

# Gender Training Toolkit

SECOND EDITION





# Gender Training Toolkit

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Introduction  
Section

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*Fatuma Hasbi*

Director, Gender and Development  
World Vision International

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## Foreword

Our Christian foundations and witness, and our learning from World Vision's journey in development lead us to acknowledge our responsibility to fully embrace, model and apply the very best practices in Gender and Development in all our work.

This requires that we actively identify and disseminate that learning so we waste no time in sharing our best with those we are called to serve. The following second edition of the Gender and Development (GAD) Training Toolkit encompasses decades of deep field experience, learning from others and our own journey in ever better appreciating the roles and gifts that women and girls, men and boys bring to sustainable development and human transformation. It represents yet another milestone in codifying the insight and progress we have made since World Vision declared its commitment to women in development (WID) in the early 1980s.

I encourage all of us to reflect on the theological grounding for transformed gender dynamics and to better understand, model and apply GAD learning in all our work and witness.

I want to thank Fatuma Hashi, the Partnership's leader for Gender and Development, for her initiative in leading this second edition, and all those whose field experience, effort and support contributed to the content and production of this toolkit.

*David Young*  
Senior Vice President  
Integrated Ministry and  
Strategy  
World Vision International





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## Preface

World Vision, an international Christian NGO with a commitment to transformational development, recognises gender and development (GAD) as an essential and critical component of its ministry. As a widely referenced social transformation theory, gender and development focuses not on the needs of women and girl children in isolation, but on gender relationships among men and women, boys and girls in the context of their families and communities. In this, GAD theory shares much in common with Christian ideas of reconciliation, justice, and the notion of being co-stewards of God's resources and co-heirs of God's grace.

For more than half a century, World Vision has accumulated experience in working with children and families around the world to build hope, to provide sustainable access to food and clean water, to promote MED and provide education and basic health necessities for a better future, and more. Through its work with communities, World Vision has learned that women and girls are often the most marginalized and discriminated against within a given population. Nevertheless, these women and girls hold the keys to the future for their entire communities. If women are literate, their children will be too; if girls are protected and well cared for, boys will be too. Additionally, when women are encouraged in leadership and responsibilities, this new power for transformation inevitably benefits men in their communities as well.

And so, for more than a decade, World Vision staff has been accumulating knowledge and experience in gender training and capacity building. In 1992, the World Vision International Board adopted a "women in development" policy for the entire partnership. In 1997, a gender-focused leadership position was created to implement and support this policy. This policy was revised to reflect the GAD approach in 1999.

The aim of this Gender Training Toolkit is the systematic integration of gender equality sensitivity, awareness and analysis into World Vision ministry in every area of its work. Gender equity not only affects the outcome and effectiveness of World Vision programs and projects, but it is also a vehicle toward the achievement of a transformed social relations and values within World Vision staff and in the communities where the organisation works. Most importantly, the Gender Training Toolkit gives World Vision staff a holistic understanding of key biblical passages related to gender equity.

World Vision staff members in many regions are being trained to use internationally recognised GAD tools such as the Harvard Analytical Framework. However, experience has demonstrated the value of translating some theoretical principles into lay language, as well as a need to contextualise these frameworks and address World Vision's unique ministry. Production of this Toolkit is our attempt to respond to staff needs on the ground and to specific requests for World Vision to produce a user-friendly gender training resource that is in alignment to LEAP.

As emphasized in the introduction, the integration of gender equality analysis and principles within each phase of the LEAP Cycle is an important goal in this second edition of the Gender Training Toolkit. Key GAD concepts support sound conceptualization and rigorous program design within Assessment, Design, Implementation, Monitoring and Evaluation and Reflection. Ensuring that Transformational Development Indicators and TD approaches integrate GAD principles, concepts and analysis at each step in a transformational development process is an integral part of the training sessions in this Toolkit. A particular focus on the use of gender analysis tools in Module 4 directly supports the five domains of change as presented in the Transformational Development framework.

The Gender Training Toolkit is designed as a resource for staff with training and facilitation skills to use in the training of new trainers and local and regional leaders. Staff can use the Toolkit's contents and exercises in workshops or small group sessions. Such sessions are particularly encouraged for staff who conceptualise, design, oversee, implement, evaluate and promote area development programmes. Participants in gender training workshops may come from diverse organisational units and levels in the organisation's hierarchy. There is something for everyone in this Toolkit, because it is designed to relate to specific and regular practices in the organisation's daily work.

This second edition of the Gender Training Toolkit consists of eight modules, with more than 30 individual training sessions. The first module introduces participants to World Vision's policy, mission statement and history regarding GAD. The second module discusses, explores and links gender relations with biblical reflection. The third and fourth modules define and discuss WID and GAD theoretical concepts, introduce gender analysis frameworks/tools and present gender-sensitive

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indicators. In any community or ADP, specific sectors (health, education, MED, HIV/AIDS) face unique challenges. This is also true as these sectors integrate GAD into their work. In Module Five, the curriculum integrates specific sector needs through use of the gender analysis tools presented in Module Four. Thus, participants are able to assess GAD needs in their sectors and actively address those needs. As this training is focused on transformed gender relations, Module Six participants use their gender lens – developed in Modules 1-5 – to examine their attitudes towards children and how they can contribute to the sustained well-being of children in the communities in which they work. Modules Seven and Eight are dedicated to Advocacy and HEA to ensure that participants examine the integration of these programming tracks with GAD principles, concepts and analysis.

This second edition of the Gender Training Toolkit is a resource for the World Vision Partnership, as well as for any sister agencies who may wish to adapt from these pages. It is my hope that as these ideas are implemented, they will empower our visionary and hard-working staff and contribute to equitable transformations in communities throughout the regions and nations where we work.

***Fatuma Hasbi***  
Director, Gender  
and Development  
World Vision  
International



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## INTRODUCTION

### Why Gender and Development?

Of 1.3 billion global citizens living in poverty, a large percentage are women. While statisticians, theoreticians, multi-lateral organisations, NGOs and academics study this phenomenon, the women themselves – whose daily lives form the tapestry of this reality – have little time or strength for abstract debates regarding their condition. But these women know its many faces: the 18-hour day, the high risk of maternal death, the constant and consistent discrimination, the stretching of dollar-a-day incomes to feed and clothe their families, the bartering of their existence to survive one more day.

It has been said, “Women hold up half the sky.” For millions of women locked in poverty, responsibility for their families’ and communities’ well-being does not end just because they encounter unequal access to resources in health, nutrition, education and economic structures. In their ongoing responsibility, the women themselves, their families and their entire communities pay a steep price for constraints and injustices encountered in attempting to provide for basic human needs.

Men and women, girls and boys all have a role in working to transform this picture, so that both genders thrive in partnership and in living productive lives. This is the challenge addressed in the Gender Training Toolkit.

### The road to transformed gender relations

Historically, as agencies pioneered development efforts, they overlooked the importance of transformed gender relations and failed to recognise the contributions of both genders. Those designing projects and programmes were often unaware of the impact of the development process on the daily lives of the women and men, boys and girls in the communities in which their organisations worked. When this issue was identified, development researchers began documenting women’s and men’s contributions as well as constraints. The importance of working towards transformed gender relations emerged as a key competency.

Further, both grassroots and academic research began to demonstrate how gender interactions impact the development process. GAD (Gender and Development) became the internationally recognised term for a progressive approach to development that emphasises transformed gender relations and intentionally includes perspectives and experiences of women, men, girls and boys. GAD focuses on



ways to ensure that unequal relationships do not prevent equitable and sustainable development. The development research demonstrates that development programmes, policies and projects affect women, men, boys and girls differently and that GAD programmes provide *long-lasting effective transformation of communities only when women and men in the communities engage as co-decision makers.*

When they hear words such as “gender equity” or “gender issues”, most people immediately assume this is “women’s stuff”. It is important that we recognise that gender is about relations—between men and women, women and women, also between men and men and boys and girls. It is about who we are as men and women and how we are developing all our potential given by God regardless of our sex.

Comment By Luis Armenta, Director of Communications, WV Mexico in Volume 1, Issue 2 of *La Esperanza*

Christian organisations have a great responsibility to provide leadership in this arena. The highest standards for justice, equity, human dignity and transformed relationships embedded in our faith continually challenge us to improve our efforts and illumine the path for others. As Christians, we believe that female and male are created equally in the image of God. Jesus’ life and works underscored this reality, as he challenged constraints and cultural restrictions women faced in New Testament times in order to honour and empower both men and women. He continues to do so today.

**World Vision’s Response: Gender and Development Training**

World Vision’s Gender Training Toolkit is a comprehensive response to the global challenge of implementing a GAD focus in World Vision’s work. The Toolkit reflects World Vision’s ethos, core values and policy. After decades of intentional work and effort amongst the organisation’s leadership and staff, women and men in World Vision ADPs (Area Development Programmes) are also beginning to share burdens, ideas and decisions.

While many gender training materials developed by other NGOs are available to development practitioners, the World Vision Gender Training Toolkit is a response to specific issues and challenges faced by field staff, especially in the context of a Christian NGO, in daily work. Sessions provided here focus on pragmatic uses of these tools and concepts for World Vision staff at all levels, and adapt several internationally recognised tools.

**Linking the Gender Training Toolkit to World Vision’s Integrated Focus: Christian, Child-Centred and Community-Based**

Module 2 presents theological grounding for Gender and Development and encourages participants to reflect on Christian perspectives in this development arena. Module 6 looks at roles of both girls and boys as agents of transformation, and helps development workers ensure that they are modelling healthy gender relations in their work as well as enabling full participation by children. Throughout the sessions in this Toolkit, participants are encouraged to ground what they are learning in the context of communities in which they work. Further, gender analysis tools and principles are designed to be shared with communities in each phase of the LEAP cycle.

“Now, with this knowledge, we will go back to our offices and share it with others. We hope that God will use us to help others understand the importance of gender integration in our work. Understanding in depth the concept of [gender] equity is important to engage in meaningful dialogue with community groups. Eventually, we will work together to bring about change in the communities, promoting transformed relationships for the well-being of children.”

Participant in Gender Training in Larnaca, Cyprus, for development practitioners in MEER. From *La Esperanza*. article by Maia Woodward, Regional Communications Officer, MEERO, and Albana Dino, Program Quality Specialist, MEERO.

**Linking the Gender Training Toolkit to World Vision’s Programming Tracks: Transformational Development, Humanitarian & Emergency Affairs (HEA) and Advocacy**

Ensuring that Transformational Development Indicators and TD approaches integrate GAD principles, concepts and analysis at each step in a transformational development process is an essential element of this Toolkit. Participants examine their own programmes in light of lessons learned in each session. Particular focus on use of gender analysis tools in Module 4 directly supports the Five Domains of Change as presented in the Transformational Development framework.

Modules dedicated to Advocacy and Humanitarian & Emergency Affairs (HEA) ensure that participants will examine integration of these programming tracks with Gender and Development principles, concepts and analysis. Exercises require thoughtful integration of GAD into ongoing work, and ask for thorough preparation by participants who are experts in this field as well as participants who hold responsibility for ensuring a balanced development programme in the field.

**Linking the Gender Training Toolkit to LEAP**

World Vision’s design, monitoring and evaluation (DME) is called LEAP. In English, the acronym stands for Learning through Evaluation with Accountability and Planning. This framework is the result of a comprehensive Partnership process to achieve a common DME approach.

LEAP promotes quality, accountability and professionalism in programming with communities. LEAP implementation builds competence and confidence, and models systematic prospective learning.<sup>1</sup>

Integration of Gender and Development analysis and principles within each phase of the LEAP Cycle is an important goal in the Gender Training Toolkit. Key GAD concepts support sound conceptualisation and rigorous programme design within Assessment, Design, Implementation, Monitoring and Evaluation and Reflection.

**Audience for the Gender Training Toolkit**

Facilitators for World Vision’s gender training workshops can use these Gender Training Toolkit sessions to meet Gender and Development training needs of staff in every country, at every level.

- ADP staff will learn to use a wide variety of gender analysis tools for project assessment, design, implementation, monitoring and evaluation, reflection, and transition/re-design.

- Management staff will focus on learning GAD concepts and reflect on the theological grounding for transformed gender dynamics.
- Staff working in specific sectors such as health, HIV/AIDS, microenterprise development (MED) and education will find sessions that address implications of gender-sensitive programme design in their sector.
- Staff dedicated to Humanitarian & Emergency Affairs (HEA), Children in Ministry, and Advocacy will find frameworks and content customised for their particular needs.

Training sessions in the Toolkit include approaches, activities and materials for increasing World Vision staff expertise in gender and development issues in a participatory learning environment. Participants discuss obstacles and challenges and are encouraged to develop innovative strategies to address these. Their experience with LEAP, Transformational Development, sectors and programming tracks informs discussions and enhances integration of GAD with World Vision’s ongoing development work.

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<sup>1</sup> Introduction to *LEAP 2nd Edition*, World Vision International, 2008.

## Gender Training Toolkit: Objectives

This Gender and Development (GAD) Training Toolkit represents a dynamic and living process, encompassing decades of experience while creating space for discussion, adaptation and development of tools, new insights and future research in GAD. As we are all a part of this process, your investment in study and use of this Toolkit for training is an integral part of its ultimate success.

### Overall Objectives

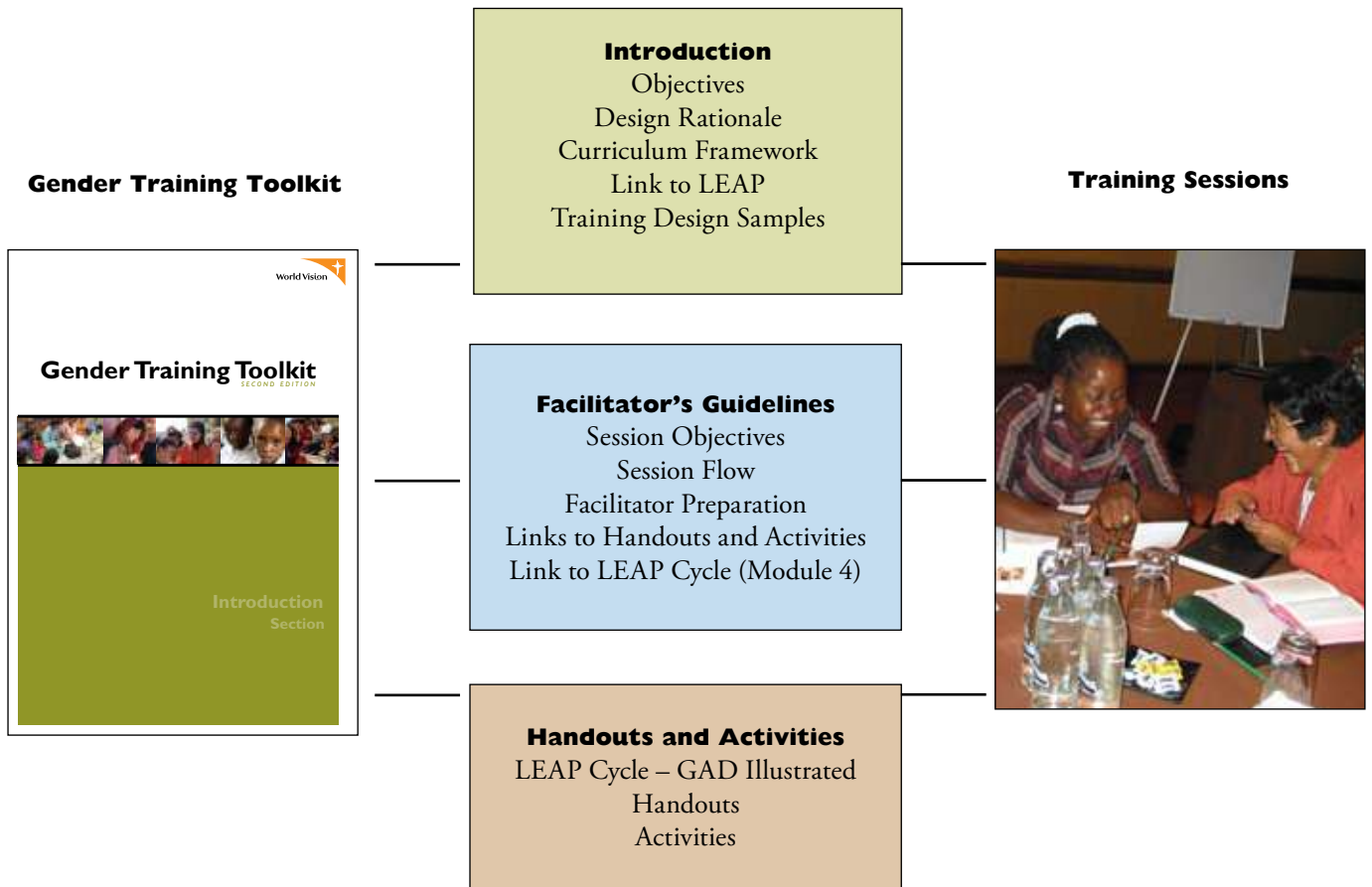
1. Link GAD concepts to the organisation's core values, mission statement and GAD Policy.
2. Gain theological and scriptural insights related to GAD.
3. Apply GAD concepts and Gender Analysis Tools to Transformational Development in each of TD's Five Domains of Change.<sup>2</sup>
4. Apply Gender Analysis to each phase of the LEAP Cycle.
5. Integrate gender analysis into all programming tracks and sectors.

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<sup>2</sup> TD Domains of Change Include:

- Well-being of girls, boys, families and communities
- Empowerment of all girls and boys as agents of transformation
- Restored relationships
- Interdependent and empowered communities
- Transformed systems and structures

## Gender Training Toolkit Components



## Core Curriculum in the Gender Training Toolkit

Curriculum for this training Toolkit addresses the complexities and challenges of holistically integrating Gender and Development. Module 1 presents World Vision's organisational journey in Gender and Development. This provides both rationale and support for staff as they create space and priority for GAD work. Because theological grounding is essential for all development work in the context of a Christian NGO's agenda and worldview, Module 2 invites participants to reflect on Jesus' response to gender dynamics in his life and work. Familiar passages are revisited with a gender lens. This module encourages spiritual insights, motivation and endurance as staff pursue transformed gender dynamics. Module 3 covers essential GAD concepts and the importance of transformed gender relations to sustainable development.

As staff recognise GAD's importance to their work through participation in the first three modules, they'll need tools to implement GAD in Area Development Programmes and project work. Linking GAD concepts and foundational principles to the LEAP Cycle through Gender Analysis Tools introduced in Module 4 addresses this need. Additionally, the facilitator has opportunity to revisit concepts and insights gained in the first three modules throughout each session, integrating them into daily practise.

In any community or ADP, specific sectors (health, education, MED, HIV/AIDS) face unique challenges. This is also true as these sectors integrate GAD into their work. In Module 5, the Toolkit curriculum addresses specific sector needs through use of Gender Analysis Tools presented in Module 4. Participants are able to assess GAD needs in their sectors and actively address those needs.

A comprehensive description of each module and each session is included later in this Introduction. Additionally, training design samples are presented to demonstrate the Toolkit's flexibility, enabling facilitators to respond to diverse staff needs and time constraints. However, it is important to note that facilitators should become familiar with all of the material in the Gender Training Toolkit. A strong foundation built in the first three modules, together with tools and sectors addressed in Modules 4 through 8, provide essential background for making training design decisions.



## 10 Easy Steps for Preparing Your Training Session

Steps for using this toolkit to design a training session are simple and straightforward.

### Step 1

Review examples of training designs in this Introduction.

### Step 2

Identify specific training needs of the group you will lead. Establish time available for workshops or sessions.

### Step 3

Identify modules and sessions corresponding to current training needs and allotted time.

### Step 4

Review Facilitation Guidelines for sessions you choose. Note links in the guidelines to appropriate handouts and activities, then locate the handouts and activities you will need. Familiarise yourself with the links to LEAP in the sessions you have chosen.

### Step 5

If desired, photocopy Facilitation Guidelines, handouts and activity materials. Prepare your customised training guide for the workshop.

### Step 6

Make any further preparations for the sessions you will be using, as noted in the Facilitation Guidelines. Prepare icebreakers; review strategies.

### Step 7

Consider including experienced participants as part of the facilitation and presentation team, if appropriate. Prepare these participants before the session.

### Step 8

For quick daily feedback or evaluation, simply ask participants to respond to one or two questions about the day. Make appropriate adjustments as needed the following day.

### Step 9

Include time for written and spoken evaluation at the end of the workshop.

### Step 10

After the workshop, save your customised training guide for the workshop, along with your notes, lessons learned, and ideas for further use. If you receive a request for that particular workshop format again, your session is ready to go.

## HELPFUL HINTS FOR FACILITATORS

### ■ **Work together with LEAP or DME practitioners.**

Remember that your expertise is in gender and it's important to partner, particularly in Module 4, with a facilitator whose expertise is in LEAP/DME. The facilitator you partner with should be very familiar with the material presented in Modules 1-3, and can then give participants a solid foundation in the integration of GAD tools with LEAP. You may also want to team up with sector and programming track specialists for sessions in Modules 5 – 8.

### ■ **Relax!**

One challenge of facilitation is that you are working with a live and always unpredictable group of participants. You can never know with complete accuracy how a particular exercise or discussion is going to unfold with a given group. What if a discussion falls completely flat? What if you go over the time limit and have to revise the schedule? What if one participant becomes unexpectedly hostile and changes the group dynamic? What if a participant asks a question you can't answer? Shouldn't a "good" facilitator be able to ensure that every workshop goes flawlessly?

Don't worry! These unpredictable aspects of workshops contain the very seeds of growth and authenticity. Participants may learn very little from a completely flawless workshop except that sometimes they do go perfectly. For the most part, staff in your workshop will face these same challenges as they implement gender training. They need to be prepared to think on their feet and possess the confidence to deal with whatever happens. Watching you use your own experience to work with a difficult situation or group is the best "classroom" they could have.

