>Where she was elected by her peers as a coordinator for the Council. In the context of COVID-19, the Council empowered women's leadership role that state of emergency through joining the Emergency Committees whereby more women and youth were able to become leaders to serve their communities by addressing the consequences of the pandemic and distributing lifesaving resources and services. On the societal level, the council became a strong feminist reference for women through the implemented activities and programs, which made it more difficult to exclude them from the town's institutions and decision makers.</p> <p>PWWSD formed a shadow council in the town of Allar, located in the north of Tulkarem. Allar is a rather large town with two members in its council, and the status of women in it, like all women in Palestine, was marginalized. Women leaders in the town worked to develop the skills of young women in their community. The idea of establishing a shadow council came to achieve the desired goals, which are to support female members of the local council, activate the role of a number of women leaders in the town, develop the skills of young women in the town, and create a body that monitors the council's work. Allar's Shadow Council is one of 85 Shadow Councils established by PWWSD all over Palestine.</p> <p>A.T. continued to explore and process her negative life experiences – an important aspect of the pathway to a healthier life. Understanding the need to development programmes such as that of PWWSD's, has been sought by women as an important step in learning how to act as a change maker rather than a victim.</p> <p>One of A.T.'s biggest challenges has been dealing with her former abuser. With the support of PWWSD counselling program, A.T. maintained firm boundaries and was able to establish self-protective measures that have helped her move forward and defend her cause. Despite the challenges she faced, A.T.'s determination was her guide to success. The idea of a widow who became a decision maker in her community has thrilled women in her community where they were motivated to challenge the boundaries that hindered their advancement as leaders and activists. "More successes are yet to be achieved", said A.T.</p>
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<p>Validation:</p>	<p><i>How was the GP validated and by whom? In which way were beneficiaries and other stakeholders involved in validation?</i></p>	<p>When shadow councils began targeting the political institutions and parties for their inclusion in committees, the most recent examples of which are the emergency committees targeted during the last elections implemented in 2017, where more than 70 women were nominated in the West Bank as candidates, which reflects the achievement of the set goals. Members of the shadow councils were targeted by media meetings aimed at increasing women’s political participation.</p> <p>The application of good practice was validated by achieving the desired objectives:</p> <ul style="list-style-type: none"> • The role of women was strengthened in the village in which the shadow councils were formed, as the shadow council was approved as a political feminist body by institutions such as local bodies. • Members of the village have been integrated into the active emergency committees responding to the Covid-19 pandemic. <p>The role of women in the village has been demonstrated through political participation demonstrating their capabilities and political skills with participation and accountability with political parties over-representation curbed to allow new women leaders’ roles Shadow councils have become known to relevant ministries such as the Ministry of Social Affairs and the Ministry of Women.</p>
<p>Approach chosen:</p>	<p><i>Outline the main approach and key interventions of the GP...</i></p>	<p>The approach is to form women's groups, educate women about their political rights and how to demand them, elect a council consisting of 5-9 elected members, train and qualify female shadow councilors in social and political work and local bodies, provide leadership training and engage forum members with partner institutions through coordination and networking.</p> <p>Formation of the Shadow Council: Regional needs for the establishment of a shadow council is assessed through its need for a body to support female councilors in local bodies, in addition to the acceptance of women in general and leaders in the region.</p> <p>Initially, the intervention with women serves to increase their awareness of the importance of political participation, their role in society, and their rights to participation and accountability. Next, local women agree on the need to form a shadow council. Then the idea is presented to local council members in order to find ways to support and enhance the role of women in the council. The idea is circulated in the region to the widest circle of women and youth, culminating in elections held between them by an extended meeting where a number of women, including young women are nominated and then elected.</p>

		<p>An organizational meeting is held between the members of the elected council to distribute roles including monitoring and documenting work plans and meeting mechanisms.</p> <p>Members of the elected shadow councils are involved through the activities PWWSD for training that will build their capacities in the local authorities 'law, relevant laws, leadership skills, and more.</p>
<p>Effectiveness:</p>	<p><i>How has the intervention contributed to an improvement of the quality of life and empowerment of women? Insert evidence.</i></p>	<p>The formation of shadow councils comprises a force for Palestinian women in social, psychological and political life. The formation of the shadow council for women, through psychological interventions, leadership skills and capacity building, increased their self-confidence and strength by integrating on the basis of truth.</p> <p>When the shadow council is formed, there is a monitoring of the needs, knowledge and skills of the participating members.</p> <ul style="list-style-type: none"> • A training program is built through PWWSD programmes, where a number of trainings are provided, including theoretical and practical ones, in addition to providing some kind of field accompaniment for members with leaders in the same field in the field: • Training was provided in the knowledge councils of the local bodies law and laws related to women. • Training and skills building were provided on issues of feminist rights and important concepts, including political participation, its importance, accountability and its mechanisms. • Members are involved in open meetings with stakeholders and decision-makers, Meetings are held between shadow council members and duty bearers and decision makers, including the Ministry of Local Government, local authorities and political parties. Female members are mentored by capable and experienced political leaders and PWWSD's field educators.
<p>Efficiency:</p>	<p><i>Which resources were invested to achieve the targeted change and was it efficient? (Do not list the resources please but try to explain why it is cheap or easily implemented by others, etc...)</i></p>	<p>PWWSD establishes shadow councils within the available human resources of those in possession of the skills and energies for developing women's capacities, opening horizons for networking and coordination, and merging efforts with relevant forums, including the Gender Forum for local governance, and the perpetuation of shadow councils with the work being done by the Ministry of Local Government and the Ministry of Women Affairs.</p> <p>The formation of shadow councils depends on the spirit of volunteer work among local social groups and general, and the current activism of women and young women in particular, especially since the work of local authorities is largely voluntary.</p>