### ■ **Recognise Your Strengths, Strengthen Your Weaknesses**

Every facilitator brings a unique set of strengths and weaknesses to these sessions. At the beginning, work from your strengths (leading a discussion, sharing content, directing a role-play, or even something simple like setting the right tone for a coffee break). However, be aware of areas in which you need more experience or support, and ensure that you have extra resources and practise in those areas.

### ■ **Experience Counts**

Few professional skills depend so much upon experience as training or facilitating. Every workshop increases one's ability to respond quickly and effectively to group dynamics. As a facilitator, gaining experience is extremely important.

### ■ **Modeling**

As a facilitator, you do not have to know all the answers. What you do have to know is how to help workshop participants find resources or build a network that will help them find answers. This is a process you can model at every opportunity.

### ■ **The Instant Replay**

After a workshop, "instant replay" is a helpful tool to examine group dynamics and improve facilitation skills. You do not have to videotape the workshop to replay and evaluate it. Just develop and improve your skill in active reflection on the dynamics of the workshop. With practise, you should be able to sit back and "watch yourself" interact with the group by recalling events and discussions after the workshop is over. What would you do differently next time? Make a plan to incorporate these improvements, and write down any notes you may need as reminders.

### ■ **Colleagues Count**

As you facilitate, do not forget to nurture collegial relationships. You now have another set of professional colleagues to discuss the challenges and joys of facilitating GAD workshops. Send books, websites, new networking contacts, and new ideas for the workshops. Check in frequently to see how they are doing. Expect ideas, books, articles and project documents back from them as well.

### ■ **Training Portfolio**

A great way for all trainers and facilitators to track their growing experience in training and facilitation is to maintain an active portfolio of workshops they lead. Evaluation notes, participant names, content covered, as well as exercises used and enhanced, can all be a part of this portfolio. Additionally, when you go to visit or follow up on staff participants' progress, viewing the training portfolio is a great lead-in to discussions about their growth and experience.

*A facilitator* — is a nurturer, an advocate and a role model.

*A facilitator* — contributes his or her experiences, perceptions and concerns on issues covered in the workshop.

*A facilitator* — always checks his or her value systems.

*A facilitator* — remembers that workshop participants may have different opinions on the subject.

### ■ Non-verbal Facilitation Skills

- Make eye contact with everyone in your workshop group. Focus attention on every participant. Don't favour some over others.
- Move around the room, as you speak in a slow, calm way.
- React to what workshop participants say by nodding, smiling. In short, let them know you're listening.

### ■ Verbal Facilitation Skills

- Formulate your questions to encourage candid responses and open discussion.
- Use open-ended questions such as: "What do you think about...?", "Why...?", "How...?"
- After one workshop participant makes a statement, ask the others if they agree.
- Encourage workshop participants to talk. Participants should talk more than you and any other facilitators do.
- Encourage workshop participants to answer each other's questions. In that way, everyone can learn to listen and to show respect for each other's responses.
- Ask workshop participants to paraphrase or repeat something in their own words to check whether they understand a particular concept. You should also paraphrase important points made by workshop participants, both to reinforce their statement and ensure that you have understood them accurately.

- Regularly summarise the discussion. Ask workshop participants whether they disagree with anything, and help them to draw conclusions.

### ■ Facilitation Reminders

1. **Be Respectful.** Facilitators need to model respectful behaviour. It is crucial to be sensitive to workshop participants' individual differences and perspectives, as well as any discomfort participants may experience in discussing an emotional or personal topic.
2. **Be Non-Judgmental.** Don't reinforce stereotypes. Keep the group's focus on facts and solutions.
3. **Establish Safety and Ground Rules.** Ask participants what they need from you and from each other in order to feel safe while talking about sensitive issues. If a discussion becomes heated, remind participants that they are always to disagree respectfully, without resorting to name calling or insults. Another way to create a safe space for workshop participants is to set up a "question box" in which participants can anonymously pose questions that might be difficult to raise in front of peers. You can then read aloud and answer questions without referring to individuals.
4. **Honour Diversity.** While dividing participants for small group exercises, aim to create heterogeneous groups that mix participants by age, race, ethnic background, departmental unit, and position in the organisation.
5. **Exercise Humility.** Don't feel that you have to be the world's foremost expert on gender issues. If you don't know something, admit it. If a workshop participant raises a difficult question, ask whether anyone else has an answer. Or, if the question is important, state, "My current understanding is that... but I'll look into this further." Or say, "That is an excellent question. To be frank, I don't have the answer, but I'll find out for you."

## THE FACILITATOR'S ROLE: WHAT IT IS AND ISN'T

IS	ISN'T
Positive	Cynical
Optimistic	Holding hands
Tough	Solving problems
In control	Negative
Motivating	Timid
Supporting	Sarcastic
Leader	Superior
Entertaining with a purpose	On an ego trip
Inspiring	Giving magic answers
Happy	Lecturer/teacher
Raising awareness	Rigid
Confident	Boring
Clear	Know-it-all
Organised	Counselling service
Approachable	Distant

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**BE PREPARED  
ENTHUSE – ENERGISE – ENCOURAGE**

## CORE CURRICULUM: DESCRIPTIONS OF MODULES AND SESSIONS

Gender and Development, as an essential component of the development process, is continually refined whenever women and men engage in the challenge of transformation in communities. This Toolkit's curriculum integrates specific concerns raised by development practitioners in the daily work of World Vision and partnering organisations. As such, it incorporates biblical reflection intended to exercise the "soul" of a Christian development organisation, as well as internationally recognised GAD practises, concepts and tools increasingly required of all development professionals.

The sequential nature of the Toolkit's modules reflects the difficult and essential work of personal and corporate change that is expected as part of this training. The curriculum intends to be transformational, not only in communities where staff work and live, but likewise in organisational and leadership cultures, in staff families and in relationships with colleagues, recognising that we are all in need of transformational development. Each session builds a foundation for participants that will both motivate and support this transformational process. Further, skills participants acquire as they use Gender Analysis Tools and Gender Indicators prepare them to work effectively in Area Development Programmes towards outcomes that are long-term and multi-generational, for the holistic benefit of women and men, girls and boys.

### Module 1

#### **Why Gender and Development Is Important to Our Work**

In this module, Gender and Development (GAD) is linked to World Vision's Core Values, Mission Statement and policies. Participants explore connections between the organisation's daily work and gender issues, gender concerns, gender concepts and gender analysis. This engagement lays the groundwork for in-depth gender training in Modules 2-5.

#### **1.1 World Vision's Mission Statement, Core Values and GAD Policy**

During this session, the facilitator presents an overview of the mission statement, core values and gender policy as well as a historical overview of key individuals, events and initiatives in Gender and Development as a critical element in World Vision's journey. Group discussion centres on implications for transformational development in Area Development Programmes and initial assessment of the relationship between policy and current reality.

### Module 2

#### **Gender and Biblical Reflection**

For an NGO whose identity, history and core values are Christian, biblical and theological grounding are essential to determining priorities, strategies and response at every level of our daily work. This is particularly true of Gender and Development. World Vision affirms that Scripture is to be interpreted holistically and thematically, and also distinguishes between inspiration and interpretation. Inspiration relates to the divine impulse and recognises the whole canon of Scripture as the Word of God. Interpretation is our human activity as we seek to discern revealed truth in harmony with the totality of Scripture and under the guidance of the Holy Spirit.

To be truly biblical, followers of Jesus must continually examine their faith and practise under the searchlight of Scripture. In humility, we acknowledge that Christians throughout history have erred in interpretation at various times and have had to rely on the grace of God in resubmitting to the authority of Scripture in light of new understanding. Just as we now recognise that Copernicus was correct despite condemnation by church authorities, and just as Jesus had to rebuke Nicodemus, his own disciples and religious leaders of his day for not understanding Scripture accurately, so we followers of Jesus today need to be humbly willing to re-examine our assumptions regarding God's words to us about gender relations and reconciliation.

Module 2 explores central biblical passages, concepts and imagery related to gender dynamics. Activities allow staff to reflect on what the Bible says about gender relations, discrimination, women, injustice and cultural issues in gender relations. The actual historical context of the life of women in the New Testament illumines Jesus' response to harmful traditions and cultural constraints faced by women at that time.

Jesus' own transformation of gender dynamics – the cultural and religious norms during New Testament times – is presented as our deepest motivation to work for justice, empowerment and transformed gender dynamics in the 21st century. This module can also be used as devotional material or as a one-day in-depth study on gender and the Bible.

#### **2.1 From Genesis to Galatians**

New insights are encouraged during small group discussion and reflection as participants re-examine key theological concepts in Genesis with

a gender lens. Additionally, participants examine concepts of gender equality, diversity, unity and complementarity in light of Genesis 1:26-28 and Galatians 3:26-28.

### **2.2 Incarnational Power: The Magnificat**

A dramatic reading of The Magnificat highlights the poetry, socio/political/historical realities and implications of this passage for gender equality. Participants work in pairs or small groups to explore how The Magnificat speaks to God's order and point of view regarding gender dynamics and social structures. Further questions address intergenerational implications for nurture and support of girl children's potential, along with consequences of this provision or lack for whole communities.

### **2.3 Jesus Challenges the Gender Dynamic**

A thorough grounding in the "gender dynamics" that Jesus lived and modelled is essential for any Christian understanding of gender. In this session, participants are introduced to historical and textual evidence of constraints women faced in New Testament times. Participants work in small groups to prepare and present a narrated role-play of two biblical stories: The Samaritan Woman, and Mary and Martha. Narrative and dramatic role-play help participants examine ways in which Jesus engaged with harmful traditional and cultural patterns.

### **2.4 Gender Imagery in the New Testament**

Participants examine familiar passages and imagery in the New Testament with a gender lens. Discussion and activities heighten awareness of "gender mainstreaming" throughout the New Testament and the challenge this raises for all Christians working with GAD.

### **2.5 Scripture Search in the Community: Using a Gender Lens**

This session outlines Scripture Search methodology and its effectiveness in introducing and developing gender equity. Participants use role-play to explore practical and powerful ways in which Scripture can be applied to resolve a gender conflict.

## **Module 3**

### **Gender and Development Concepts**

Module 3 builds on the importance of gender to World Vision's work in sustainable development and on the importance of understanding a community's theological perceptions of gender dynamics (Modules 1 and 2).

Activities encourage increased awareness of historical dimensions of gender dynamics and the urgency and scope of current work in GAD. Participants learn essential concepts of Gender and Development, including the difference between sex and gender, the importance of understanding gender roles, the shift from "Women in Development" to "Gender and Development" (WID to GAD), empowerment and women's triple roles in work (reproductive, productive and community), as well as practical versus strategic gender needs.

Most importantly, these concepts are linked to participants' specific engagements in Area Development Programmes (ADPs) and communities.

## **Session Descriptions**

### **3.1 Sex and Gender Roles**

This session explores gender roles in light of participants' own experiences and cultural conditioning, as well as the concept of gender roles in GAD work. Distinguishing between "sex" and "gender" further clarifies the difference between aspects of our lives that are socially conditioned and those that are gender-related biological imperatives.

### **3.2 The Road from WID to GAD: Key Definitions for Gender and Development**

Following the road from WID to GAD illumines reasons that gender dynamics have such a profound effect on the well-being of women and men, boys and girls. Presentations focus on differences in WID and GAD approaches as development practitioners work with communities in problem analysis, as well as definitions of goals, solutions and strategies.

### **3.3 Practical Gender Needs and Strategic Gender Needs**

This essential GAD concept is presented and discussed with the entire group participating. Using a worksheet to identify Practical Gender Needs (PGNs) and Strategic Gender Needs (SGNs), participants then work individually with a list of needs to determine which would be categorised as strategic and which categorised as practical. Because this GAD concept is expressed in technical language, the session closes with participants' construction of natural language (community language) expressions of these needs.

### **3.4 Women's Triple Role: Productive, Reproductive and Community Work**

After distinguishing between these three categories of work, participants in small groups develop a matrix to analyse types of work present in their communities. Both gender needs (strategic or practical) and types of work are considered. The session closes with a discussion of the value of consistent technical definitions for GAD concepts. Additionally, there is an emphasis on recognising these concepts when expressed differently by ADP and community members.

## **Module 4 Gender Analysis Tools**

Gender Analysis, for development practitioners at all levels, includes integration of sound GAD practises into every phase of the LEAP Cycle. Module 4 includes specific and internationally recognised Gender Analysis Tools that assist development practitioners in this process.

An opening session introduces Gender Analysis and demonstrates how tools are used in the LEAP Cycle. Sessions include the Harvard Analytical Framework, the Gender Analysis Matrix, The 24-Hour Day, the Equality and Empowerment Framework (EEF/formerly WEEF), and basic concepts in the Participatory Learning Approach (PLA). Each tool is presented with opportunities to practise key components of Gender Analysis in both the training setting and a community or Area Development Programme (ADP) setting. Finally, a session on Transformational Development gender-sensitive indicators assists participants in programme design and integrating use of the tools into daily work.

### **4.1 An Introduction to Gender Analysis Tools**

The what, why, who, when and how of Gender Analysis Tools is the focus of this session. What is Gender Analysis? Why conduct Gender Analysis? Who conducts Gender Analysis? When is the best time to conduct Gender Analysis? How is Gender Analysis conducted? What tools are available?

Additionally, this session presents a paradigm of how key components interact in Gender Analysis. These key components include gender roles, gender division of labour, access, power relations and gender needs. Participants learn how these components interact and practise recognising the dynamics as expressed in the daily language of their communities.

This session also links Gender Analysis Tools with the LEAP Cycle. A matrix identifies specific tools with their appropriate use in each phase of the LEAP Cycle.

### **4.2 Introduction to the Harvard Analytical Framework**

A brief presentation of the four elements of the Harvard Analytical Framework is the focus of this session. Subsequent sessions detail each of the four elements, but this introduction presents the framework as an integrated whole. The intent is to prepare participants to examine the framework in depth.

### **4.3 The Harvard Analytical Framework: Activity Profile**

A plenary group presentation of the Activity Profile opens this session. After review of the three kinds of work (reproductive, productive and community), a skit/role-play offers both skit participants and observers an opportunity to experience being on the receiving end of an Activity Profile, as well as opportunity to examine their own attitudes towards different kinds of work. Group discussion focuses on appropriate methodologies for gathering information using an Activity Profile and appropriate use of the tool in each phase of the LEAP Cycle.

### **4.4 The Harvard Analytical Framework: Access and Control Profile**

Plenary group presentation of components and essential definitions of the Access and Control Profile prepares participants for a hands-on practise session with another member of the group. Using an interview process, they administer the Access and Control Profile. Time is allotted during the session to clarify definitions and categories. Particular sensitivities – required when eliciting this kind of information in a community – are discussed, as well as management strategies required to master use of this tool in the midst of a busy work schedule. Participants also examine effective use of this tool in each phase of the LEAP Cycle.

### **4.5 The Harvard Analytical Framework: Analysis of Factors Influencing Activities, Access and Control**

Using project documents from their own work, participants use this tool to analyse external factors that influence the success of Transformational Development practise. Discussion centres on essential strategies to ensure sound development design practises can influence external factors to

have a positive effect on the life of the project. Use of this tool in organising data and analysing GAD constraints and opportunities in each phase of the LEAP Cycle is also a focus of this session.

**4.6 The Harvard Analytical Framework: Project Cycle Analysis**

Participants apply LEAP Project Cycle Analysis questions to project documents to determine whether gender-appropriate questions or Gender Analysis was used in initial project identification, design, monitoring and implementation. One element of small group reflection centres on the importance of sound management strategies to successful achievement of long-term Transformational Development that includes gender equity and justice.

**4.7 The Harvard Analytical Framework: Project Application Session**

After a community practicum in which participants experience first-hand how to use the Harvard Analytical Framework, they engage in small group work, plan a presentation of their findings and lessons learned in the community, and share this information in a plenary session. Participants are encouraged, in their community practicum, to determine how linking Gender Analysis to each phase of the LEAP Cycle will enhance the effectiveness of GAD programming.

**4.8 The Gender Analysis Matrix**

After working with the Harvard Analytical Framework, participants are introduced to the Gender Analysis Matrix. Small group work and plenary group discussion give participants opportunity to work with the matrix directly and to implement its use in specific and appropriate development scenarios. Participants also examine how dynamic use of this tool can support empowerment goals and transformed gender relations in communities.

**4.9 Empowerment: Goals, Definitions and Classifications**

Empowerment is examined within a specific paradigm, distinguishing power as “power over”, “power to”, “power with” and “power within”. Participants evaluate essential gender dynamics associated with their work in development programmes. As empowerment is an important World Vision choice for sustainable development work, a clear understanding of goals, definitions and classifications of empowerment is crucial to sound programming.

**4.10 Equality and Empowerment Framework (EEF)**

Presentation of the Equality and Empowerment Framework leads participants to further integration of GAD concepts and Gender Analysis Tools, increasing their range of options as they work in sustainable development. This opportunity to become acquainted with a widely used framework and to examine it in light of Transformational Development principles broadens awareness of resources adaptable for various contexts and enhances programming expertise across the LEAP Cycle.

**4.11 Participatory Learning Approach and Gender Analysis**

Most participants will be familiar with PLA. This session is designed to link their expertise and experience to Gender Analysis. Content includes working with timelines, family lines, trends analysis and participatory resource mapping. Questions and engagement in PLA are linked with the Harvard Analytical Framework to encourage integration of Gender Analysis Tools where appropriate. The session encourages using PLA in each phase of the LEAP Cycle to lead to transformed gender relations.

**4.12 The 24-Hour Day**

Staff can practise and master this effective and simple tool by interviewing each other in pairs or small groups. They then analyse data gathered and review the types of work (reproductive, productive and community) in light of GAD. Roles of women and men, boys and girls are illumined and used throughout each phase of the LEAP Cycle.

**4.13 Gender-Sensitive Indicators: An Overview**

Differences between qualitative and quantitative indicators are defined in this session. After a presentation of the Canadian International Development Agency’s (CIDA) Guide to Gender-Sensitive Indicators, participants engage in a case-study approach to use of these indicators. Participants integrate and apply what they have learned in previous sessions and also examine how sound gender analysis can be reflected in World Vision’s Transformational Development Indicators (TDIs) and ultimately support transformed gender relations in the community between men and women, girls and boys.



## **Module 5**

### **Multi-Sectoral Gender Awareness: Women as Peacemakers, Health, HIV and AIDS, MED, Education**

Module 5 focuses on issues and available tools that enhance gender awareness in specific development sectors. Sessions are dedicated to gender issues and available tools for Women as Peacemakers, Health, HIV and AIDS, MED and Education. Each highlights the importance of Gender Analysis Tools in programme design and implementation. Participants review what they have learned in previous modules and reinforce these learnings as they analyse the relevance of specific tools and the importance of Gender Analysis to specific sectors.

#### **Session Descriptions**

##### **5.1 Women as Peacemakers**

When armed conflict disrupts daily life in a community, women are both at risk in the conflict itself and of high value in reconciling the conflict. This session focuses on women's dual strength and vulnerability in armed conflict scenarios and highlights particular strategies and efforts required to meet the needs of both genders.

##### **5.2 Gender Analysis and Health**

To assess the complex interactions of factors that promote health and well-being in communities and Area Development Programmes (ADPs), this session utilises the Equality and Empowerment Framework (EEF, formerly WEEF) to analyse empowerment in addressing health issues in programme design, implementation and evaluation. Small-group questions allow participants to study this interaction of factors affecting health and well-being through the lens of an individual woman's life in the community.

##### **5.3 Gender Analysis and HIV and AIDS**

HIV/AIDS is of increasing significance and concern for many countries already overburdened with economic and development challenges. In this session, participants examine rights and responsibilities of both genders in addressing HIV/AIDS. Existing factors that increase vulnerability are analysed through use of the Harvard Analytical Framework.

##### **5.4 Gender Analysis and Microenterprise Development (MED)**

Economic viability for both genders is crucial in every community. This session examines needs and circumstances of women and men as they work towards this goal. Discussion of uses of

Gender Analysis Tools in MED programme design and implementation allows staff to analyse interactions of factors that influence the success of MED projects.

##### **5.5 Gender Analysis and Education**

Gender issues specifically related to both formal and non-formal education are integrated into presentations and discussions in this session. Small group work focuses on effective strategies to ensure both genders equal access to education. Cultural and economic factors are examined through use of The 24-Hour Day. Participants consider how current practises and norms affect time and resources available for education.

## **Module 6**

### **Girls and Boys as Agents of Change**

World Vision's central focus on the sustained well-being of children as a key development goal makes this module on children – girls and boys – essential. How do we protect children? How do we encourage their authentic participation? How do we transform their role in the community? How do we help adults in a community see children's value and encourage development of their potential? How do we ensure that both girls and boys experience gender equity and build healthy models of transformed gender relations in their daily behaviour – both now and in the future?

This module addresses these questions through presentations of important content in the areas of protection and participation, healthy gender modelling, and children's rights. Participants examine this content in light of phases of the LEAP Cycle and in programmes in which they are working. As this training focuses on transformed gender relations, participants use their gender lens – developed in Modules 1-5 – to examine attitudes towards children and how they can contribute to sustained well-being of children in communities in which they work.

##### **6.1 Empowering Girls and Boys – What difference does it make?**

This session focuses on empowerment of girls and boys and links that empowerment to the sustained well-being of children. Discussions, role-plays focused on transforming ways community members interact with children, and a choral reading of the Convention on the Rights of the Child (CRC) – contribute to participants' understanding.

### **6.2 Key Concepts, Types, Methods and Guidelines for Full Participation of Girls and Boys**

This session helps participants understand key concepts for effective participation by boys and girls. Group members also examine types of participation usually found in communities, and how these relate to each phase of the LEAP Cycle. Additionally, group members work with diverse participation methodologies appropriate for eliciting participation of girls and boys.

### **6.3. Using Gender Analysis Tools with Girls and Boys**

In this session, participants re-visit experience with Gender Analysis Tools to learn appropriate ways to use these amongst children to gather information in highly participatory ways. World Vision believes children can be agents of transformational change. Participants examine this expectation in light of what they have learned in this module.

## **Module 7**

### **Gender and Advocacy**

Almost all development initiatives focused on transformed gender relations involve some level of advocacy for the women and men, boys and girls involved. In this module, participants become familiar with World Vision's definitions, priorities and categories of advocacy. This session also introduces international conventions as a standard and guideline for improving conditions for both genders. Participants look at issues and concerns when embarking on advocacy work, and appropriate responses. Finally, participants look at dynamic challenges faced by World Vision colleagues in advocacy to examine how to match the right advocacy response to issues in their own work.

#### **7.1 GAD and Advocacy in World Vision – An Introduction**

Participants are introduced to World Vision definitions and priorities in advocacy. They discuss their own experiences in advocacy and identify common issues and concerns and how to overcome resistance, amongst themselves or ADP staff members and amongst the communities in which they work. Presentation of international conventions which World Vision adheres to ensures that participants recognise their responsibility to uphold these conventions in their development work.

#### **7.2 World Vision's Categories of Advocacy Practise – Link to Gender Advocacy**

In this session, World Vision's categories of advocacy practise are presented to participants with specific examples of usage and possible outcomes. Participants then utilise an Advocacy Category matrix to reflect on advocacy issues in their own programmes and how advocacy initiatives can effectively address these.

## **Module 8**

### **Gender and Humanitarian & Emergency Affairs (HEA)**

Gender sensitivity in HEA programming responses to relief and emergency scenarios is essential to the successful implementation of HEA. Once development practitioners and HEA experts are involved in a response, there is little time to integrate GAD knowledge and insights. For this reason, thoughtful consideration of the demands of Gender Analysis within a relief and emergency modality needs to be incorporated into HEA plans in a pre-response timeframe.

Much of the material in this module is adapted from Elaine Enarson's work with World Vision staff during the recent tsunami in Asia and other HEA scenarios around the globe. Checklists cover considerations for practitioners before, during and after a relief scenario. Participants discuss these in small groups and present findings and observations in plenary. They examine their own experiences in relief responses and consider what contributions Gender Analysis can make. Finally, participants are introduced to CIDA's (Canadian International Development Agency) Capabilities and Vulnerabilities Framework as a way of organising a gender-sensitive response. Exposure to this framework also ensures that participants are familiar with an internationally recognised and widely used framework.

#### **8.1 Introduction to Gender and HEA**

A background reading by Elaine Enarson offers participants and facilitators an in-depth look at how to think about GAD in emergency scenarios and how this focus can lead to sustainable development. Insights from World Vision HEA experience contribute to understanding how concepts of Reproductive, Productive and Community work transfer to Gender Analysis in post-disaster scenarios.

### **8.2 Gender Considerations in HEA Programming and Planning**

This session focuses on sound GAD practises in both rapid response mode and in post-disaster development planning. Participants are introduced to these practises through presentation and handouts of checklists for every development area. Using these checklists, they work in small groups to evaluate past experience in HEA and what they can do differently next time.

### **8.3 The Capacities and Vulnerabilities Framework**

CIDA's Capacities and Vulnerabilities Framework gives relief workers another tool to work flexibly within emergency or refugee scenarios. Knowledge of and aptitude in using this tool is especially important in partnering with other agencies who may be using CIDA's framework to plan their response.

## TRAINING DESIGN FOR THE GENDER TRAINING TOOLKIT

Gender training facilitators have to address time constraints while accommodating specific staff requests and needs. This Toolkit has been designed with these constraints and training needs in mind. Each session is self-contained, yet can be combined in a variety of ways. However, facilitators' own clear understanding of why they are choosing specific training sessions is essential.

Modules 1-3 provide participants with conceptual and theological frameworks they need to appropriately integrate Gender Analysis Tools, gender-sensitive indicators, and GAD sectoral recommendations that follow in the later modules. It is highly recommended that you start with these first three modules. If some participants already are familiar with this background, they can be utilised as co-facilitators or leaders in small group work and/or encouraged to deepen their own understanding of the basics.

In Module 4, several Gender Analysis Tools are presented. While facilitators may be tempted to present only the tools they know well or tools requested by staff, it is recommended that facilitators present as many of the tools as possible. Each will increase staff effectiveness and flexibility as they work with specific programming challenges in ADPs. Additionally, many of these tools are used by partner organisations. Working knowledge of the standard gender training tools will enhance staff effectiveness with their partners.

Gender-sensitive indicators – Session 4.13 – will enable participants to meet requirements to measure and evaluate the effectiveness of GAD in their development projects. This is also an important session to include for management, who will be empowered to ask important questions as they evaluate current and potential projects.

Module 5, although specifically focused on sectoral interventions, gives gender co-ordinators and ADP managers tools and perspectives they need to effectively integrate diverse strands of project design, implementation, monitoring and evaluation.

Modules 6 and 7, focused on Children in Ministry and Advocacy, present important World Vision perspectives in these particular areas and round off participants' expertise in GAD. By the time the participants reach sessions in these modules, the exercises will also help them integrate concepts, principles and analysis they have learned from Modules 1-4 in their daily work.

Additionally, all offices and ADPs need to be prepared before emergency or relief efforts are required, as part of disaster mitigation training. In Module 8, learning to integrate GAD into every aspect of planning will ensure that staff are well-equipped to meet needs in what is always a difficult and chaotic situation.

This Toolkit's flexibility makes the facilitators' role vitally important. We invite training designers and facilitators to take what is offered here and make it work for the unique needs of their staff. Training design scenarios on the following pages illustrate some examples, which may be instructive for combining sessions to address specific training goals.

## Training Design Sample for a Five-Day Workshop

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Session 1.1	<b>Regional Perspectives on Gender/ Integrating Gender and LEAP</b>	Session 4.4	Session 4.13	Session 6.1
Session 2.1	Session 3.1	Session 4.5	Session 6.2	Session 7.1
Session 2.2	Session 3.3	Session 4.6	Community Practicum	Session 8.1
LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
Session 2.3	Session 3.4	Session 4.8	Community Practicum	Session 6.3
Session 2.4	Session 4.9 and 4.10	Session 4.12	Community Practicum	Session 7.2
Session 2.5	Session 4.1 - 4.3	Session 4.11	Community Practicum	<b>Next Steps in Implementation and Continuous Learning</b>

## Training Design Sample for a Five-Month Process with One Workshop per Month

JANUARY (MONTH 1)	FEBURARY (MONTH 2)	MARCH (MONTH 3)	APRIL (MONTH 4)	MAY (MONTH 5)
Session 1.1	Integrating Gender and LEAP	Session 4.4	Session 4.13	Session 6.1
Session 2.1	Session 3.1	Session 4.5	Session 6.2	Session 7.1
Session 2.2	Session 3.2	Session 4.6	Community Practicum	Session 8.1
LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
Session 2.3	Session 3.4	Session 4.8	Community Practicum	Session 6.3
Session 2.4	Session 4.9 and 4.10	Session 4.12	Community Practicum	Session 7.2
Session 2.5	Session 4.1 - 4.3	Session 4.11	Community Practicum	Next Steps in Implementation and Continuous Learning

## Training Design Sample: Biblical Basis of Gender Equity

- In some cases, you may want to offer a devotional series using sessions from Module 2. Below is an example of how this might work for a one-day retreat.
- You could also do one devotional dedicated to GAD each month or each week.
- However you incorporate this, it is important that you include Module 1.1 to ensure that participants recognise the importance of GAD to the big picture of organisational goals and mission.
- You should also ensure that you have enough time for each session so that participants may take full advantage of potential for reflection and growth.

AM	AM	AM	LUNCH	AM	AM	AM
<b>Session 1.1</b>	<b>Session 2.1</b>	<b>Session 2.2</b>		<b>Session 2.3</b>	<b>Session 2.4</b>	<b>Session 2.5</b>
World Vision's Gender History, Policy and Work	From Genesis to Galatians	Incarnational Power: The Magnificat		Jesus Challenges the Gender Dynamic	Jesus Challenging Gender Roles/ Gender Images in the NT	Scripture Search in the Community: Using Gender Lens

## Training Design Sample: HIV/AIDS and Health Sector Workshop

MONDAY	TUESDAY	WEDNESDAY
<b>Session 1.1</b> World Vision's Gender History, Policy and Work	<b>Session 3.4</b> Strategic Gender Needs and Practical Gender Needs	<b>Session 5.5</b> Gender Analysis and Health
<b>Session 2.1</b> From Genesis to Galatians	<b>Session 4.9</b> Empowerment: Goals, Definitions and Classifications	<b>Session 5.5</b> Gender Analysis and Health
<b>Sessions 2.3 &amp; 2.4</b> Jesus Challenging Gender Roles/ Gender Images in the NT	<b>Sessions 4.1, 4.2 and 4.3</b> Introduction to Gender Analysis Tools; Introduction to the Harvard Analytical Framework; and Harvard Analytical Framework: Activity Profile	<b>Session 5.5</b> Gender Analysis and Health
LUNCH	LUNCH	LUNCH
<b>Session 3.1</b> Sex and Gender/ Gender Roles	<b>Session 4.4</b> Harvard Analytical Framework: Access and Control Profile	<b>Session 5.7</b> HIV/AIDS
<b>Session 3.2</b> WID to GAD	<b>Session 4.5</b> Harvard Analytical Framework: Analysis of Factors Influencing...	<b>Session 5.7</b> HIV/AIDS
<b>Session 3.3</b> Women's Triple Role	<b>Session 4.5</b> Harvard Analytical Framework: Analysis of Factors Influencing...	Next Steps in Implementation and Continuous Learning



## Training Design Sample: Focus on Children (five days or five months)

DAY 1 OR MONTH 1	DAY 2 OR MONTH 2	DAY 3 OR MONTH 3	DAY 4 OR MONTH 4	DAY 5 OR MONTH 5
Session 1.1	Integrating Gender and LEAP with Children	Session 4.4	Session 4.13	Reflection on Working with Children
Session 2.1	Session 3.1	Session 4.5	Session 6.3	Session 7.1
Session 2.2	Session 3.2	Session 4.6	Community Practicum	Session 8.1
LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
Session 2.3	Session 3.3	Session 4.8	Community Practicum	Session 7.2
Session 6.1	Session 4.9 and 4.10	Session 4.12	Community Practicum	Session 7.3
Session 6.2	Session 4.1 - 4.3	Session 4.11	Community Practicum	Next Steps in Implementation and Continuous Learning

## Training design sample: Focus on advocacy (five days or five months)

DAY 1 OR MONTH 1	DAY 2 OR MONTH 2	DAY 3 OR MONTH 3	DAY 4 OR MONTH 4	DAY 5 OR MONTH 5
Session 1.1	Integrating Gender and LEAP with advocacy	Session 4.4	Session 4.13	Reflection on working with children
Session 2.1	Session 3.1	Session 4.5		Session 7.1
Session 2.2	Session 3.2	Session 4.6	Community Practicum	Session 8.1
LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
Session 2.3	Session 3.3 and 3.4	Session 4.8	Community Practicum	Next steps: integration of advocacy into gender programmes
Session 7.1	Session 4.9 and 4.10	Session 4.12	Community Practicum	
Session 7.2	Session 4.1 - 4.3	Session 4.11	Community Practicum	

## Training design sample: Focus on HEA (five days or five months)

DAY 1 OR MONTH 1	DAY 2 OR MONTH 2	DAY 3 OR MONTH 3	DAY 4 OR MONTH 4	DAY 5 OR MONTH 5
Session 1.1	Integrating Gender and LEAP with HEA	Session 4.4	Session 4.13	Reflection on working with HEA
Session 2.1	Session 3.1	Session 4.5		Session 6.1
Session 2.2	Session 3.2	Session 4.6	Community Practicum	Session 6.2
LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
Session 2.3	Session 3.3 and 3.4	Session 4.8	Community Practicum	Next steps: integration of HEA into gender programmes
Session 8.1	Session 4.9 and 4.10	Session 4.12	Community Practicum	
Session 8.2	Session 4.1 - 4.3	Session 4.11	Community Practicum	



# Gender Training Toolkit

SECOND EDITION



## Module I

### Why Gender and Development (GAD) Is Important to Our Work





## WHY GENDER AND DEVELOPMENT (GAD) IS IMPORTANT TO OUR WORK

In this module, Gender and Development (GAD) is linked to World Vision’s Core Values, Mission Statement and policies. Participants explore connections between the organisation’s daily work and gender issues, gender concerns, gender concepts and gender analysis. This engagement lays the groundwork for in-depth gender training in Modules 2-5.

### **Session 1.1 World Vision’s Mission Statement, Core Values and GAD Policy**

During this session, the facilitator presents an overview of the mission statement, core values and gender policy, as well as a historical overview of key individuals, events and initiatives in Gender and

Development as a critical element in World Vision’s journey. Group discussion centres on implications for Transformational Development in Area Development Programmes (ADPs) and an initial assessment of the relationship between policy and current reality.

## I.1 WORLD VISION'S MISSION STATEMENT, CORE VALUES AND GAD POLICY

### Objectives

- Understand the link between the organisation's mission statement, core values and GAD
- Know World Vision's GAD policy
- Learn the history of gender in the particular context of World Vision
- Address questions and issues that staff may encounter in supporting implementation of this policy

**Estimated Session Time:**  
Just over 2 hours

### Session Flow and Description

#### 20 minutes

##### Introduction

- Have participants share their name, position and a brief description of one instance when they were alerted to the importance of gender awareness in their work.
- Share session objectives with participants.
- Elicit participants' expectations for this gender training experience

#### 20 minutes

##### Plenary Group Presentation of World Vision Mission Statement and Core Values

### Discussion Questions

#### *Handout 1.1a, World Vision Mission Statement*

- Why does an organisation have a mission statement?
- Why is the mission statement important as an organisation continues its journey?
- Why is gender awareness essential in carrying out this mission?

#### *Handout 1.1b, World Vision Core Values*

- In what ways are you aware of the organisation's

core values as you do your daily work?

- How do these values impact internal and external relationships in the organisation?
- Why are they important for GAD?

#### *Handout 1.1c, Vicious Cycle to Virtuous Cycle*

- How is the gender lens affected by World Vision's Mission Statement and Core Values?
- How can this help us develop a deeper understanding of the reality in which men and women live?

#### 20 minutes

##### Small Group Discussion

#### *Activity 1.1a, Matrix of Core Values and Mission Statement*

Assignment: Explore potential development scenarios that can transform the vicious cycle (real world) into the virtuous cycle (transformed world).

#### 20 minutes

##### Plenary Group Debriefing – Matrix of Core Values and Mission Statement Discussion

Drawing from your experience and small group discussion, articulate two or three reasons you believe development interventions can lead to or support a Transformational Development process in the community.

#### 20 minutes

##### Plenary Group

### Discussion Questions

#### *Handout 1.1d, World Vision's Gender Activities: A Brief History*

- In what ways does the Gender and Development journey within the organisation mirror the journey to transformed relationships?

#### *Handout 1.1e, World Vision Policy on Gender and Development*

- Policy is a statement about what is expected of colleagues working in this organisation. Why did World Vision develop a specific GAD policy?



- How does the GAD policy affect the organisation's management?
- How does GAD policy impact work in Area Development Programmes?

**20 minutes**

**Small Groups – Gender Co-ordinators and GAD policy**

**Discussion Questions**

- Why is it important for Gender Co-ordinators to have a good working knowledge of the history, mission statement and policy of the organisation?
- What specific challenges have you encountered or do you expect to encounter as you support implementation of this policy?
- What is your role in implementing GAD policy?

**5 minutes**

**Post-Session Assignment: Becoming a Gender Equity Witness**

- Research the organisation's history in gender-related issues and projects in your region or country. What gender issues do women face? What gender issues do men face? Are transformed gender relations being addressed?
- Set up a file for GAD policy where it can be easily accessed and make copies for colleagues.

**Materials**

*Handouts and Activities*

- Handout 1.1a, World Vision Mission Statement
- Handout 1.1b, World Vision Core Values
- Handout 1.1c, Diagram of Link between Mission Statement, Core Values and GAD
- Handout 1.1d, World Vision's Gender Activities: A Brief History
- Handout 1.1e, World Vision Policy on Gender and Development
- Activity 1.1a, Matrix of Core Values and Mission Statement

**Facilitator Preparation**

- Study World Vision's Mission Statement, Core Values, GAD policy and GAD history.
- Make copies of Handouts 1.1a-e.
- Make copies of Activity 1.1a for participants.
- Review all discussion questions.
- Prepare presentations based on Handouts 1.1a-e.
- Prepare copies of discussion questions and assignments for small group work.



## I.1 World Vision Mission Statement, Core Values and GAD Policy

Since the early 1980s, World Vision has grown increasingly aware of the importance and necessity of integrating gender mainstreaming into its daily work and ministry. As emphasised in its core documents and vision statement, World Vision is concerned with the well-being of children and with promoting justice. The work of Gender and Development aligns completely with these values as discussed in the following.

### **World Vision Mission Statement**

*WORLD VISION is an international partnership of Christians whose mission is to follow our Lord and Saviour Jesus Christ in working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the kingdom of God.*

### **We pursue this mission through integrated, holistic commitment to:**

#### **Transformational Development**

that is community-based and sustainable, focused especially on the needs of children;

#### **Emergency Relief**

that assists people afflicted by conflict or disaster;

#### **Promotion of Justice**

that seeks to change unjust structures affecting the poor among whom we work;

### **Strategic Initiatives**

that serve the church in the fulfillment of its mission;

### **Public Awareness**

that leads to informed understanding, giving, involvement and prayer;

### **Witness to Jesus Christ**

by life, deed, word and sign that encourages people to respond to the gospel.



## World Vision's Core Values

### **WE ARE CHRISTIAN**

We acknowledge one God; Father, Son and Holy Spirit. In Jesus Christ the love, mercy and grace of God are made known to us and to all people. From this overflowing abundance of God's love we find our call to ministry.

We proclaim together, "Jesus lived, died, and rose again. Jesus is Lord." We desire him to be central in our individual and corporate life.

We seek to follow him—in his identification with the poor, the powerless, the afflicted, the oppressed, the marginalised; in his special concern for children; in his respect for the dignity bestowed by God on women equally with men; in his challenge to unjust attitudes and systems; in his call to share resources with each other; in his love for all people without discrimination or conditions; in his offer of new life through faith in him. From him we derive our holistic understanding of the gospel of the kingdom of God, which forms the basis of our response to human need.

We hear his call to servanthood and see the example of his life. We commit ourselves to a servant spirit permeating the organisation. We know this means facing honestly our own pride, sin and failure.

We bear witness to the redemption offered only through faith in Jesus Christ. The staff we engage are equipped by belief and practise to bear this witness. We will maintain our identity as Christian, while being sensitive to the diverse contexts in which we express that identity.

### **WE ARE COMMITTED TO THE POOR**

We are called to serve the neediest people of the earth; to relieve their suffering and to promote the transformation of their condition of life.

We stand in solidarity in a common search for justice. We seek to understand the situation of the poor and work alongside them towards fullness of life. We share our discovery of eternal hope in Jesus Christ.

We seek to facilitate an engagement between the poor and the affluent that opens both to transformation. We respect the poor as active participants, not passive recipients, in this relationship. They are people from whom others may learn and receive, as well as give. The need for transformation is common to all. Together we share a quest for justice, peace, reconciliation and healing in a broken world.

### **WE VALUE PEOPLE**

We regard all people as created and loved by God. We give priority to people before money, structure, systems and other institutional machinery. We act in ways that respect the dignity, uniqueness and intrinsic worth of every person—the poor, the donors, our staff and their families, boards and volunteers. We celebrate the richness of diversity in human personality, culture and contribution.

We practise a participative, open, enabling style in working relationships. We encourage the professional, personal and spiritual development of our staff.

### **WE ARE STEWARDS**

The resources at our disposal are not our own. They are a sacred trust from God through donors on behalf of the poor. We are faithful to the purpose for which those resources are given and manage them in a manner that brings maximum benefit to the poor.

We speak and act honestly. We are open and factual in our dealings with donor constituencies, project communities, governments, the public at large and with each other. We endeavour to convey a public image conforming to reality. We strive for consistency between what we say and what we do.

We demand of ourselves high standards of professional competence and accept the need to be accountable through appropriate structures for achieving these standards. We share our experience and knowledge with others where it can assist them.

We are stewards of God's creation. We care for the earth and act in ways that will restore and protect the environment. We ensure that our development activities are ecologically sound.

### **WE ARE PARTNERS**

We are members of an international World Vision Partnership that transcends legal, structural and cultural boundaries. We accept the obligations of joint participation, shared goals and mutual accountability that true partnership requires. We affirm our interdependence and our willingness to yield autonomy as necessary for the common good. We commit ourselves to know, understand and love each other.

We are partners with the poor and with donors in a shared ministry. We affirm and promote unity in the body of Christ. We pursue relationship with all churches and desire mutual participation in ministry.



We seek to contribute to the holistic mission of the church.

We maintain a co-operative stance and a spirit of openness towards other humanitarian organisations. We are willing to receive and consider honest opinions from others about our work.

### **WE ARE RESPONSIVE**

We are responsive to life-threatening emergencies where our involvement is needed and appropriate. We are willing to take intelligent risks and act quickly. We do this from a foundation of experience and sensitivity to what the situation requires. We also recognise that even in the midst of crisis, the destitute have a contribution to make from their experience.

We are responsive in a different sense where deep-seated and often complex economic and social deprivation calls for sustainable, long-term development. We maintain the commitments necessary for this to occur.