		<p>Thus, members must be already passionate about women's rights, social justice, women's leadership opportunities and political participation in the spirit of building a society and a future that women contribute to its development. Therefore, the work of shadow councils do not require extensive resources especially once the shadow council members are empowered, educated and well-organized to work with women in local councils or among others.</p>
Relevance:	<p><i>In which extent is the GP is consistent with the right holders and stakeholder's needs?</i></p>	<p>The establishment of shadow councils was done to uphold the rights of Palestinian women marginalized politically and socially, as they sought to form strong councils of qualified women who believed in their capabilities in order to better integrate women into society and to create an incubating environment for them within relevant institutions.</p> <p>The good practice of forming shadow councils was in forming a strong feminist body of strong women with knowledge and skill and the ability to be supportive. From here, the Shadow Council formed a link to the claim of rights and related questioning, while developing a reliable cadre of women's rights activists and leaders. The Shadow Council formed the voice of women and a human rights tool that forced those with responsibility to stand up for their demands, listen to them, and to some extent integrate them into societal and political work.</p>
Gender equality	<p><i>Has the GP contributed to Gender equality? Insert evidence.</i></p>	<p>Intervention with women right-holders contributed to creating a space for participation in social and political life on the basis of (gender) equality. The reality of Palestinian women in political participation was treated as a case of gender-based violence, and therefore the formation of shadow councils is a positive practice to reduce the gender gap.</p>
Resistance towards shrinking spaces	<p><i>Has the GP contributed to shrinking spaces countering? If yes, please explain how and bring evidence (civic space, community, family, individual, WRO/organizational space, etc.)</i></p>	<p>Shrinking space: Typically, working with women is restricted to political parties, and when a council is established, the decision-makers and political parties in the region intervene. As a result, work was done through social and psychological work so that the choices women make are not unduly restricted by men's guidelines.</p> <p>The formation of shadow councils came mainly due to the existence of extensive needs and challenges, including:</p> <ul style="list-style-type: none"> • The lack of psychological and personal support for women • Regressive social norms regarding women's roles, and the need to break these stereotypes • Lack of conception of women's political and human rights

		<p>The good practice of forming shadow councils reduced spaces and reduced challenges, so it addressed the three levels:</p> <ul style="list-style-type: none"> • The psychological and personal level of women members of the shadow field, where the spirit of participation and the demand for rights and political participation was developed, as their capabilities and psychological support were built encourage them to voice their opinions and their demands • Work was also done on the societal and family side, where the idea of the importance of shadow councils and the role of women in political participation in terms of their rights and capabilities was popularized through public meetings with women, men and decision-makers, in addition to its generalization through media activities and campaigns. More families became supportive of women and there was a shift in the discourse and towards the societal acceptance of the role of women through their Politically, the idea of the shadow councils forced political party member etc to accept the role of women and not go too far with their exclusion, while increasing dialogue and holding them more accountable to what they owe the women in their community.
<p>Inclusion and Participation:</p>	<p><i>What were the meaningful participation example of the right holders in the GP:</i></p> <ul style="list-style-type: none"> - <i>at practice planning, implementation, M&E stages?</i> - <i>level of participation: information, consultation, participation, leadership of the right holders?</i> <p><i>How were interventions made identity sensitive (diversity/intersectionality)?</i></p>	<p>Plans are drawn up for each shadow council based on the nature of the community/governorate, its needs, and commensurate with its culture in addition to the participation of women, members of shadow councils and members of local bodies. Thus , the Shadow Councils Forum was formed, which includes all the shadow councils, develops plans for them and discusses them in an annual meeting which covers obstacles, challenges and success stories and an overall exchange of experiences.</p>
<p>Building local capacity:</p>	<p><i>How did the GP build local capacity of the stakeholders (local community, duty bearers, partners, staff/colleagues, service</i></p>	<p><u>Capacities built:</u></p> <p>Direct training is provided to female shadow council members through pwpsd projects working on issues of leadership, personal skills, leadership skills and political participation, in addition to</p>