We are responsive to new and unusual opportunities. We encourage innovation, creativity and flexibility. We maintain an attitude of learning, reflection and discovery in order to grow in understanding and skill.

### **OUR COMMITMENT**

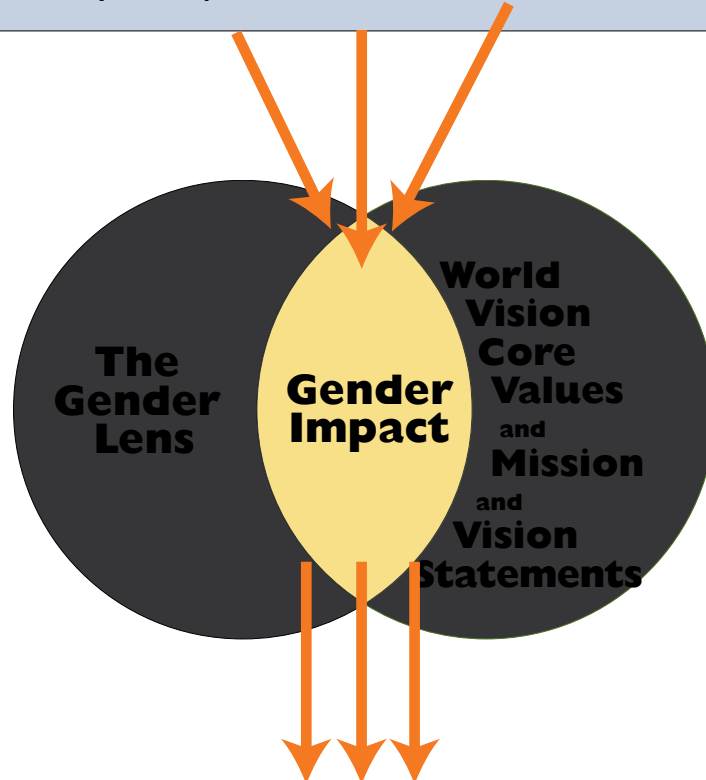
We recognise that values cannot be legislated; they must be lived. No document can substitute for the attitudes, decisions and actions that make up the fabric of our life and work.

Therefore, we covenant with each other, before God, to do our utmost individually and as corporate entities within the World Vision Partnership to uphold these core values, to honour them in our decisions, to express them in our relationships and to act consistently with them wherever World Vision is at work.



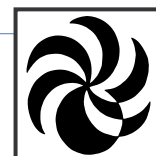
**Real World – A Vicious Cycle**

- Two-thirds of the world’s illiterates are women.
- In 22 African and 9 Asian countries, school enrollment ratios for girls are less than 80% of boys.
- Girls are 1.5 to 3 times as likely to be sexually abused as boys.
  - More than 100 million girls and women have undergone female genital mutilation (FGM).
- Only 10% of parliamentarians worldwide are women.



**Transformed World – A Virtuous Cycle**

- Affirmation of both men and women as created in the image of God
  - Gender equality and equity
- Justice, peace, reconciliation and healing
- Transformed relationships between women and men, girls and boys
- Development projects that equally benefit women and men, girls and boys

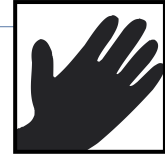


## Matrix of Core Values and Mission Statement

What do our core values and mission statement mean for GAD?<sup>3</sup>

Real World Situation	Core Values	Gender Lens	Impact
<ul style="list-style-type: none"> <li>■ 35% of pregnant women in the developing world receive no health care at all.</li> <li>■ Nearly half a million women die each year from pregnancy-related causes, 99% of them in developing countries.</li> <li>■ HIV/AIDS</li> <li>■ Africa’s maternal mortality rate is 870 deaths per 100,000 live births.</li> <li>■ Rape is used as an instrument of war and genocide.</li> <li>■ Women and girls face discrimination in education, health, employment and decision making. They lack access to and control over resources that could make their communities better.</li> <li>■ From birth, girl children face risks such as female infanticide, early marriage, human trafficking, forced prostitution, FGM, and discrimination.</li> <li>■ Structures can oppress women, denying them rights such as the right to own land, to inherit, or access resources.</li> </ul>	<ul style="list-style-type: none"> <li>■ We seek to follow him (Jesus) in his identification with the poor, the powerless, the afflicted, the oppressed, the marginalised; in his special concern for children; in his respect for the dignity bestowed by God on women equally with men; in his challenge to unjust attitudes and systems; in his call to share resources with each other; in his love for all people without discrimination or conditions; in his offer of new life through faith in him. From him we derive our holistic understanding of the gospel of the kingdom of God, which forms the basis of our response to human need.</li> <li>■ We value people.</li> <li>■ We regard all people as created and loved by God...</li> <li>■ We celebrate the richness of diversity in human personality, culture and contribution.</li> </ul> <p><b>Mission Statement</b></p> <ul style="list-style-type: none"> <li>■ Transformational Development that is community-based and sustainable, focused especially on the needs of children.</li> <li>■ Promotion of Justice that seeks to change unjust structures affecting the poor or access to resources.</li> <li>■ Witness to Jesus Christ</li> </ul>	<ul style="list-style-type: none"> <li>■ Gender-sensitive analysis</li> <li>■ Gender-focused special projects (health, education, FGM, early marriage, infanticide)</li> <li>■ Education and awareness-raising of biblical reflections on justice and gender relations</li> <li>■ Empowering women to work to change and transform structures that contribute to gender inequality</li> <li>■ Focus on understanding links between Christian witness, gender equity and cultural issues</li> <li>■ Appropriate strategies of bringing biblical reflection to bear on gender concerns</li> <li>■ Gender-focused programmes and projects for the well-being of children, including alleviation of poverty</li> <li>■ Focus on changing cultural attitudes through education of parents and community leaders</li> <li>■ Analysis of programmes on unjust structures</li> <li>■ Promoting civic education and human rights (CRC, CEDAW)</li> <li>■ Influence to change society’s attitudes towards women and girls through massive structural changes benefiting both men and women</li> </ul>	<ul style="list-style-type: none"> <li>■ Increasing number of trained birth attendants</li> <li>■ Improving health care</li> <li>■ Significantly reducing maternal mortality</li> <li>■ Eliminating FGM, trafficking of women and girls, infanticide and early marriage practises</li> <li>■ Integrating gender concerns into the HOPE Initiative and Christian Witness strategy</li> <li>■ Changing unjust attitudes and systems</li> <li>■ More awareness and understanding that link Christian witness and gender concerns</li> <li>■ Improving gender relations and justice</li> <li>■ Transforming gender relationships and transforming communities</li> <li>■ Equal empowering of both boys and girls</li> <li>■ Increasing efforts in advocating for changing unjust structures and institutions affecting women and girls</li> <li>■ Empowering women and girls</li> </ul>

<sup>3</sup> Only those sections in World Vision’s Mission Statement and Core Values that are relevant to GAD are mentioned.



## World Vision’s Gender Activities: A Brief History

### 1970s - 1980s

- 1979** Dr. Graciela Esparza was Program Director for Ecuador and later Acting Region Director for Latin America.
- 1982** Dr. Annette Fortin became Field Director for Guatemala.
- 1985** WV Delegation sent to Nairobi conference, which adopted “Forward Looking Strategies for the Advancement of Women.”  
  
Reverend Dr. Roberta Hestenes became Chair of the WVI Board.
- 1986** WV commission formed to assess the situation of women within the organisation.
- 1988** Conference on Women in Development held in Accra, Ghana.  
  
Africa Region drafted Women in Development regional strategy.
- 1989** WVI Triennial Council formed a Women’s Commission.

### 1990s

- 1992** Joan Levett became the first woman VP at the PO; she was in charge of Ministry and Partnership Support Services.
- 1992** WVI Policy on Women in Development and Leadership adopted by WVI Board.
- 1992** WV Girl Child Initiative adopted.
- 1994** WVI Africa Region Gender and Development Director position created.
- 1995** WV delegation sent to UN World Conference on Women in Beijing, China.
- 1997** WVI Gender and Development Director position created.
- 1999** WVI Gender and Development Policy adopted by the Board, based on revisions to the previous Policy on Women in Development and Leadership.

### Since 2000

- 2000** Dr. Radha Paul became the first women VP of the Partnership People Division.  
  
WV delegation sent to UN General Assembly Special Session on Beijing + 5 in New York, including four girls from WV ADP communities in the Philippines, Uganda, Colombia and Guatemala.  
  
WVI Diversity Management Director position created and new policy on Diversity adopted by the Board.
- 2001** WVI Gender Network formed, comprised of more than 50 WV staff globally.
- 2003** Dee Giannamore, Kathy Currie, Caryn Ryan and Corina Villacorta were appointed as VPs for Audit and Crisis Management, Children in Ministry, Finance, Latin America and the Caribbean Region, respectively.  
  
44 per cent of the Pathways to Leadership MBA program are women.  
  
WV held the first Partnership forum on Advancing Women in Leadership in Bangkok, Thailand. This was attended by both men and women leaders to celebrate the contribution of women in leadership.
- 2005** Gender Training Toolkit published to enhance WV capacity in gender analysis and main streaming gender programming.
- 2005** WV Partnership receives the “Mildred Robbins Leet Award for the Advancement of Women”, for the Partnership’s work in gender equity mainstreaming and publication of the Gender Training Toolkit.
- 2007** Partnership Women in Leadership meeting held in Singapore.



## The Gender Network Team

For the past few years, the Gender and Development (GAD) Office has been engaged in a series of initiatives to draw attention of various Partnership representatives to the importance of mainstreaming gender within World Vision ministry. One significant achievement is the formation of the Gender Network Team, consisting of representatives from World Vision entities who have actively promoted gender mainstreaming in World Vision ministry.

As World Vision acknowledges gender issues as a key factor in promoting the justice and human rights principles emphasised in World Vision Core Values, and as need increases for more effective network and information-sharing amongst World Vision entities, it is deemed necessary to establish a Partnership-wide Gender Network Team to provide leadership in co-ordinating gender mainstreaming within World Vision ministry. The Gender Network Team commits itself to:

- Support establishment of appropriate mechanisms that would facilitate gender mainstreaming efforts within World Vision ministry.

- Promote transformation and empowerment of both men and women at organisational and community levels.
- Assist communities in their strategies of moving from the “vicious cycles” of poverty to a “virtuous cycle” of community-based sustainable development.

The team is made up of four issue-based groups that focus on the following areas of concern:

- Christian Foundation
- Provision and Participation
- Prevention and Protection of Human Rights
- Research and Documentation





## World Vision Policy on Gender and Development

### PREFACE

#### Whereas

*Our biblical and theological stance values the equal worth and dignity of women and men; and*

*Our core values state that we value people, emphasize partnership, seek justice, and are committed to the poor; and*

*Our development goals include the transformation and empowerment of people oppressed by poverty, and*

*We recognise the crucial role of women in the care and nurture of children; and*

*We are aware and sympathetic to the ongoing global concerns for and national commitments to promoting the importance of women, their rights and their roles in development.*

### POLICY

The World Vision Partnership shall implement policies, programmes and projects that:

1. Strengthen the partnership between men and women in their shared responsibilities in the home, the workplace, the church, the community and the nation.
2. Increase our sensitivity to understand and overcome the lack of equity in the relationship between women and men, girls and boys, with particular concern for women's and girls' unjust subordination, exploitation and oppression.
3. Increase women's capacity to improve their own and their family's social, cultural, economic, spiritual and political condition and increase women's access to, and control over, resources, including land.
4. Address women's and girls' needs, including spiritual, physical and mental health, literacy, education, vocational training and information.
5. Ensure that women and girls participate actively in the design, implementation, and evaluation of activities supported by World Vision.
6. Take action through advocacy and programming to ensure respect for and protection of women's and girls' rights in situations of war/conflict, natural disasters and domestic violence and abuse.
7. Develop strategic alliances and participate actively in international dialogues on gender issues.



# Gender Training Toolkit

SECOND EDITION



## Module 2

### Gender and Biblical Reflection





## **GENDER AND BIBLICAL REFLECTION**

For an NGO whose identity, history and core values are Christian, a biblical and theologically sound grounding is essential in determining priority, strategy and response at every level of our daily work, particularly regarding Gender and Development. World Vision affirms that Scripture is to be interpreted holistically and thematically, and also distinguishes between inspiration and interpretation. Inspiration relates to the divine impulse and recognises the whole canon of Scripture as the Word of God. Interpretation is our human activity as we seek to discern revealed truth in harmony with the totality of Scripture and under the guidance of the Holy Spirit.

To be truly biblical, followers of Jesus must continually examine their faith and practise under the searchlight of Scripture. In humility, we acknowledge that Christians through history have erred in interpretation at various times and have had to rely on the grace of God in resubmitting to the authority of Scripture in light of new understanding. Just as we now recognise that Copernicus was correct despite condemnation by church authorities, and just as Jesus had to rebuke

Nicodemus, his own disciples and religious leaders of his day for not understanding Scripture accurately, so we followers of Jesus today need to be humbly willing to re-examine our assumptions regarding God's words to us about gender relations and reconciliation.

Module 2 explores central biblical passages, concepts and imagery related to gender dynamics. Activities allow staff to reflect on what the Bible says about gender relations, discrimination, women, injustice and cultural issues in gender relations. Actual historical context of the life of women in the New Testament illumines Jesus' response to harmful traditions and cultural constraints faced by women at that time.

Jesus' own transformation of gender dynamics – the cultural and religious norms during New Testament times – is presented as our deepest motivation to work for justice, empowerment and transformed gender dynamics in the 21st century. This module can also be used as devotional material or as a one-day, in-depth study on gender and the Bible.

## SESSION DESCRIPTIONS

### **2.1 From Genesis to Galatians**

New insights are encouraged during small group discussion and reflection as participants re-examine key theological concepts in Genesis with a gender lens. Additionally, participants examine gender equality, diversity, unity and complementarity in light of Genesis 1:26-28 and Galatians 3:26-28.

### **2.2 Incarnational Power: The Magnificat**

A dramatic reading of the Magnificat highlights the poetry, socio/political/historical realities and implications of this passage for gender equality. Participants work in pairs or small groups to explore how the Magnificat speaks to God's order and point of view regarding gender dynamics and social structure. Further questions address intergenerational implications for nurture and support of girl children's potential and consequences of this provision or lack for whole communities.

### **2.3 Jesus Challenges the Gender Dynamic**

A thorough grounding in the gender dynamics that Jesus lived and modeled is essential for any Christian understanding of gender. In this session, participants are introduced to the historical and textual evidence

of constraints women faced in New Testament times. Participants work in small groups to prepare and present a narrated role-play of two biblical stories: The Samaritan Woman, and Mary and Martha. Narrative and dramatic role-play help participants examine ways in which Jesus engaged with harmful traditional and cultural patterns.

### **2.4 Gender Imagery in the New Testament**

In this session, participants examine familiar passages and imagery in the New Testament with a gender lens. Discussion and activities heighten awareness of "gender mainstreaming" throughout the New Testament and the challenge this raises for all Christians working with GAD.

### **2.5 Scripture Search in the Community: Using a Gender Lens**

This session outlines Scripture search methodology and its effectiveness in introducing and developing gender equity. Participants use role-play to explore practical and powerful ways in which Scripture can be applied to resolve conflicts in gender dynamics.

## 2.1 FROM GENESIS TO GALATIANS

### Objectives

- Reflect on the creation story in Genesis through a gender lens
- Examine the key passage of Galatians 3:26-28 in light of our faith and gender dynamics
- Assist participants in the integration of scriptural principles in all aspects of World Vision's work

**Estimated Session Time:**  
1 hour and 30 minutes

### Session Flow and Description

#### 10 minutes

##### Introduction

- Present objectives to participants.
- Have Genesis 1:26-28 on a transparency or on sheets of paper for each participant.
- Ask as many participants as time allows to stand and read Genesis 1:26-28 aloud to the group. Intonations and emphasis will vary from reader to reader. You want participants to listen to this very familiar passage with diverse intonations as well as with both male and female voices.

#### 20 minutes

##### Small Groups: Genesis 1:26-28, Activity 2.1a, Genesis and Gender

*Divide into groups that each include both men and women.*

### Discussion Questions

- Genesis 1:26-28 is a familiar passage. How has it affected your life as a Christian?
- How has it affected you as a member of your particular gender?

#### 30 minutes

##### Plenary Group: Examining Genesis 1:26-28

##### Activity 2.1a, Genesis and Gender

- Debrief and share responses from the small group discussion.

- Present key points from Handout 2.1a on Genesis 1:26-28.

- The word “man” in Genesis 1:26 is gender-neutral in the original language and includes both men and women.

- Both men and women were created by God and blessed by God.

- Both men and women were given the task of caring for God's creation.

#### 15 minutes

##### Small Group Discussion: Galatians 3:28

##### Activity 2.1b, Gender Transformation in the New Testament

- Read the passage aloud before groups' discussions begin.

- Ask participants to read the passage to one another again as they begin their discussion.

### Discussion Questions

- How does this passage challenge each of us, every day, in every interaction?
- What promises are contained within this passage?
- Who was Paul talking to then? Who is he talking to now? Why does this passage translate across genders, millenniums and cultures? How does this passage speak to diversity? How are we all “equal”?

#### 10 minutes

##### Plenary Group: Equality, Complementarity, Unity and Diversity

##### Handout 2.1a

### Discussion Questions

- Put these four concepts on a flip chart in a “table” format. Ask participants to give concrete examples from their workplace of each.
- How do the passages from Genesis reflect God's original intention for equality, diversity, unity and complementarity between genders? Give examples of these from your own lives as

Christians.

- How does Paul address these concepts in Galatians 3:26-28?
- How do these concepts inform our own development objectives for transformed gender relations and intentional focus on both women and men, boys and girls?

**5 minutes**

**Post-Session Assignment: Becoming a Gender Equity Witness**

- Set up a section in your library or office for articles and theological reflections on gender.
- If you keep a prayer journal or a personal journal, set up a section for questions, prayers or biblical insights on gender and theology.

**Materials**

*Handouts and Activities*

- Handout 2.1a, Equality, Complementarity, Unity and Diversity
- Activity 2.1a, Genesis and Gender
- Activity 2.1b, Gender Transformation in the New Testament

**Facilitator Preparation**

- Create transparencies of Genesis 1:26-28 and Galatians 3:28.
- Make copies of Handout 2.1a and Activity 2.1a and Activity 2.1b for participants.
- Consult other texts or theologians if you have questions.
- Practise discussion questions with colleagues and reflect on possible responses.
- Create a flip chart of equality, complementarity, unity and diversity to use in the plenary session.
- Prepare copies of discussion questions and assignments for small group work.





## Genesis and Gender

### The Creation

Genesis 1 and 2 reflect God's ideal intention for the world and for all people: male and female together as created in the image of God. Male and female both were to work co-operatively together to care for the rest of creation.

In Genesis 1, we read: <sup>26</sup>*Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."* <sup>27</sup>*So God created humankind in his image; in the image of God he created them; male and female he created them.* <sup>28</sup>*God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."*

The Bible teaches that both man and woman were created in God's image, had a direct relationship with God, and jointly shared the responsibilities of bearing and rearing children and having dominion over the created order (Gen. 1:26-28). In Gen. 1:26-31, the word sometimes traditionally translated "man" should be interpreted as a human being (as in "mankind"), and the Hebrew "adam" as a generic and gender-neutral term. "Adam" becomes gender-specific when it is used as a proper name. When God said, "Let us make man in our image", the intended gender neutrality is emphasised in verse 27, "male and female he created them". Thus men and women are to be co-stewards and share God-created potential.

In Genesis 2 we read: <sup>7</sup>*Then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.* <sup>8</sup>*And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed.* <sup>9</sup>*Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.* <sup>15</sup>*Then the LORD God took the man and put him in the garden of Eden to till it and keep it.* <sup>16</sup>*And the LORD God commanded the man, "You may freely eat of every tree of the garden; <sup>17</sup>but*

*of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.* <sup>18</sup>*Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."* <sup>21</sup>*So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.* <sup>22</sup>*And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.*

Mary Evans, in her book *Woman in the Bible*, points out in Genesis 1-2 that "the distinction between the sexes is there from the very beginning, inherent in the idea of Man; the creation of mankind as male and female is an integral part of God's decision to make Man...Sexual distinction in creation therefore is quite clear. Nevertheless in this account there is no distinction between male and female in their creation as in the image of God or as having dominion over all the earth. No hint of subordination of one sex to the other can be found here. The blessing and commission of verse 28 in no way excludes or limits the female part of Man."<sup>4</sup>

Gilbert Bilezikian provides a more detailed reasoning for the equality of man and woman in Genesis 1-2. Just as both man and woman bear the image of God, both are assigned responsibility of stewardship for the earth, without any reference to differentiation on the basis of gender. He argues, "The text gives no hint of a division of responsibilities or of a distinction of rank in their administration of the natural realm. They are both equally entitled by God to act as His vice-regents for the rulership of the earth. The lack of any restrictions or of any qualifications in their participation in the task implies roles of equality for man and woman."<sup>5</sup>

### The Temptation and Fall

In Genesis 3:1-6 we read: *Now the serpent was more crafty than any wild animal that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'"* *The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'"* *But the serpent said to the woman, "You*

<sup>4</sup> Mary J. Evans, *Woman in the Bible* (Carlisle, UK: Paternoster Press, 1983), p. 12.

<sup>5</sup> Gilbert Bilezikian, *Beyond Sex Roles: A Guide for the Study of Female Roles in the Bible* (Grand Rapids, MI: Baker Books, 1985), p. 24.



*will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.*

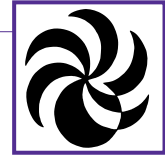
The Bible teaches that man and woman were co-participants in the Fall: Adam was no less culpable than Eve (Gen. 3:6; Rom. 5:12-21; I Cor. 15:21-22).

The Bible also teaches that rulership by Adam over Eve resulted from the Fall and was, therefore, not a part of the original created order. Genesis 3:16 is a prediction of the effects of the Fall, rather than a prescription of God’s ideal order.

Evans states, “It is not the relation as such that is destroyed, but rather its perfection. Man and woman are still complementary but no longer perfectly so. Life outside of Eden must be lived with all the conflicts and tensions that were the inevitable result of Man’s disobedience to God.”<sup>6</sup>

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<sup>6</sup> Evans, *Woman in the Bible*, p. 21.



## Gender Transformation in the New Testament

**No more let sins and sorrows grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the curse is found.**

– Isaac Watts, “Joy to the World”

### Redemption

The Bible teaches that Jesus Christ came to redeem women as well as men. Through faith in Christ, we all become children of God, one in Christ and heirs to the blessings of salvation without reference to racial, social or gender distinctives (John 1:12-13; Rom. 8:14-17; 2 Cor. 5:17; Gal. 3:26-28).

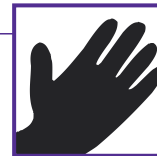
**Galatians 3:28** “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.”

**In Galatians 3:28**, Paul challenges us to reflect on how we relate to each other when we identify ourselves as followers of Jesus. On this subject, Gilbert Bilezikian provides a detailed exposition of Galatians 3:28: “When males and females identify with Christ by faith, their spiritual allegiance takes precedence over their maleness and femaleness. Because of their commonality in that one area of life which is of supreme importance to them, they are united in Christ. Their sense of personal worth shifts from their maleness or femaleness to the unity they share in Christ. They still remain male and female, but such distinctions become immaterial to their equal participation in the life of the church.” He says the lesson to be learned from this passage is that the practise of sex discrimination is irrelevant and sinful in the church.”<sup>7</sup>

### Important Texts

1. The Bible teaches that both women and men are called to develop their spiritual gifts and to use them as stewards of the grace of God (1 Peter 4:10-11).
2. Both men and women are divinely gifted and empowered to minister to the whole body of Christ, under his authority (Acts 1:14, 18:26, 21:9; Rom. 16:1-7, 12-13, 15; Phil. 4:2-3; Col. 4:15; see also Mark 15:40-41, 16:1-7; Luke 8:1-3; John 20:17-18; compare also Old Testament examples: Judges 4:4-14, 5:7; 2 Chron. 34:22-28; Prov. 31:30-31; Micah 6:4).
3. The Bible teaches that, in the New Testament economy, women as well as men exercise prophetic, priestly and royal functions (Acts 2:17-18, 21:9; 1 Cor. 11:5; 1 Peter 2:9-10; Rev. 1:6, 5:10).
4. The Bible defines “head of the household” as a function of leadership. Leadership is consistently represented throughout Scripture as empowerment of others for service, rather than as the exercise of power over others (Matt. 20:25-28, 23:8; Mark 10:42-45; John 13:13-17; Gal. 5:13; 1 Peter 5:2-3).

<sup>7</sup> Bilezikian, *Beyond Sex*, pp. 127-8.



## Equality, Complementarity, Unity and Diversity

**Equality** – Men and women are of equal value in the sight of God. The Bible teaches that woman and man were created for full and equal partnership. The word “helper” (ezer), used to designate woman in Genesis 2:18, is also used in describing God in most instances of Old Testament usage (eg., 1 Sam. 7:12; Ps. 121:1-2). Consequently the word conveys no implication whatsoever of female subordination or inferiority.

**Diversity** – The diversity between men and women is expressed biologically, emotionally and psychologically. However, these differences do not presuppose or imply superiority or inferiority.

**Unity** – Male and female together represent the image of God. The Bible teaches that the forming of woman from man demonstrates the fundamental unity and equality of human beings (Gen. 2:21-23). In Genesis 2:18, 20, in some versions, the word “suitable” or “fit” (kenegdo) denotes equality and adequacy.

**Complementarity** – Men and women need each other.

## 2.2 INCARNATIONAL POWER: THE MAGNIFICAT

### Objectives

- Reflect on the perspective of Mary, the young girl who became one of the most influential women in the biblical narrative at a pivotal moment in human history
- Prepare participants to engage in meaningful theological dialogue on this passage

**Estimated Session Time:**  
1 hour

### Session Flow and Description

#### 10 minutes Introduction

- Present objectives of the session.
- Ask each participant to share one personal quality Mary must have possessed to successfully carry out the mission assigned to her. Each participant should identify a different quality.

#### 20 minutes Plenary Group Presentation: Activity 2.2a

- Prepare two participants before the session to do a dramatic reading. Choose a man to read the background section. Choose a woman to read the Magnificat from Luke.
- Begin with the woman outside the room as the man reads the background. When he is finished, the woman will enter the room and read (or recite, if it is memorised) the Magnificat.
- After the presentation, ask the group to share any new insights about Mary's role and character. Does the Magnificat reflect qualities to add to the list generated at the beginning of the session?

#### 15 minutes Small Groups or Pairs "The Magnificat and Gender"

### Discussion Questions

- How does the Magnificat speak to God's order and point of view on gender dynamics? On social structure?

- What does the "generation to generation" reference say about our responsibility for girl children's potential? What did God see in Mary?

#### 15 minutes

#### Plenary Group: Small Group Debriefing

#### "Implications of the Magnificat" (Handout 2.2a)

- Gather input briefly from the pairs or small groups.
- Incorporate insights from the group and review essential theological themes found on Handout 2.2a

#### 5 minutes

#### Post-Session Assignment: Becoming A Gender Equity Witness

### Memorise the Magnificat

#### Materials

#### Handouts and Activities

- Activity 2.2a, Dramatic Reading of Mary's Magnificat
- Handout 2.2a, Implications of the Magnificat

### Facilitator Preparation

- Prepare two participants to do the dramatic reading.
- Make copies of Activity 2.2a and Handout 2.2a for participants.
- If available, review theological commentaries on this text.
- If time permits, memorise the Magnificat.
- Prepare copies of discussion questions and assignments for small group work.



## Incarnational Power: The Magnificat

### Dramatic Reading of Mary's Magnificat

#### Background<sup>8</sup>

Mary and Joseph lived during a time when girls were engaged to be married as early as 12 years old, so Mary most likely was in her early teens. Both she and Joseph were in for big trouble, as their cultural and religious traditions observed Deuteronomy 22:23-24(a) and the law regarded an engaged girl who was pregnant to be promiscuous: "If there is a young woman, a virgin already engaged to be married, and a man meets her in the town and lies with her, you shall bring both of them to the gate of that town and stone them to death."

In light of this, Mary's faith in God is indeed dramatic as she accepts the responsibility of being the mother of the Messiah. Joseph also demonstrated great faith in accepting the risk of this extraordinary situation, which was not of his choosing. There were gender issues! Both genders were challenged to see their

lives and their realities in a new light. As you listen to this poem, keep in mind that Mary is a girl child in a male-dominated society. She is a rural girl, poor and pregnant under very "suspicious" circumstances. Keep Joseph's enlightened role in mind as well.

#### The Magnificat

Luke 1:46-55: <sup>46</sup>And Mary said, "My soul magnifies the Lord, <sup>47</sup>and my spirit rejoices in God my Saviour, <sup>48</sup>for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed; <sup>49</sup>for the Mighty One has done great things for me, and holy is his name. <sup>50</sup>His mercy is for those who fear him from generation to generation. <sup>51</sup>He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. <sup>52</sup>He has brought down the powerful from their thrones, and lifted up the lowly; <sup>53</sup>he has filled the hungry with good things, and sent the rich away empty. <sup>54</sup>He has helped his servant Israel, in remembrance of his mercy, <sup>55</sup>according to the promise he made to our ancestors, to Abraham and to his descendants for ever."

<sup>8</sup> World Vision Asia Pacific Region, GAD Workshop, Sri Lanka, 1997.



## Implications of the Magnificat

### **...For men's and women's equality**

Both men and women can accept responsibility and take necessary risks. Men and women are on an equal level, morally (in God's eyes) if not societally (in man's eyes). The poor, the non-ruler and the hungry all have a God-given and intrinsic opportunity to live life fully. All have an equal place in the kingdom of God.

### **...For the equality of boys and girls**

The Magnificat speaks directly to opportunities for girls, and Mary reminds us in this passage that the opportunity extended to her was to all generations. Mary was a young girl when God chose her for this role. In many societies, girls are still discriminated against. In some cases, girl children face the risk of being aborted before they are born. In many cultures, girl children are often considered a burden while boy children are considered a blessing.

### **...God's order - Mary's witness in the Magnificat**

God shows a special concern for those who are humble, discriminated against and poor. He desires mercy and will magnify and uplift the humble. In places where men are the rulers and women are treated unjustly, God wants to change this order. By choosing Mary, God demonstrated the value and dignity of a poor peasant girl.

## 2.3 Jesus Challenges the Gender Dynamic

### Objectives

- Reflect on the role of women during Jesus' ministry
- Prepare participants to engage in meaningful discussion with other training participants, staff and community members on how key scriptural passages relate to gender
- Examine implications of Jesus' encounters with culture and tradition in the New Testament through a gender lens
- Explore key stories from the New Testament through role-plays

**Estimated Session Time:**  
2 hours and 10 minutes

### Session Flow and Description

#### 15 minutes

##### Introduction

- Share objectives for the session.
- Ask participants to share one of Jesus' encounters (with either a man or a woman) that has influenced or affected their faith.

#### 20 minutes

##### Plenary Group Presentation

*Handout 2.3a, The Context of Women in New Testament Times*

Include:

- Exclusion from public life
- Separation of genders
- Marriage dynamics
- Roles and responsibilities
- Worship restrictions

##### Discussion Question

- Which of these constraints or attitudes still affect women in your country or region?
- Describe their impact.

#### 15 minutes

##### Dramatisation Preparation:

*Activity 2.3a, Dramatisation: Jesus and the Samaritan Woman, and Activity 2.3b, Dramatisation: Jesus, Mary and Martha*

##### Group Instructions

Ask groups to prepare a role-play of the encounter.

- Give group #1 the background information and Scripture text for Jesus' encounter with the Samaritan woman.
- Give Group #2 the background information and Scripture text for Jesus' encounter with Mary and Martha.
- If the two groups are too large, divide participants into four groups and allow more than one group to present each story.
- The groups will need to include a narrator to present the background context for the audience before the role-play begins.
- The groups will need to assign a discussion leader to draw out implications for gender equality and insights into Jesus' life and ministry after the role-play. This discussion leader can review the implications on the handout and ensure that all implications are covered.

#### 20 minutes

##### Role-Play Presentations

#### 15 minutes

##### Plenary: Jesus' Encounters with Women and Their Implications

##### Discussion Questions

- Think about a time when you actively or mistakenly blocked someone's future possibility or potential (either gender). What were the underlying reasons?
- In the world's eyes, what were the implications for Jesus' own life regarding his encounters with women and the marginalised in his society?



**20 minutes**

**Dramatisation: Group Dynamics in Jesus' Life**

- Read Mark 7:1-13 to the plenary group. Who are the “players” in this story?
- List them on a flip chart as they are identified.
- Divide the group in half, and designate one individual in each group to be the “director”. All members of each group should take a role in the story.
- Have each group create a two- to three-minute skit in which the dynamics and story of this passage are acted out. They may want to include extra dialogue, for example, Pharisees whispering in the background to illustrate what the Pharisees were thinking about Jesus. Jesus’ words should not be altered.

**20 minutes**

**Plenary Group Presentation**

Ask the two groups to share their skits.

**Discussion Questions**

- Describe the experience of playing the role of a Pharisee both before and after Jesus spoke.
- How did it feel to speak Jesus’ lines?
- What does this passage say to us today about the original intent of God’s law and the temptation to misuse God’s law to enforce or expand personal power at others’ expense?

**5 minutes**

**Post-Session Assignment - Becoming a Gender Equity Witness**

- Track your own gender encounters for a few days.
- At the end of each day, reflect on which encounters possessed transformative potential and why.

**Materials**

*Handouts and Activities*

- Handout 2.3a, The Context of Women in New Testament Times
- Activity 2.3a, Dramatisation: Jesus and the Samaritan Woman
- Activity 2.3b, Dramatisation: Jesus, Mary and Martha

**Facilitator Preparation**

- Create a presentation based on Handout 2.3a.
- Makes copies of Handout 2.3a and Activities 2.3a and 2.3b for participants.
- Study Mark 7:1-13. You may be called upon to help the small groups with ideas as they prepare.
- Ensure that a flip chart is available to you for this session.
- Prepare copies of discussion questions and assignments for small group work.



## The Context of Women in New Testament Times

To understand Jesus' treatment of women and how he challenged cultural norms, it is helpful to understand the context of his day. Donald Kraybill<sup>9</sup> describes what he calls "the female box" Hebrew women were put into:

Women were excluded from public life. When walking outside the house, they covered themselves with two veils to conceal their identity... A woman could be divorced for talking to a man on the street. Women were to stay inside. Public life belonged to men.

Young girls were engaged around twelve years of age and married a year later. A father could sell his daughter into slavery or force her to marry anyone of his choice before she was twelve. After this age she couldn't be married against her will. The father of the bride received a considerable gift of money from his new son-in-law. Because of this, daughters were considered a source of cheap labour and profit.

In the house, the woman was confined to domestic chores. She was virtually a slave to her husband, washing his face, hands, and feet. Considered the same as a Gentile slave, a wife was obligated to obey her husband as she would a master. If death threatened, the husband's life must be saved first. Under Jewish law, the husband alone had the right to divorce.

The wife's most important function was making male babies. The absence of children was considered divine punishment. There was joy in the home at the birth of a boy. Sorrow greeted a baby girl. A daily prayer repeated by men intoned, "Blessed be God that hath not made me a woman." A woman was subject to most of the taboos in the Torah. Girls could not study the Holy Law – the Torah. Women couldn't approach the Holy of Holies in the temple. They couldn't go beyond a special outer court designated for women. During their monthly purification from menstruation they were excluded from even the outer court.

Women were forbidden to teach. They couldn't pronounce the benediction after a meal. They couldn't serve as witnesses in court, for they were generally considered liars.

Culture is the mechanism we develop to cope with the world around us. When culture develops outside God's rule, it reflects man's sinfulness more than the intentions of God's creation. As Kraybill noted:

"... Jesus knowingly overturns social custom when he allows women to follow him in public. His treatment of women implies he views them as equal with men before God. The prominence of women in the Gospels as well as Jesus' interaction with them confirms his irreverence for sexual boxes. He doesn't hesitate to violate social norms to elevate women to a new dignity and a higher status."<sup>10</sup>

Jesus related to women and treated them as equals and restored their dignity. In John 4:1-42, he accepted a drink from a Samaritan woman. Elsewhere, a woman with an issue of blood touched him. He welcomed this woman, contrary to ancient laws dictating her touch to be unclean (Matt. 9:20-22; Mark 5:25-34; Luke 8:40-56).

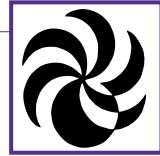
Women were accepted into the ranks of discipleship, often travelling with Jesus and supporting him financially (Mark 15:40-41; Luke 8:1-3).

In Galatians 3:26-28, Paul's manifesto stresses equality among people: "There is no longer Jew or Greek, there is no longer slave or free, **there is no longer male or female**; for **all of you are one** in Christ Jesus [emphasis added]."<sup>11</sup>

<sup>9</sup> Donald B. Kraybill, *The Upside-Down Kingdom* (Scottsdale, Pa.: Herald Press, 1990), pp. 214-215.

<sup>10</sup> Kraybill, *The Upside-Down Kingdom*, p. 215.

<sup>11</sup> For more study, see Gail R. O'Day, "John," in Carol A. Newsom and Sharon H. Ringe, eds., *Women's Bible Commentary*, (Louisville, Ky.: Westminster John Knox Press, 1992) and Mary Ann Getty-Sullivan, *Women in the New Testament* (Collegeville, Minn.: The Liturgical Press, 2001).



## Dramatisation: Jesus and the Samaritan Woman

### Group Instructions

- Ask one person to be the narrator and read the background for your audience before the skit begins.
- Ask another group member to lead a discussion at the end of the skit to elicit implications for gender equity from the story. This discussion leader will listen to what the group says and read additional implications of this story listed on this handout if not already mentioned by the group.
- Now, work together to prepare a dramatisation of this story. Everyone should take a role. Remember that there were neighbours, onlookers and community members in this story as the Samaritan woman returns to her village.
- Think about how they would have responded and what they would have said.
- Do not change words spoken by Jesus and the Samaritan woman.

### Background

Women usually drew water at the end of the day, rather than in the heat of midday, as this woman did (verse 6 says it's the "sixth hour"). Biblical scholars have pointed out the hour she chose to draw water, suggesting that perhaps the woman was trying to avoid other women, who would have ostracised her because of her five husbands (verse 18). She was also a Samaritan, whom Jews considered half-breeds. She was an outcast, a morally suspicious woman from a despised ethnic group, and it was socially unacceptable for Jesus to speak with her. In fact, Jewish religious leaders would rarely speak with any woman in public. Yet she is the first person to whom Jesus reveals his identity as the Messiah.

### Story

**John 4:7-10, 25-30:** <sup>7</sup>A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink."  
<sup>8</sup>(his disciples had gone to the city to buy food.) <sup>9</sup>The

Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) <sup>10</sup>Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water..."<sup>25</sup>The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us."<sup>26</sup>Jesus said to her, "I am he, the one who is speaking to you."<sup>27</sup>Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?"<sup>28</sup>Then the woman left her water-jar and went back to the city. She said to the people, <sup>29</sup>"Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?"<sup>30</sup>They left the city and were on their way to him.

### Implications of this story

Jesus' values radically differed from those of his day, when women were considered to be second-class and inferior in the best of circumstances. Jesus saw this woman as valuable and significant. After conversing with her, he tells her he is the Messiah. This reflects the pattern of his Incarnation, turning existing powers and structures of the time upside down.<sup>12</sup>

Jesus was not born to a high-class family. He was born to a poor peasant girl and her fiancé, who though skilled in woodworking was forced to flee with her and the baby as refugees in the early years of Jesus' childhood. Later, in his ministry years, Jesus did not focus on rich and important members of society. Instead, he associated with outcasts: tax collectors, prostitutes and other "sinners." He has harsh words for Pharisees and religious leaders who use their power to unjustly burden the people they are supposed to serve and lead. Jesus continually broke social norms by paying attention to those on the margins of society.

Clearly, women did not have a very high status in this culture. Jesus is making a statement not only about gender, but also about race and justice. He crosses the boundaries of gender, racial and economic distinctions and shows that all people are worthy of dignity and respect.

<sup>12</sup>

Donald B. Kraybill, *The Upside-Down Kingdom* (Scottsdale, Pa.: Herald Press, 1990).



## Dramatisation: Jesus, Mary and Martha

### Group Instructions

- Ask one person to be the narrator and read the background for your audience before the skit begins.
- Ask another group member to lead a discussion at the end of the skit to elicit implications for gender equity from the story. This discussion leader will listen to what the group says and read any additional implications of this story listed on this handout if not already mentioned by the group.
- Now, work together to prepare a dramatisation of this story. Everyone should take a role. Remember that there may have been neighbours, onlookers and community members entering the house to see and speak with Jesus. Perhaps that is why Martha was so busy and stressed in the kitchen.
- Think about how different people would have responded and what they would have said.
- Do not change words spoken by Jesus, Mary and Martha.

### Background

In the time and culture in which Jesus lived, only men were instructed about God and theology. Just as Jesus took time to discuss spiritual matters with the Samaritan woman, so he also took time to talk to Mary (and to Martha, to the degree she took time to listen...).

### Story

Luke 10:38-42: *Now as they [Jesus and his disciples] went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."*

**Implications of this story:** Jesus challenges prescribed roles.<sup>13</sup>

The culture in which this story takes place is one that required women to serve men who lived in and visited their homes. Martha was busy with all the duties she was struggling to fulfil. She was doing what was expected of her as a woman. Mary, on the other hand, was doing what was forbidden to her as a woman. She was sitting at Jesus' feet and listening to his teachings. Jesus did not rebuke Mary for this, but instead commended her, saying that she had chosen "what is better". Mary's choice is radically different from the typical role prescribed for Jewish women at that time. Jesus' response was radically different from the typical male response to her choice at that time.

<sup>13</sup> Rebecca Merrill Groothius, *Women Caught in the Conflict* (Eugene, Oreg.: Wipf and Stock Publishers, 1994), p.100.

## 2.4 GENDER IMAGERY IN THE NEW TESTAMENT

### Objectives

- Explore the New Testament with a gender lens
- Prepare to lead meaningful discussion with training participants, staff and community members on scriptural passages related to gender

**Estimated Session Time:**  
**1 hour**

### Session Flow and Description

#### 10 minutes

##### Introduction

- Share objectives for the session with participants.
- Read the excerpt from Dorothy Sayers in Handout 2.4a.

#### 20 minutes

##### Individual Work: Activity 2.4a, Jesus Challenging Gender Roles

- Give participants the list of gender distinctives in Jesus' ministry.
- Ask them to read the list and the Scripture passages, choose three or four, and reflect on why Jesus used each particular image and way of life to illustrate his parable or teaching.
- Ask participants to make notes and be prepared to share in the plenary session.

#### 30 minutes

##### Plenary Group: Gender Imagery

- Bring out the rich potential in the imagery and Jesus' lifestyle by having participants share insights from their individual work.

### Discussion Questions

- Who was Jesus talking to in the passage?
- Who is he talking to now?
- Why do these images and lifestyle choices translate across genders, millenniums and cultures?
- What do they tell us about some sources of Jesus' education?
- How does the fact that Jesus, a man, who spoke the way he did, challenge us to transform gender relations and intentionally focus on enlightenment for both genders?