	<p><i>providers, etc.) : what are the capacities built, the target group and how...</i></p>	<p>providing fieldwork training, and they are integrated into dialogue meetings directly with decision-makers, including the Ministry of Local Government. All these trainings produced women leaders who believe in their rights to political participation and their capabilities thereof.</p> <p>As for the community, capacity building is being done through media campaigns and dialogue leaders, while for decision-makers and stakeholders from political parties, they are integrated into dialogue meetings, confrontation and accountability meetings, and coordination and networking relationships are built with them.</p>
<p>Sustainability:</p>	<p><i>Which positive effects will be of long-term duration? Why can this be expected: through ownership of right holders, duty bearers, funding, leadership, capacity development, networks, etc.?</i></p>	<p>PWWSD guaranteed the sustainability of shadow councils by creating leaders who believe in their right to political participation and their right to take on these roles on the basis of equality. Conceptions of combating gender-based violence were developed in addition to the establishment of a gender forum which benefited from the discussion of the challenge and success stories that ensure the councils' sustainability and their management through the coordinating committee elected from them.</p> <p>Shadow councils were integrated into the target groups within the Gender Forum for Local Governance, in addition to creating an umbrella of local government ministries as supportive bodies for female shadow councilors. In addition, the shadow councils are targeted by PWWSD projects.</p> <p>The sustainability of good practice is measured through several factors, including:</p> <ul style="list-style-type: none"> • personal and personal skills, as building young women leaders and integrating them into feminist and political rights work ensures the sustainability of the continuation of this idea across generations. • Disseminating the idea of shadow councils in the media and transferring the experience from one site to another, and dialogue about it in feminist sites guarantees the continuation of the transfer and formation of the experience.

		<ul style="list-style-type: none"> Assigning responsibility to duty-holders and forcing them to be on the same level with their right holders also ensures that they assume responsibility and thus ensures sustainability. <p>Finally, the formation of a special forum for shadow councils that brings them together through electronic means to transmit success stories and experiences to ensure their sustainability, develop their ideas and form a pressure force for the inclusion in the target groups of the Ministry of Women, the Ministry of Local Government, and the relevant civil society institutions.</p>
Conclusion:	<i>Summarize the impact and usefulness of the GP</i>	<p>Overall good practice and impact:</p> <p>The formation of shadow councils in the West Bank and Gaza sites in general contributed to raising women's voices to demand women's rights through political participation on the basis of equality and justice, and that there was to guarantee participation in adopting fair laws to achieve the goal. Shadow Councils spread awareness among individuals, families and society on the role of women in political participation and development work, which emphasized how women's issues are general social issues.</p>
Adaptability/ replicability:	<p><i>Which aspects of the GP are independent from the local context?</i></p> <p><i>Was the GP already replicated in another country context?</i></p>	<p>15 shadow councils were established in Tulkarm governorate, in additions to the councils established throughout the West Bank and the Gaza Strip, where 92 shadow councils were established bearing the same goal and strategy. .</p> <p>Elements of good practice depend on the will and awareness of women, the spirit of volunteering, women's belief in their rights, and their demand for more inclusive election mechanisms including quotas.</p>
Success factors:	<i>Which conditions (institutional, economic, social, environmental etc.) should be in place for the GP to be successfully replicated?</i>	<p>Repetition of good practices requires the availability of a number of factors, including belief in the idea and goal by the local community, women and decision-makers, support and facilitation of shadow councils' work from existing institutions, continued funding from supportive institutions (including women's institutions and community initiatives) to continue supporting the work on the ground and the activities implemented, and achieving the set goals, including increasing political participation .</p> <p>The application of good practice is linked to a number of environmental factors and the general context, as the general trend is the absence of political will and laws protecting the rights of political participation, which requires a number of interventions.</p>

		Political context: Lack of political parties' will to integrate women's issues and to be held accountable.
Constraints:	<i>What were the challenges encountered in applying the good practice?</i>	The implementation of this practice faced a number of obstacles, including: gender-based violence, gender-based discrimination practiced against the presence of women in political and decision-making positions, whether in law or in practice, the patriarchal view in Palestinian society of the role of women, the control of political parties over societal and political movements, conservative communities especially in villages, the decline in funds supporting women in recent periods, and the failure to implement agreements to increase the political participation of women, the lack of political will by Palestinian Authority, and the failure to incorporate on a national level international agreements calling for increased political participation.
Up-scaling:	<i>What would be needed to upscale the GP?</i>	<p>More decision-makers from political parties, the government and the Palestinian Authority meeting their responsibilities to adopt fair laws for women that guarantee political participation on the basis of equality, change the societal perception of women in Palestinian society, and increased funding for development programs to further build women's capacities.</p> <p>Increased funding to build the capacity of members, to formulate and establish a code of conduct for organizing its work and to spread successful tactics and mechanisms across councils would upscale this good practice.</p>
Annexes:	<i>Insert all information and materials relevant in relation to the GP</i>	
Developed resources and materials:	<i>Please mention any manuals, guidelines, posters, media productions, campaigns, pics, evaluation, etc. which were developed in the course of implementation and/or documentation of the GP.</i>	Two manuals have been published on women's experiences with shadow councils.