### Materials

#### Handouts

- Handout 2.4a, Reflection by Dorothy Sayers
- Activity 2.4a, Jesus Challenging Gender Roles

### Facilitator Preparation

- Make copies of Handout 2.4a for participants.
- Make copies of Activity 2.4a.
- Prepare copies of discussion questions and assignments for small group work.
- Review all Scripture passages used in this session and record your observations and insights.



## Reflection by Dorothy Sayers

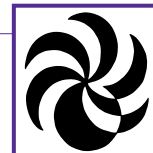
Dorothy Sayers, a Christian author, wrote:<sup>14</sup>

Perhaps it is no wonder that women were first at the Cradle and last at the Cross. They had never known a man like this Man – there never has been such another. A prophet and teacher who never nagged at them, never flattered or coaxed or patronised; who never made arch jokes about them, never treated them as either, “The women, God help us!” or “The ladies, God bless them”; who rebuked without querulousness and praised without condescension;

who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no axe to grind and no uneasy male dignity to defend; who took them as he found them and was completely unselfconscious. There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could possibly guess from the words and deeds of Jesus that there was anything “funny” about woman’s nature.

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<sup>14</sup> Dorothy Sayers was a Christian scholar, novelist and thinker. She is counted amongst the “Oxford Christians,” most notably including C.S. Lewis, Charles Williams and J.R.R. Tolkien. Her essay, “Are Women Human?,” on women’s rights and role in a male-oriented society, was published after her death in 1978, under the same title by Intervarsity Press, Downers Grove, Ill.



## Jesus Challenging Gender Roles

Please take a moment to reflect on the following gender distinctives in Jesus’ life and what they mean to you as a man or as a woman working today in community development. Make notes and be prepared to share your thoughts and insights in the plenary session.

The following references<sup>15</sup> offer important passages for further study and reflection. Here are some questions to think about as you consider these examples: Which stories about Jesus illustrate his concern for women? How did he challenge the roles society expected women to fulfil? How does Jesus’ example differ from the way we see women treated today in various cultures and places?

Scripture Reference	Your Observations and Insights
<p>Jesus was touched by a woman with an issue of blood. Instead of rebuking her, he welcomed her, despite Jewish law that said she was unclean (Matt. 9:20-22; Mark 5:24-34; Luke 8:42-48).</p>	
<p>Women travelled with Jesus and supported him financially (Mark 15:40-41; Luke 8:1-3).</p>	
<p>All four Gospels record a prostitute having the honour of anointing Jesus at a Pharisee luncheon (Matt. 26:6-13; Mark 14:3-9; Luke 7:37-39; John 12:1-8).</p>	
<p>Jesus’ teachings and parables included things familiar to women, such as wedding feasts, childbirth, yeast, sewing and grinding corn (Matt. 9:16; 13:33; 22:2-14; Luke 17:35). He even used feminine imagery to describe God (Luke 15:8-10).</p>	

<sup>15</sup> Katherine M. Haubert, *Women as Leaders: Accepting the Challenge of Scripture* (Monrovia, Calif.: MARC Publications, 1993).



Scripture Reference	Your Observations and Insights
<p>Jesus' teachings were meant to appeal to both men and women. He often emphasised a point by telling two similar stories, or using two images, one with a man and one with a woman (Matt. 24:39-41; 24:45-51 and 25:1-13; Luke 11:5-9; 11:29-32; 17:34-36 and 18:1-8).</p>	
<p>Jesus' female followers were the ones who stayed with him during his crucifixion (Mark 15:40-41).</p>	
<p>Jesus' female followers were the first ones to arrive at the empty tomb (Matt. 28:1; Mark 16:1-2; Luke 24:1-12; John 20:1-9).</p>	
<p>Jesus taught women about the kingdom of God, despite cultural constraints that provided only men with religious education. Jesus had women followers in a time when women were not supposed to be in public unless on a domestic errand, much less in public in the company of men unrelated to them. Women ended up being Jesus' most loyal followers, staying with him during his crucifixion after all his male disciples left. Women were the first to witness his resurrection, in a culture that did not value women's testimony.</p> <p>(See Scripture references listed on the preceding pages.)</p>	



## 2.5 SCRIPTURE SEARCH IN THE COMMUNITY: USING A GENDER LENS

### Objectives

- Prepare participants to use Scripture Search methodology
- Prepare participants to do their part to integrate scriptural principles into all of World Vision's work
- Develop the discipline of studying Scripture with a gender lens

**Estimated Session Time:**  
1 hour and 20 minutes

### Session Flow and Description

#### 10 minutes

##### Introduction

- Share session objectives.
- Ask participants to share an instance when a Bible study changed dynamics in a community or ADP.

#### 15 minutes

##### Plenary Group Presentation

*Handout 2.5a, Using Scripture Search in the Community*

- Include
- The origin of Scripture Search
- The two steps of Scripture Search

#### 30 minutes

##### Small Groups: Using Scripture Search

Give small groups copies of Handout 2.5a and Activity 2.5a

Instructions for Activity 2.5a: Present a role-play situation in which Scripture Search and Galatians 3:26-28 resolve a conflict.

#### 20 minutes

##### Plenary Group Debriefing

#### Discussion Questions

- What advantages developed from bringing the conflict into an opportunity for biblical reflection?
- What differences are there between a sermon on Galatians 3:26-28 and the Scripture Search methodology?
- Why is a reflective and open process effective in conflict scenarios?
- In this setting, you were given a prescribed amount of time to work this through. How long do you think the process might take in an actual conflict situation? Why?

#### 5 minutes

##### Post-Session Assignment: Becoming a Gender Equity Witness

- Begin to gather specific Scripture passages you may want to use in a Scripture Search process.
- Use Scripture Search in your office devotionals. Bring in the gender lens and assist participants to see Jesus' role in gender dynamics.

#### Materials

#### Handouts and Activities

- Handout 2.5a, Using Scripture Search in the Community
- Activity 2.5a, Resolving Conflicts with Scripture Search Methodology: A Role-Play

#### Facilitator Preparation

- Make copies of Handout 2.5a and Activity 2.5a.
- Reflect on discussion questions and the Scripture Search role-play.
- Create a presentation based on Handout 2.5a.
- Prepare copies of discussion questions and assignments for small group work.



## Using Scripture Search in the Community<sup>16</sup>

World Vision Philippines developed the Scripture Search methodology as a tool for assisting communities in integrating Scripture into the Transformational Development process.

The Scripture Search use of the Bible in Transformational Development assumes the Bible is more than a source of rules or a conceptual framework. This methodology recognises a creative encounter with God found in the Bible and the story God has chosen to tell us there.

The Scripture Search process extends the traditional use and scope of the Bible in the following ways:

Traditional use of the Bible	Scripture Search use of the Bible
Primarily addressed to individuals	Primarily addressed to the community
Primarily about spiritual things	Addresses all spheres of life, including the spiritual
Primarily about the world to come	Primarily about this world, and by extension, the world to come
Primarily written from the divine point of view	Primarily written from the divine point of view, but includes the view of the “least of these”

### *Assumptions of the Scripture Search methodology*

- God is already at work in the community.
- Members of the community have accumulated a great deal of wisdom in all arenas of life, including spiritual perspectives.
- The community is responsible for its own spiritual pilgrimage.
- People in the community are capable of making their own application of spiritual truth to their local situation.
- Local churches of all denominations have the primary responsibility for contributing to the spiritual well-being of the community, and hence Scripture Search is non-proselytising.

Scripture Search is undertaken as part of an action-reflection-action process by which a community guides its own development. The same community group that is organising and carrying out other development activities can utilise Scripture Search.

Within this learning cycle, the Bible is used to illumine the past and guide the future. Scripture becomes

a resource for the community’s ongoing dialogue regarding commitments, values, beliefs and traditions of the community, all of which affect possibilities of the development programme in positive or negative ways. Scripture Search is not something isolated and relegated to the “religious” sphere of life, but part of a community’s holistic and normal development process.

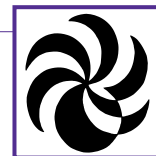
### **Scripture Search involves a simple two-step process**

1. First, a facilitator comes to a community meeting prepared with a Scripture reading, usually a story or a parable, for use during a time of reflection and experience-sharing. Selection of the passage is based on issues the community is facing. The story or verses are handled like a case study, with open-ended questions. Preaching or teaching from the text is discouraged.
2. Second, it is up to participants themselves to determine the relevance of the text in their lives, in light of issues with which the group is struggling. Facilitators use a variety of non-directive methods to encourage wide participation and to draw out insights. Three questions tend to be used in most settings:

<sup>16</sup> Bryant L. Myers, *Walking With the Poor: Principles and Practices of Transformational Development* (MaryKnoll, NY: Orbis Books, 1999), pp. 229-230; Joy Alvarez, Elnora Avarientos and Thomas H. McAlpine, “The Bible and Transformational Development” in Bryant L. Myers, ed., *Working with the Poor: New Insights and Learnings from Development Practitioners* (Monrovia, Calif.: World Vision, 1999).



- What are similarities between what is happening in this text and your experience now? (This encourages contextualisation.)
- What light does this text and the experience of the people in it shed on your experience today? (This leads to prayerful reflection.)
- What do you think you should do about these insights as a group and personally? (This leads to actualisation and results in a contribution to new plans that trigger the next action-reflection-action process.)



## Resolving Conflicts with Scripture Search Methodology

### A Role-Play

#### Instructions

Within your group, assign the following roles:

- Community facilitator
- Head of the Water Committee (Man)
- Head of the Education Committee (Woman)
- Community members

#### Situatio

- You are reaching the last part of an intensive evaluation process for a significant development project. Everyone is overworked and tired at this point.
- When scheduling the final meetings, a conflict erupted between the Head of the Water Committee (man) and the Head of the Education Committee (woman). When she states that it is impossible for her to attend

meetings in the evening, he brings up all of the accommodations to the women's schedules throughout the project. Enough is enough. When are needs of the men considered?

- She states that the needs of men are automatically considered and that the particular emphasis on women's needs is simply a corrective.
- He quits.
- As they are both Christians, they finally agree to come together with community leaders for a study of Scripture and prayer.

The community facilitator chooses Galatians 3:26-28, and other members of the group are carefully chosen to help work this through.

Walk through the process of using Galatians 3:26-28 with Scripture Search methodology to help resolve this.

# Gender Training Toolkit

SECOND EDITION



## Module 3

### Gender and Development Concepts





## GENDER AND DEVELOPMENT CONCEPTS

Module 3 builds on the importance of gender to World Vision’s work in sustainable development and on the importance of understanding a community’s theological perceptions of gender dynamics (Modules 1 and 2).

In this module, activities encourage increased awareness of historical dimensions of gender dynamics and the urgency and scope of current work in GAD. Participants learn essential concepts of Gender and Development, including

the difference between “sex” and “gender”, the importance of understanding gender roles, the shift from “Women in Development” to “Gender and Development” (WID to GAD), empowerment and women’s triple workload (three types of work: reproductive, productive and community), as well as practical versus strategic gender needs.

Most importantly, these concepts are linked to participants’ engagement in Area Development Programmes (ADPs) and communities.

## SESSION DESCRIPTIONS

### 3.1 Sex and Gender Roles

This session explores gender roles in light of participants' own experience and cultural conditioning, as well as the importance of gender roles in GAD work. Distinguishing between "sex" and "gender" further clarifies the difference between aspects of our lives that are socially conditioned and those that are gender-related biological imperatives.

### 3.2 The Road from WID to GAD: Key Definitions for Gender and Development

Following the road from WID to GAD illumines reasons that gender dynamics have such a profound effect on the well-being of women and men, boys and girls. Presentations focus on differences in the WID and GAD approaches as development practitioners work with a community in problem analysis, as well as definitions of goals, solutions and strategies.

### 3.3 Practical Gender Needs and Strategic Gender Needs

This essential concept in GAD training is presented and discussed with the entire group participating. Using a worksheet to identify Practical Gender Needs (PGNs) and Strategic Gender Needs (SGNs), participants then work individually with a list of needs to determine which would be categorised as strategic and which categorised as practical. Because this concept is expressed in technical language, the session closes with participants' construction of natural language (community language) expressions of these needs.

### 3.4 Women's Triple Role: Productive, Reproductive and Community Work

After distinguishing between these three categories of work, participants work in small groups to develop a matrix analysing types of work present in their communities. Both gender needs (strategic or practical) and types of work are considered. The session closes with discussion of the value of consistent technical definitions for GAD, as well as emphasis on recognising these concepts when expressed differently by ADP and community members.



## 3.1 SEX AND GENDER ROLES

### Objectives

- Clearly differentiate between “sex” and “gender” as used in GAD
- Explore cultural conditioning regarding gender roles
- Prepare participants to explain the difference between “sex” and “gender” to colleagues and community members in GAD scenarios
- Examine development experiences in which gender roles are transformed

**Estimated Session Time:**  
1 hour and 30 minutes

### Session Flow and Description

#### 10 minutes Introduction

- Share session objectives.
- Ask participants to share a specific gender role they were taught as a child.

#### 15 minutes Plenary Group Presentation

##### *Handout 3.1a, Sex and Gender Roles*

Include

- The difference between “sex” and “gender”
- Typical gender roles in communities
- Socially conditioned roles vs. biological roles

#### 15 minutes Small Groups: Differentiating Between Gender and Sex Roles

##### **Small Group Discussion Questions**

- How have gender roles in your family and community evolved over time?
- Are your gender roles the same as your mother’s or father’s?

- Do you see changes in gender roles for children under the age of 12?
- If so, what is causing these changes?
- What do you see as implications of changes in gender roles?

#### 15 minutes Plenary Group

Ask the small groups to share insights from their discussions.

#### 20 minutes Plenary Group: Seeing the Difference Between Gender and Sex Roles

##### *Handout 3.1b and Activity 3.1a*

- Present Handout 3.1b.
- Present Activity 3.1a and ask group members to respond.

##### **Discussion Questions**

- Why is this distinction important for GAD?
- How has confusion between these two concepts contributed to gender inequality?

##### **Small Group Discussion – Handout 3.1c**

Divide the group into three or four small groups. Have them take turns reading the stories presented in Handout 3.1c and discuss implications. Why did a specific focus on gender roles affect the outcome? How did it impact the outcome?

#### 5 minutes Post-Session Assignment: Becoming a Gender Equity Witness

- Reflect on gender roles in your own life.
- Which things that you customarily do are linked to gender roles?
- What would happen – where would the dynamic shift – if you changed or stopped filling that role? What resistance would you encounter?
- How does an intentional focus on the roles of women and men, girls and boys lead to transformed gender relations?

**Materials**

*Handouts and Activities*

- Handout 3.1a, Sex and Gender Roles
- Handout 3.1b, Contrasting Sex and Gender Roles
- Handout 3.1c, Gender roles in Motion – 3 stories
- Activity 3.1a, Sex or Gender?

**Facilitator Preparation**

- Make copies of Handout 3.1a, Handout 3.1b, Handout 3.1c and Activity 3.1a.
- Reflect on discussion questions – particularly your own conditioning regarding gender roles during your childhood and how those roles have changed during the course of your life. What brought the changes?
- Create a presentation based on Handouts 3.1a and 3.1b.
- Prepare copies of discussion questions and assignments for small group work.
- If possible, have a flip chart available to record responses to the “role” question posed in the introduction to this session.



## Sex and Gender Roles

### Sex and Gender

GAD theory proposes to transform gender relations so that women and men benefit equally from development projects. The concept that gender roles are socially determined and can, therefore, be changed is central to this goal.

To avoid confusion, the term “sex” is defined to mean the biological differences between men and women. “Gender” refers to the social relationships between men and women that vary from one society to another and at different points in history. Gender roles, therefore, are learned from the time of birth and are reinforced by parents, teachers, peers and society. These gender roles are based on the way a society is organised and also vary by age, class, and ethnic group.

### Gender Roles

Division of labour in societies illustrates both biological and gender differences. Men are often responsible for activities that require their physical strength, such as house building. Because only women can bear children, many societies use this biological role as the basis on which to allocate other roles. Such related roles often include caring for children and domestic chores.

According to current development theory, most communities recognise three distinct types of work: reproduction, production and community management.<sup>17</sup> A survey of this widely used theory and the part gender roles play in each type of work is included in Session 3.4. In brief, this theory identifies reproductive roles as all tasks related to the household. Production includes tasks or work done for pay, in cash or in kind. Community management roles include activities such as organising a religious festival or participating in community groups and politics.

In differentiating between “sex” and “gender”, it is useful to explore different cultural perspectives on gender roles to see how these are socially conditioned. “*Socially conditioned*” need not imply

that no natural differences exist between men and women. There are differences, and these are open for discussion. Nevertheless in many societies, roles considered innate and natural to one gender or the other often are actually culturally determined.

An interesting example of the difference between particular European and African concepts of gender roles: colonial British culture considered women weaker than men, both physically and intellectually. Women were thought to be fragile and, therefore, were not permitted strenuous activity, such as working in fields. When the British colonised the Port of Natal in South Africa, they were in need of men to work on their sugar cane farms. But Natal was made up of mostly Zulus, who had developed different gender roles. In Zulu culture, as in many African cultures, women do the agricultural work. The British colonialists could not persuade the Zulu men to work on their farms, and their cultural ideas about women engaging in strenuous physical activity would not permit them to have women work in the fields. So the British brought over men from India to work in the sugar cane fields, and now the population of the city of Durban in Natal is more than a quarter Indian. The British considered women too weak for agricultural work, and Zulu men considered themselves too “manly” to work in the fields. Different assumptions about women’s “natural qualities” led to different gender roles.

In the mid-1800s, early in what is now called the “women’s movement”, American culture considered women to be “morally superior” to men. Just as men were thought to have greater physical capacity, women were thought to possess greater moral capacity. Because women were assumed to be morally upright (unless considered “corrupted”), the presence of women among men was thought to “civilise” otherwise unruly men. Arguments for granting women’s rights were sometimes based on this moral superiority, to bring moderation and peace to politics and public discourse.<sup>18</sup> These ideas no longer hold sway over most Americans, which illustrates how gender roles change over time even within the same culture.

<sup>17</sup> Caroline O.N. Moser, *Gender Planning and Development: Theory, Practice and Training* (London: Routledge, 1993).

<sup>18</sup> H.H. Van Amringe, “Arguments on Women’s Rights,” as reprinted in the *Proceedings* of the 1850 National Women’s Rights Convention in Worcester, Mass.



**Contrasting Sex and Gender Roles**

<b>SEX</b>	<b>GENDER</b>
<b>Biological</b>	<b>Socially constructed set of roles and responsibilities</b>
<b>Born with</b>	<b>Not born with</b>
<b>Natural</b>	<b>Learned</b>
<b>Universal</b>	<b>Cultural</b>
<b>Cannot be changed</b>	<b>Can be changed</b>
<b>No variation from culture to culture or time to time</b>	<b>Variation from culture to culture and time to time</b>
<p><i>Example:</i>  <b>Only women can give birth</b></p>	<p><i>Example:</i>  <b>Women prove able to do traditionally male jobs as well as men</b></p>



## Women Construction Site Workers: The Power of Photographs in Empowerment

Karoline Davis<sup>19</sup>

Historically, women have been employed as unskilled workers in construction sites in India. In New Delhi, during 1997, the following story illuminated both the reality the women face and the potential for change.

At a resettlement colony, female migrant labourers and construction site workers were hired and paid as unskilled workers. Men hired as “skilled labourers” got free time during their working hours for smoking breaks, and the “unskilled” women were expected to take over the men’s responsibilities while they were on break. Photos of women performing these skilled jobs were taken by a development worker in a local NGO and became the seed for a positive spiral of change.

This is how it happened. The female workers of a women’s association approached an NGO for funds to build drainage for their community. As women’s wages are always less than wages men receive, women frequently don’t realise their full potential. In this case, the proposal they submitted included wages for men’s skilled labour. The development worker who took the photos of the women doing skilled jobs was reviewing the proposal, recognised what was happening and asked them to revise the proposal and include a “women only” team to do the drainage job. The women lacked confidence and felt it would be impossible for them to construct the drainage without the skilled labour of men. This is where the photos came back into the story! The development worker showed the pictures of women doing the skilled labour and insisted again on a “women only” proposal.

She gave the women 15 days to decide what they were going to do. To her surprise, she heard nothing for 13 days. It took them a full 14 days to gain the confidence to submit a new proposal. Were they successful? Yes! Thirteen years later, the Indira Nagar resettlement colony still has the benefit of a drainage system built by this “women only” construction crew.

### Changing roles in post-disaster scenarios

More recently, gender-focused programming significantly affected Muslim women’s roles in Indonesia. Patricio Cuevas-Parra, World Vision’s Humanitarian Protection, Peacebuilding and Advocacy Manager, reported, “In the months after the tsunami, you would find few women in training or community meetings. Most people, including community leaders and local NGO workers, said integrating women in these activities was a waste of time and money because they could not influence their own communities. They added that NGOs could not change the local culture of the male-dominated society. Some months later there has been noticeable change. Women are participating actively in different stages of the humanitarian response. In workshops there are equal numbers of men and women. In communities, women are taking active roles, and in many cases they are the first to express their opinions and discuss the problems that they face.”<sup>20</sup>

<sup>19</sup> Karoline Davis is a gender co-ordinator in WV India.

<sup>20</sup> From an article by Jan Butter, Communications Manager, World Vision Sri Lanka, *La Esperanza* Volume 1 Issue 4 *Esperanza*



## Sex or Gender?

Mark each of the following statements as true of  
**SEX (S) or GENDER (G).**

**Women can become pregnant; men can impregnate.**

**Childcare is the responsibility of women; men should be concerned with other work.**

**Women do the majority of agricultural work in African countries.**

**Women usually are paid less than men for the same work.**

**Women can breast-feed babies; men can bottle-feed babies.**

## 3.2 THE ROAD FROM WID TO GAD: KEY DEFINITIONS FOR GENDER AND DEVELOPMENT

### Objectives

- Articulate the difference between WID (Women in Development) and GAD (Gender and Development)
- Present historical dynamics that led from WID to GAD
- Explore implications of this change in a Transformational Development process
- Understand the difference between gender equity and gender equality
- Learn key definitions related to Gender and Development

### Estimated Session Time:

1 hour and 40 minutes

### Session Flow and Description

#### 15 minutes

##### Introduction

- Share session objectives.
- Ask participants to share an experience in a development scenario that had a gender focus.

#### 25 minutes

##### Plenary Group Presentation

#### *Handout 3.2a, The Road from WID to GAD*

Include:

- Reasons for Change from WID to GAD
- Historical Process
  - Emergence of WID
  - Deficiencies noted in development projects
  - Legal equality and social equality in WID and GAD
  - Social realities women face

### Discussion Question

- What examples of both WID and GAD have you participated in during your work with ADPs and communities?

#### 20 minutes

##### Small Group Discussion

#### *Activity 3.2a, Basic Differences Between WID and GAD*

### Discussion Questions

- What are the links between WID and GAD?
- Would GAD have emerged without WID? Why or why not?
- If the new focus is on both genders and gender dynamics, why is there still a need for intentional and consistent focus on women's needs and particular challenges?
- How do we maintain a healthy balance between an intentional focus on women and girls to achieve gender equity and an equally intentional focus on men and boys to achieve transformed gender relations?
- Do most of your colleagues understand the difference between WID and GAD? Can you explain it in your own words?

#### 15 minutes

##### Plenary Group Presentation

#### *Handout 3.2b, Essential Gender and Development Definitions*

Include definitions of:

- Gender inequality
- Gender equality
- Gender equity
- Gender-sensitive
- Gender analysis
- Gender integration
- Gender mainstreaming

#### 10 minutes

##### Pairs or small groups

Ask pairs or small groups to list three examples of gender equity and three examples of gender equality to share with the group.

#### 10 minutes

##### Plenary Group Presentation

- Close this session with examples from the small groups. In each case, determine whether the example has the appropriate focus and make any modifications if necessary.
- Use each of the GAD definitions in a sentence. Ask participants for an additional sentence using each definition.

5 minutes

**Post-Session Assignment: Becoming a Gender Equity Witness**

- Find colleagues in other organisations involved in GAD.
- Meet with them and establish a collegial and/or mentoring relationship. Ask them how the change from WID to GAD has affected their work? Has it led to transformed gender relations?

**Materials**

*Handouts and Activities*

- Handout 3.2a, The Road from WID to GAD
- Handout 3.2b, Essential Gender and Development Definitions
- Activity 3.2a, Basic Differences Between WID and GAD

**Facilitator Preparation**

- Talk to someone who worked in this field when WID was transitioning to GAD. Gather historical anecdotes and examples to share with the group.
- Reflect on the discussion questions – be prepared with your own examples of gender equity and gender equality.
- Prepare appropriate sentences for each definition. These should demonstrate a clear meaning of each of the words or concepts.
- Make copies of Handout 3.2a, Handout 3.2b and Activity 3.2a for all participants.
- Create a presentation based on Handouts 3.2a and 3.2b.
- Prepare copies of discussion questions and assignments for small group work.





## The Road from WID to GAD

### Women in Development Theory and Approach

One result of the world's attention to women's issues in the 1970s was emergence of an approach to social change called "Women in Development" (WID). The theory was based on new evidence that development affected women differently than men, and often harmed women instead of benefiting them. Development workers proposed that women were an untapped resource, able to contribute to economic development if allowed into the process. This new theory attempted to take women into account when planning programmes, and generated many projects focused specifically on women.

As WID became a part of mainstream development theory and practise, several criticisms arose. One pointed out that when women were integrated into pre-existing development projects, social structures that reinforced their inequalities were never challenged. The approach also focused more on women's productive work, without considering their additional social and reproductive responsibilities. So a project might offer women a chance to start a small business enterprise, but with their burden of household chores, they did not have free time available to become involved.

Proponents of WID argued for legal reforms abolishing all discriminatory laws and policies. Women must be accorded legal equality with men, according to WID, and it was believed that once this even and level playing field was created or established, women would be able to assume positions of equality. Levelling the playing field meant that women must be accorded equal access with men to education, employment, credit and other resources. The WID approach facilitated identification of inequalities in the content of laws and is, thereby, one of the drivers of legal reform in recent decades.

The main weakness of the WID approach proved to be its assumption that if legal equality exists, factual equality will follow. In fact, formal or legal equality did not of itself yield social or factual equality. Another difficulty in the WID approach was that it took little or no account of women's special needs – focusing on frameworks rather than

on mechanisms of implementation and practicalities of daily life. Employing the WID approach left women's lived realities in social, legal and cultural contexts unexplored. Bereft of women's actual needs, expectations and experiences, exclusive employment of the WID approach left the great diversities of societies, women and customs unexplored.<sup>21</sup>

### Gender and Development Theory and Approach

The "Gender and Development" approach (GAD) emerged as a response to WID deficiencies. GAD looks at development dynamically – at the relationship between men and women – rather than maintaining a narrower focus on women. GAD examines how relationships and structures at both household and community levels affect women and men differently.

For example, a project might be intended to increase girls' educational levels in a particular area. If regional culture places a low value on girls, in holistic terms, and expects them to marry at an early age, these educational efforts may fail until or unless the community comes to consider education for girls to be essential. Informed by the GAD approach, a project's strategy may adapt to include a focus on changing cultural attitudes through educating parents about the benefits of sending their daughters to school. Rather than focusing solely on girls involved in the project, as WID would, GAD takes into account family members' attitudes and the broader community's cultural practises.

#### **GAD views women as change agents, not merely recipients of development.**

GAD attempts to address inequality as a by-product of the gender construct. Based on the definition of gender as socially constructed, and, therefore, able to be socially de-constructed, GAD proposes to influence society to change its attitudes towards women through massive structural changes that benefit both men and women. GAD links the relations of production to the relations of reproduction, taking particular challenges and responsibilities of women's lives into account.<sup>22</sup>

<sup>21</sup> Kebokile Dengu-Zvobgo, et al., *Inheritance in Zimbabwe: Law, Customs and Practice* (Harare, Zimbabwe: Women and Law in Southern Africa Research Trust, 1994), pp.17-18.

<sup>22</sup> Dengu-Zvobgo, et al., *Inheritance in Zimbabwe*, pp. 20-21.



Projects based on a GAD approach involve encouraging women to bring about positive change for the entire community through women's organisations and activism. GAD puts less emphasis on legislating for gender equality and more emphasis on empowering women themselves to work to change and transform structures that contributed to their subordination.<sup>23</sup>

“Development is viewed as a complex process involving the social, economic, political and cultural betterment of individuals and of society

itself. Betterment in this sense means the ability of the society and its members to meet the physical, emotional and creative needs of the population at a historically acceptable level. In examining the impact of economic development (planned or unplanned) on any particular society or group within a society, proponents of the Gender and Development approach ask the question: who benefits, who loses, what trade-offs have been made, and what is the resultant balance of rights and obligations, power and privilege between men and women, and between given social groups.”<sup>24</sup>

<sup>23</sup> Shawn Meghan Burn, *Women Across Cultures: A Global Perspective* (Mountain View, Calif.: Mayfield Publishing, 2000), p. 146.

<sup>24</sup> Kate Young, “Gender and Development” in Nalini Visvanathan, Lynn Duggan, Laurie Nisonoff, Nan Wiegiersma, eds., *The Women, Gender and Development Reader*. (London: Zed Books, 1997), p. 52.



## Basic Differences Between WID and GAD<sup>25</sup>

	<b>Women in Development (WID)</b>	<b>Gender and Development (GAD)</b>
<b>Focus</b>	<ul style="list-style-type: none"> <li>■ Women</li> </ul>	<ul style="list-style-type: none"> <li>■ Relations between women and men</li> </ul>
<b>Problem</b>	<ul style="list-style-type: none"> <li>■ The exclusion of women (half of productive resources) from the development process</li> </ul>	<ul style="list-style-type: none"> <li>■ Unequal relations of power (rich and poor, women and men) that prevent equitable development and women's full participation</li> </ul>
<b>Goal</b>	<ul style="list-style-type: none"> <li>■ More efficient, effective development</li> </ul>	<ul style="list-style-type: none"> <li>■ Equitable, sustainable development with women and men as decision makers</li> </ul>
<b>Solution</b>	<ul style="list-style-type: none"> <li>■ Integrate women into the existing development process</li> </ul>	<ul style="list-style-type: none"> <li>■ Empower the disadvantaged and women</li> <li>■ Transform unequal relations</li> </ul>
<b>Strategies</b>	<ul style="list-style-type: none"> <li>■ Women's projects</li> <li>■ Women's components</li> <li>■ Integrated projects</li> <li>■ Increasing productivity among women</li> <li>■ Increasing income for women</li> <li>■ Increasing ability of women to look after the household</li> </ul>	<ul style="list-style-type: none"> <li>■ Identifying/addressing practical needs determined by women and men to improve their condition</li> <li>■ At the same time, addressing women's strategic interests</li> <li>■ Addressing strategic interests of the poor through people-centered development</li> </ul>

<sup>25</sup> Source: Canadian Council for International Co-operation, *Two Halves Make a Whole: Balancing Gender Relations in Development* (Ottawa, Canada: CCIC, 1991).



## Essential Gender and Development Definitions<sup>26</sup>

**Gender equity** is the process of being fair to women and men in distribution of resources and benefits. This involves recognition of inequality and requires measures to work towards equality of women and men. Gender Analysis is necessary for gender equity.

**Gender equality** is a Transformational Development goal. It is understood to mean that women and men enjoy the same status on political, social, economic and cultural levels. It exists when women and men have equal rights, opportunities and status.

***Gender equity is the process that leads to gender equality.***

### DEFINITION OF TERMS

#### GENDER

Socially learned roles and responsibilities assigned to women and men in a given culture and the societal structures that support these roles.

#### GENDER EQUALITY

A Transformational Development goal. It is understood to mean that women and men enjoy the same status on political, social, economic and cultural levels. It exists when women and men have equal rights, opportunities and status.

#### GENDER EQUITY

The condition of fairness in relations between women and men, leading to a situation in which each has equal status, rights, levels of responsibility and access to power and resources.

#### GENDER-SENSITIVE

Being aware of differences between women's and men's needs, roles, responsibilities and constraints.

#### GENDER ANALYSIS

An organised approach for considering gender issues through the entire process of programme or organisational development. The purpose of Gender

Analysis is to ensure that development projects and programmes fully incorporate roles, needs and participation of women and men. Gender Analysis requires separating data and information by sex (known as disaggregated data) and understanding how labour, roles, needs and participation are divided and valued according to sex (whether one is a man or a woman). Gender Analysis is done at all stages of development projects.

#### GENDER INTEGRATION

Gender integration is an organic process, akin to a living tree. At the root of the process is political will. An organisation with strong political will, like a tree with strong roots, can support three vital branches: technical capacity, accountability, and a positive organisational culture. Integrating gender into an organisation's activities and structures has both external and internal implications. Externally, gender integration fosters participation of and benefits to women and men in an organisation's initiatives or services. Internally, gender integration promotes women's leadership and equality in an organisation's own policies and structures.

#### GENDER MAINSTREAMING

Mainstreaming a gender perspective is the process of assessing implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It refers to a strategy for making women's and men's concerns and experiences an integral dimension of design and implementation, monitoring and evaluating policies and programmes in all political, economic and societal spheres so that women can benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.

<sup>26</sup> Source: Patricia Morris, *The Gender Audit: A Process for Organizational Self-Assessment and Action Planning*. (Washington, DC: Commission on the Advancement of Women, InterAction, 1999).

### 3.3 PRACTICAL GENDER NEEDS AND STRATEGIC GENDER NEEDS

#### Objectives

- Develop clear understanding of theoretical differences between these terms as used in GAD
- Identify particular gender needs as practical or strategic
- Relate practical gender needs and strategic gender needs to challenges of project identification, design, monitoring, implementation and evaluation

**Estimated Session Time:**  
1 hour

#### Session Flow and Description

##### 10 minutes Introduction

- Share session objectives with participants.
- Ask participants to share one particular need for women or girls witnessed in a community or ADP.
- Record these answers on a flip chart.

##### 20 minutes Plenary Group Presentation

#### *Handout 3.3a, Practical Gender Needs and Strategic Gender Needs*

Include:

- Differences between practical gender needs (PGNs) and strategic gender needs (SGNs)
- Addressing PGNs and SGNs

#### Discussion Questions

- Why is this distinction important for Gender Analysis?
- How is identification of strategic gender needs more closely linked to GAD than to WID?

##### 10 minutes Individual Exercise

Examine the list of gender needs generated at the beginning of the session on the flip chart. Identify needs as PGN or SGN. Be prepared to explain why. If no SGNs were identified, list some.

##### 15 minutes Plenary Group Discussion

Go over the list and ask for volunteers to identify each as a PGN or an SGN based on their individual exercises.

#### Discussion Questions

- What is the importance of SGNs? PGNs?
- In your own words, define the difference between SGNs and PGNs.
- Define the difference between SGNs and PGNs in a non-formal way that a community member might use to distinguish between the two.
- Are projects in your area more focused on SGNs or PGNs? Why?
- Identify one project you are familiar with that is specifically addressing SGNs/PGNs.
- If a project is addressing PGNs only, do you see a future path towards SGNs?
- How does recognising the difference between PGNs and SGNs contribute to transformed gender relations between women and men, girls and boys?

##### 5 minutes Post-Session Assignment: Becoming a Gender Equity Witness

- Examine gender needs in your own family or community.
- Which are PGNs and which are SGNs?
- What kind of restructuring will be necessary to adequately respond to these needs?

**Materials**

*Handouts*

- Handout 3.3a, Practical Gender Needs and Strategic Gender Needs

**Facilitator Preparation**

- Be prepared with your own list of PGNs and SGNs to share with the group or stimulate discussion.
- Ensure you have a flip chart to work with.
- Have paper available for participants for the individual exercise with PGNs and SGNs.
- Prepare copies of discussion questions and assignments for individual and small group work.
- Make copies of Handout 3.3a for all participants.
- Create a presentation based on Handout 3.3a.



## Practical Gender Needs and Strategic Gender Needs<sup>27</sup>

Practical Gender Needs (PGNs)	Strategic Gender Needs (SGNs)
<ul style="list-style-type: none"> <li>PGNs are needs women identify in their socially accepted roles in society. PGNs do not challenge gender divisions of labour or women's subordinate position in society, although arising out of them. PGNs are a response to immediate perceived necessity, defined within a specific context. They are practical in nature and often are concerned with inadequacies in living conditions, such as water provision, health care and employment.</li> </ul>	<ul style="list-style-type: none"> <li>SGNs are needs women identify because of their subordinate position to men in their society. SGNs vary according to particular contexts. They relate to gender divisions of labour, power and control, and may include such issues as legal rights, domestic violence, equal wages, and health care. Meeting SGNs helps women achieve greater equality. It also alters existing roles and, therefore, challenges women's subordinate positions.</li> </ul>
<ul style="list-style-type: none"> <li>Tend to be immediate, short term</li> </ul>	<ul style="list-style-type: none"> <li>Tend to be long term</li> </ul>
<ul style="list-style-type: none"> <li>Unique to particular women</li> </ul>	<ul style="list-style-type: none"> <li>Common to almost all women</li> </ul>
<ul style="list-style-type: none"> <li>Relate to daily needs: food, housing, income, healthy children, etc.</li> </ul>	<ul style="list-style-type: none"> <li>Relate to disadvantaged position: subordination, lack of resources and education, vulnerability to poverty and violence, etc.</li> </ul>
<ul style="list-style-type: none"> <li>Easily identifiable by women</li> </ul>	<ul style="list-style-type: none"> <li>Neither basis of disadvantage nor potential for change is necessarily easily identifiable by women</li> </ul>
<ul style="list-style-type: none"> <li>Can be addressed by provision of specific inputs: food, hand pumps, clinic, etc.</li> </ul>	<ul style="list-style-type: none"> <li>Can be addressed by consciousness raising, increasing self-confidence, education, strengthening women's organisations, political mobilisation, etc.</li> </ul>
Addressing PGNs	Addressing SGNs
<ul style="list-style-type: none"> <li>Tends to involve women as beneficiaries and perhaps as participants</li> </ul>	<ul style="list-style-type: none"> <li>Involves women as agents of change or enables women to become agents of change</li> </ul>
<ul style="list-style-type: none"> <li>Can improve the condition of women's lives</li> </ul>	<ul style="list-style-type: none"> <li>Can improve the position of women in society</li> </ul>
<ul style="list-style-type: none"> <li>Generally does not alter traditional roles and relationships</li> </ul>	<ul style="list-style-type: none"> <li>Can empower women and transform relationships</li> </ul>

<sup>27</sup> Sources: Caroline O.N. Moser, *Gender Planning and Development: Theory, Practice and Training* (London: Rutledge Press, 1993); Canadian Council for International Co-operation, *Two Halves Make a Whole: Balancing Gender Relations in Development* (Ottawa, Canada: CCIC, 1991).

### 3.4 WOMEN'S TRIPLE ROLE: PRODUCTIVE, REPRODUCTIVE AND COMMUNITY WORK

**Objectives**

- Define the three kinds of work referred to in GAD
- Link women's triple role to practical gender needs and strategic gender needs
- Examine how this division of labour interacts with community dynamics
- Prepare participants to use this new understanding to inform project identification, objectives and design in communities where they work

**Estimated Session Time**  
1 hour and 20 minutes

**Session Flow and Description**

**10 minutes**  
**Introduction**

- Share session objectives with participants.
- Ask participants to give their name and position and to share two types of work they perform on a daily basis outside the office.
- List these on a flip chart under "Men" and "Women".

**20 minutes**  
**Plenary Group Presentation**

*Handout 3.4a, The Three Types of Work*  
Include characteristics and examples of:

- Productive work
- Reproductive work
- Community work

**Discussion Question**

- Why is this distinction important for GAD?
- How does intentional focus on the three types of work lead to transformed gender relations?

*Present Activity 3.4a, Women's Triple Role and Practical and Strategic Gender Needs*

- Using an overhead transparency of this activity, analyse which roles and needs each job listed on the flip chart addresses.

**20 minutes**  
**Small Group Work**

*Activity 3.4b, Gender Roles and Needs in Your Community*

- Give each group the blank matrix. Groups will define and categorise gender roles and needs, as well as types of work in their communities.
- Ask group members to work together on this matrix. If they are from several different communities, the list can be differentiated by community.

**20 minutes**  
**Plenary Group Debriefing**

Importance of clear definitions in Gender Analysis and GAD

**Discussion Questions**

- What issues arose when your group categorised specific roles and types of work? Was everyone always in agreement? Why or why not?
- What role do common definitions for these basic categories play in working on GAD?
- What is the value in these shared definitions and in recognising "what people mean" even if they do not use the same terms? Will community members always use these terms when articulating what they do?
- Why is recognising all types of work important for GAD?

**5 minutes**  
**Individual Work**

Create a worksheet for yourself that allows you to analyse types of work you do during the next week.



**5 minutes**

**Post-Session Assignment:  
Becoming a Gender Equity Witness**

- Use the worksheet you created in the training session and record all work you do during the next week.
- Identify your work as productive, reproductive, or community-based.
- Analyse your data at the end of the week.
- What percentage of your working time is spent in each category?
- Ask a member of the opposite gender in your household to do the same exercise. Discuss and analyse the results.

**Materials**

*Handouts and Activities*

- Handout 3.4a, The Three Types of Work
- Activity 3.4a, Women’s Triple Role and Practical and Strategic Gender Needs
- Activity 3.4b, Gender Roles and Needs in Your Community

**Facilitator Preparation**

- Analyse your own time for 24 hours and determine which activities are productive, reproductive, and community management.
- Create the plenary presentation.
- Make a transparency of Activity 3.4a and copies of Handout 3.4a and Activity 3.4b.
- Have paper available for participants to create individual worksheets to analyse how they spend their time in the coming week.



## The Three Types of Work<sup>28</sup>

### Productive Work

Productive work involves producing goods and services for consumption and trade (farming, fishing, employment and self-employment). When people are asked what they do, their response most often relates to productive work, especially work that is paid or which generates income. Both women and men can be involved in productive activities, but for the most part, functions and responsibilities will differ according to the gender division of labour. Women's productive work is often less visible and less valued than men's.

### Reproductive Work

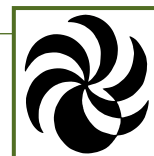
Reproductive work involves care and maintenance of the household and its members – including bearing and caring for children, food preparation, water and fuel collection, shopping, housekeeping, and family health care. Reproductive work is crucial to human survival, yet is seldom considered “real work”. In poor communities, reproductive work is for the most part manual – labour-intensive and time-consuming. It is almost always the responsibility of women and girls.

### Community Work

Community work involves the collective organisation of social events and services: ceremonies and celebrations, community improvement activities, participation in groups and organisations, local political activities, and so on. This type of work is seldom considered in economic analyses of communities. However, it involves considerable volunteer time and is important for the spiritual and cultural development of communities and as a vehicle for community organisation and self-determination. Both women and men engage in community activities, although a gender division of labour also prevails here.

Women, men, boys and girls are likely to be involved in all three areas of work. In many societies, however, women do almost all of the reproductive and much of the productive work. Any intervention in one area will affect the other areas. Women's workload can prevent them from participating in development projects. When they do participate, extra time spent farming, producing, training or meeting means less time for other tasks, such as childcare or food preparation.

<sup>28</sup> Source: Canadian Council for International Co-operation, *Two Halves Make a Whole: Balancing Gender Relations in Development* (Ottawa, Canada: CCIC, 1991). See also Caroline O.N. Moser, *Gender Planning and Development: Theory, Practice and Training* (London: Rutledge Press, 1993).



## Women’s Triple Role and Practical and Strategic Gender Needs<sup>29</sup>

**Activity:** Go through the following chart and analyse as a group the roles and needs each intervention addresses. Mark whether the intervention addresses any of women’s roles (reproductive, productive, community managing) or needs (practical gender

needs or strategic gender needs). Each intervention may include one role or need, or all of them. Debate the answers and refer to the handout.

Intervention	Women’s role recognised			Gender needs met	
	P	R	CM	PG	SGN
<p>■ Employment</p> <p><i>a) Skills training for women:</i></p> <p>Making cakes for the family                      Making dresses for sale                      Carpentry</p>					
<p>■ Basic Services</p> <p><i>a) A new creche/nursery:</i></p> <p>In the community                      In the mother’s workplace                      In the father’s workplace</p>					
<p><i>b) Housing ownership:</i></p> <p>In the man’s name                      In the woman’s name</p>					
<p><i>c) Health clinic in a community where women work during the day:</i></p> <p>Open in the morning                      Open in the afternoon/evening</p>					

**P=productive**  
**R=reproductive**

**CM=community managing**

**PGN=practical gender need**  
**SGN=strategic gender need**

<sup>29</sup> Source: Adapted from Caroline O.N. Moser, *Gender Planning and Development: Theory Practice and Training* (London: Rutledge Press, 1993).



## Gender Roles and Needs in Your Community

This activity asks you to list specific roles and needs of women and girls in your community. This intentional focus is important as we are examining roles that have been invisible or unexamined for a long time. Understanding their roles will facilitate discussion and changed behaviours that can lead to transformed gender relations.

**Consider these examples:**

Women’s productive roles in your community may include raising vegetables to sell for profit. If project strategies to aid women include agricultural training or the building of market stalls, keep in mind ways to reduce the already heavy burden of the women’s workload.

Practical gender needs may include a need for a water source closer to the village. Project strategies to address this need might include a new well.

The last row asks you to think about strategies that address both practical and strategic needs. An example might include creation of a health clinic and training of women as nurses, which would meet both a practical need for health care and a strategic need for education and employment opportunities. The project column may include past, present or future ideas.

Gender roles and needs	Gender roles and needs in your community	Project strategies to address these roles and needs
<b>Productive</b>		
<b>Reproductive</b>		
<b>Community Managing</b>		
<b>Practical Gender Needs</b>		
<b>Strategic Gender Needs</b>		
<b>Practical and Strategic Gender Needs</b>		

# Gender Training Toolkit

SECOND EDITION



## Module 4

### Gender Analysis Tools





## GENDER ANALYSIS TOOLS

World Vision’s design, monitoring and evaluation (DME) approach is called LEAP. In English, the acronym stands for Learning through Evaluation with Accountability and Planning. The LEAP framework is the result of a comprehensive Partnership process to achieve a common DME approach.

LEAP promotes quality, accountability and professionalism in programming with communities. Its implementation builds competence and confidence, and models systematic prospective learning.

LEAP reflects World Vision’s evolving understanding and ethos of transformation for both communities with whom we work and for ourselves as an organisation that facilitates change. LEAP describes basic organisational tasks that must be undertaken if we are to live and model a true learning culture. It seeks to re-orient World Vision’s purpose for programme monitoring and evaluation towards balancing the learning/accountability nexus and describes the need for formal reflective practise in our work.

LEAP also provides a consistent framework to measure a programme’s contribution to

organisational and national objectives and, in the process, to help the organisation be accountable for that contribution. It also helps us to identify and reproduce best practises, and to learn how contributions can be sustained or even multiplied.<sup>30</sup>

Gender Analysis, for development practitioners at all levels, includes integration of sound GAD practises into every phase of the LEAP Cycle. Module 4 includes specific and internationally recognised Gender Analysis Tools that assist development practitioners in this process.

The opening session in this module introduces the concept of Gender Analysis, and demonstrates how specific tools are used throughout the LEAP Cycle. Sessions covering the Harvard Analytical Framework, the Gender Analysis Matrix, The 24-Hour Day, the Equality and Empowerment Framework (EEF) and basic concepts in the Participatory Learning Approach (PLA) include opportunities to practise key components of Gender Analysis within both a training setting and a community or Area Development Programme (ADP) setting. Finally, a session on Transformational Development gender-sensitive indicators assists participants in programme design and integrating use of the tools into their daily work.

<sup>30</sup> Introduction to LEAP 2.0

## SESSION DESCRIPTIONS

### **4.1 An Introduction to Gender Analysis Tools**

The *what, why, who, when* and *how* of Gender Analysis Tools is the focus of this session. What is Gender Analysis? Why conduct Gender Analysis? Who conducts Gender Analysis? When is the best time to conduct Gender Analysis? How is Gender Analysis conducted? What tools are available?

Additionally, this session presents a paradigm of how key components interact in Gender Analysis. These key components include gender roles, gender divisions of labour, access, power relations and gender needs. Participants learn how these components interact and practise recognising these dynamics as expressed in the daily language of their communities.

This session also introduces how Gender Analysis Tools are utilised throughout the LEAP Cycle. A matrix links Gender Analysis Tools with their appropriate usage in each phase of the LEAP Cycle.

### **4.2 Introduction to the Harvard Analytical Framework**

A brief presentation covers the four elements of the Harvard Analytical Framework. Subsequent sessions detail each of the four elements, but this session presents the framework as an integrated whole. The intent is to prepare participants to examine the framework in depth.

### **4.3 The Harvard Analytical Framework: Activity Profile**

A plenary group presentation of the Activity Profile opens this session. After review of the three kinds of work (reproductive, productive and community), a skit/role-play then offers both skit participants and observers an opportunity to experience being on the receiving end of an Activity Profile, as well as opportunity to examine their own attitudes towards different kinds of work. Group discussion focuses on appropriate methodologies for gathering information using an Activity Profile, and appropriate use of the tool in each phase of the LEAP Cycle.

### **4.4 The Harvard Analytical Framework: Access and Control Profile**

Plenary group presentation of components and essential definitions of the Access and Control Profile prepare participants for a hands-on practise session with another member of the group. Using an interview process, they administer the Access and Control Profile. Time is allotted to clarify

definitions and categories. Particular sensitivities – required when eliciting this kind of information within a community – are discussed, as well as management strategies required to master use of this tool in the midst of a busy work schedule. Participants also examine effective use of this tool in each phase of the LEAP Cycle.

### **4.5 The Harvard Analytical Framework: Analysis of Factors Influencing Activities, Access and Control**

Using project documents from their own work, participants apply this tool to analyse external factors likely to influence the success of Transformational Development practise. Discussion centres on essential strategies to ensure sound development design practises, managing external factors to encourage positive influence through the life of the project. Use of this tool in organising data and analysing GAD constraints and opportunities in each phase of the LEAP Cycle is also a focus of this session.

### **4.6 The Harvard Analytical Framework: Project Cycle Analysis**

Participants apply LEAP Project Cycle Analysis questions to project documents, to determine whether gender-appropriate questions or Gender Analysis were used in initial project identification, design, monitoring and implementation. One element of small group reflection centres on sound management strategies for successful achievement of long-term Transformational Development, including gender equity and justice.

### **4.7 The Harvard Analytical Framework: Project Application Session**

After a community practicum in which participants experience first-hand how to use the Harvard Analytical Framework, they engage in small group work, plan a presentation of their findings and lessons learned in the community, and share this information in a plenary session. Participants are encouraged, in their community practicum, to determine how linking Gender Analysis to each phase of the LEAP Cycle will enhance effectiveness of GAD programming.

### **4.8 The Gender Analysis Matrix**

After working with the Harvard Analytical Framework, participants are introduced to the Gender Analysis Matrix. Small group work and plenary discussion give participants opportunity to work with the matrix directly, and to implement its use in specific and appropriate development



scenarios. Participants also examine how use of this tool can support empowerment goals and transformed gender relations in communities.

#### **4.9 Empowerment: Goals, Definitions and Classifications**

Empowerment is examined within a specific paradigm, distinguishing power as “power over”, “power to”, “power with” and “power within”. Participants evaluate essential gender dynamics associated with their work. As empowerment is an important World Vision choice for sustainable development work, a clear understanding of goals, definitions and classifications of empowerment is crucial to sound programming.

#### **4.10 Equality and Empowerment Framework (EEF)**

Presentation of the Equality and Empowerment Framework leads participants to further integration of GAD concepts and Gender Analysis Tools, increasing their range of options as they work in sustainable development. This opportunity to become acquainted with a widely used framework and to examine it in light of Transformational Development principles broadens awareness of resources adaptable for various contexts and enhances programming expertise across the LEAP Cycle.

#### **4.11 Participatory Learning Approach and Gender Analysis**

Most participants will be familiar with PLA. This session links expertise and experience in PLA with Gender Analysis. Content includes timelines, family lines, trends analysis and participatory resource mapping. Questions and engagement with PLA is linked to the Harvard Analytical Framework, encouraging integration of Gender Analysis Tools where appropriate. Ways PLA can be used in each phase of the LEAP Cycle to lead towards transformed gender relations is also discussed.

#### **4.12 The 24-Hour Day**

Staff can practise and master this effective and simple tool by interviewing each other in pairs or small groups. They then analyse data gathered, and review types of work (reproductive, productive and community) in light of GAD. Roles of women and men, boys and girls are illuminated and considered in each phase of the LEAP Cycle.

#### **4.13 Gender-Sensitive Indicators: An Overview**

Differences between qualitative and quantitative indicators are defined here. After a presentation of the Canadian International Development Agency’s (CIDA) Guide to Gender-Sensitive Indicators, participants engage in a case study utilising these indicators. In this process, participants integrate and apply what they have learned in previous sessions. Participants also examine how sound Gender Analysis is reflected in World Vision’s Transformational Development Indicators (TDIs) and ultimately supports transformed gender relations between men and women, girls and boys.

## 4.1 AN INTRODUCTION TO GENDER ANALYSIS TOOLS

### Objectives

- Build a foundation for use of specific Gender Analysis Tools
- Examine rationale for using Gender Analysis Tools in project assessment, design, monitoring and evaluation, reflection and re-design/transition.
- Learn the what, why, who, when and how of Gender Analysis Tools
- Learn essential working definitions related to Gender Analysis Tools

### Estimated Session Time:

1 hour, 45 minutes

### Session Flow and Description

#### 20 minutes

##### Introduction

- Ask participants to share their name, role in World Vision, and a reason they believe accurate information is essential in World Vision programming.
- Share session objectives with participants.
- Ask participants to share one instance in development work when they needed gender information and did not know how to gather it.
- Ask participants to briefly describe their awareness of and expertise using the LEAP Cycle.

#### 20 minutes

##### Plenary Group Presentation

*Handout 4.1a, An Introduction to Gender Analysis Tools*

### Discussion Questions

- What Gender Analysis Tools have you used in the past? Where? When? Why?
- Think about a programme or project design experience in which Gender Analysis was utilised. What was the result?
- Why is participation by ADP community members essential in carrying out Gender Analysis?

- What role does continuous active or reflective learning play in using and adapting Gender Analysis Tools?

#### 15 minutes

##### Small Groups: Gender Analysis Tools

### Assignment

Give each group Handout 4.1a and assign them the “what”, the “why”, the “who”, the “when” or the “how”. Ask them to discuss their assigned segment and tell them you will play the role of a sceptical LEAP practitioner when the plenary group reconvenes. They need to be prepared for the ‘what, why, who, when and how’ questions you will ask them in one or two sentences.

#### 10 minutes

##### Plenary Group

When the group reconvenes, conduct a simulation in which you are very sceptical about the importance of Gender Analysis in the LEAP Cycle. Ask a spokesperson for each group to answer your questions: “What is Gender Analysis anyway?” “Why should I conduct Gender Analysis in my project?” “Who would conduct the Gender Analysis if I decided it was important?” “When is the best time to conduct Gender Analysis?” “How is Gender Analysis carried out?”

At the end of their presentations, let them know they’ve been persuasive and convinced you of the importance. Then, the following discussion questions can help take the discussion to the next step.

### Discussion Question

- How can you support each other in mastering and passing on appropriate use of Gender Analysis Tools in the LEAP Cycle?
- What will motivate ADP project managers to use Gender Analysis Tools in each component of the LEAP Cycle?

#### 15 minutes

##### Pairs or small groups: Activity 4.1a, Key Components of Gender Analysis

- Give each group one copy of the Key Components paradigm.
- Have one member of the group choose a woman he or she knows personally and recount her story to the group from birth to her present situation.

- Ask group members to identify Gender Analysis components in her story.

**15 minutes**

**Plenary Group Debriefing**

**Discussion Questions**

- How will community members articulate their stories?
- Why is it important to have a deep understanding of the dynamics in this paradigm in order to recognise these components? regardless of how the components are expressed by women and men in the community?
- What role do patience and understanding play as ADP community members share information about what has been or is happening?
- How do components in this cycle relate to the LEAP Cycle? Will you be gathering information on each throughout the programme cycle?

**15 minutes**

**Plenary Presentation**

*Handout 4.1b, How to Choose a Gender Analysis Framework*

*Handout 4.1c, Linking GAD to LEAP*

*Handout 4.1d, Gender Analysis Tools and LEAP – a Matrix*

Include:

- Questions to address when choosing a Gender Analysis framework
- Criteria to use in comparing Gender Analysis Tools
- Using Gender Analysis frameworks throughout the LEAP Cycle

Link to LEAP reminder: Show participants the Summary Link to LEAP (Handout 4.1c) and the Gender Analysis Tools and Leap – a Matrix (Handout 4.1d) Participants will be learning how to link specific tools to LEAP as they go through this module. It’s important for them to stay pro-active in this process – there’s no “magic formula”. To make good choices, they will need to wrestle with the range and limitations of each framework, as well as specific needs of their project.

**5 minutes**

**Post-Session Assignment: Becoming a Gender Equity Witness**

- Talk to LEAP colleagues to find out what Gender Analysis Tools they have used, their level of expertise in using each, and model projects in which these tools have been used effectively.
- Build your own database of skilled colleagues in this area so you can support each other in the future.

**Materials**

*Handouts*

- Handout 4.1a, An Introduction to Gender Analysis Tools
- Handout 4.1b, How to Choose a Gender Analysis Framework
- Handout 4.1c, Linking GAD to LEAP
- Handout 4.1d, Gender Analysis Tools and LEAP – a Matrix
- Activity 4.1a, Key Components of Gender Analysis

**Facilitator Preparation**

- Analyse your own life in light of the paradigm (components) for Gender Analysis. How do events, influences, obstacles, etc., fit into this paradigm?
- Review your knowledge of Gender Analysis Tools. How do they fit the what, why, who, when and how questions?
- Create presentations based on Handouts 4.1a, 4.1b, 4.1c and 4.1d.
- Make copies of Handouts 4.1a, 4.1b, 4.1c and 4.1d as well as Activity 4.1a.
- Prepare copies of discussion questions and assignments for small group work.



## An Introduction to Gender Analysis Tools

### WHAT is gender analysis?

Gender Analysis refers to the variety of available methods for collecting and processing information about gender, or about activities and power dynamics of males and females. Gender Analysis examines not only roles and activities, but also the relationships between males and females. Gender Analysis is concerned with equity of access to resources and power between males and females.

### WHY conduct Gender Analysis?

Gender Analysis helps define positive and negative effects of development projects on men and women. It allows us to design and implement projects that bring positive results for both men and women. Gender Analysis supports design of projects that empower women, who are usually in an unequal position. In the process, this intentional empowerment transforms gender relations. Gender Analysis helps identify:

- Disadvantaged members in a given population
- The nature of their disadvantage
- Structural causes of their disadvantage
- Factors that maintain the disadvantage
- Resources, institutional changes and strategies needed to solve problems and minimise disadvantages

### WHO conducts Gender Analysis?

Project staff, project officers, or project-related personnel guide Gender Analysis, ideally with full participation of men and women at the project site.

### WHEN is the best time to conduct Gender Analysis?

Gender Analysis should be conducted throughout the project cycle. Specific stages for analysis include:

- **Information gathering:** To collect accurate information on women and men to inform project design, to address needs of the most disadvantaged, and to have appropriate baseline data for measuring project impact.

- **Design:** To include gender concerns in project activities and ensure that women can fully participate.
- **Monitoring and Evaluation:** To measure project impact, including positive and negative effects on both genders.

### HOW is Gender Analysis conducted

The overall goal of Gender Analysis is to find ways to consult with both women and men so that needs, opinions and goals of both genders are integrated effectively in a project. A variety of valuable tools can be used to help answer the following questions:

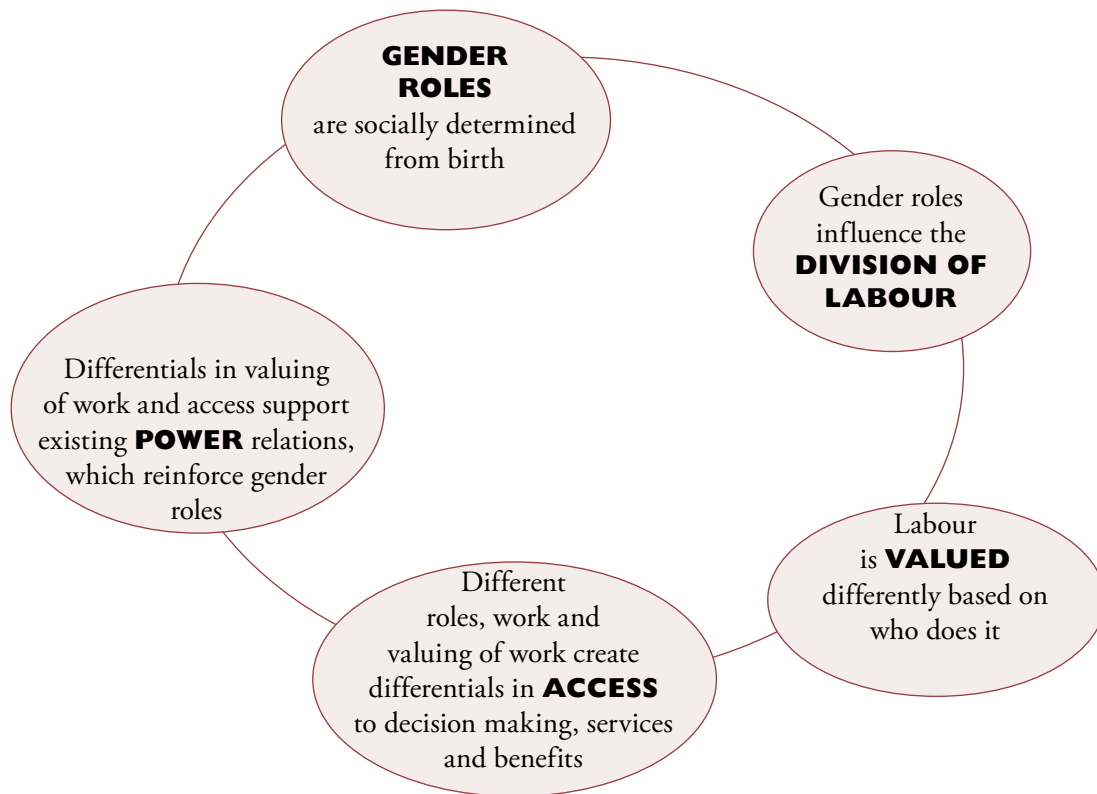
#### WHO Questions

- Who is the project targeting?
- Who does what sort of work or has a specific role?
- Who benefits?
- Who participates?
- Who makes decisions?
- Who bears the burden?
- Who uses the resources?
- Who controls the resources?

The next session will introduce the Harvard Analytical Framework, one of the most commonly used Gender Analysis frameworks.



## Key Components of Gender Analysis<sup>31</sup>



## Definitions of 4 Key Components in Gender Analysis<sup>32</sup>

1. **Gender roles** arise from socially perceived differences between men and women that define how men and women “should” think, act and feel. Gender roles are constantly changing, and can vary between and within cultures.
2. **Gender divisions of labour** relate to the different work that men and women do as a consequence of their socialisation, and to acceptable patterns of work within a given context.
3. **Access** is influenced by acceptable gender roles and established gender divisions of labour.
4. **Power relations** have to do with the capacity of individuals and groups to initiate action and determine outcomes that change existing social, political and economic systems and norms. Understanding power relations is essential to equalising gender relations.
5. **Gender needs** arise from the four components cited above. Because men and women have different gender roles, do different types of work, have different degrees of access to services and resources, and experience unequal relations, needs of men and women are different. Practical Gender Needs and Strategic Gender Needs are distinguished and compared, to identify and address overall gender needs and options for meeting those needs.

<sup>31</sup> Source: A. Rani Parker, Itziar Lozano and Lyn A. Messner, *Gender Relations Analysis: A Guide for Trainers* (Washington, D.C.: Save the Children, 1995).

<sup>32</sup> *ibid.*



## How to Choose a Gender Analysis Framework

- When selecting a Gender Analysis framework for your situation, consider the differences, limitations, and potential benefits.
- Because a framework selects a limited number of factors and was designed for specific sectors or situations, the interplay of these factors should guide your selection.
- Does the framework address male gender identity and roles, as well as female identity and roles?
- What is the ultimate goal of the framework – efficiency or empowerment?
- What is the role of the planner and the community in the framework?

### Links to LEAP

Each Gender Analysis Tool includes a “Link to LEAP” which highlights its use in each component of the LEAP Cycle. As you go through Module 4 of the Gender Training Toolkit, note the links and refer back to this module as you work through the LEAP Cycle. Module 4 is designed to serve as both learning tool and reference.

### When choosing a Gender Analysis framework, consider:

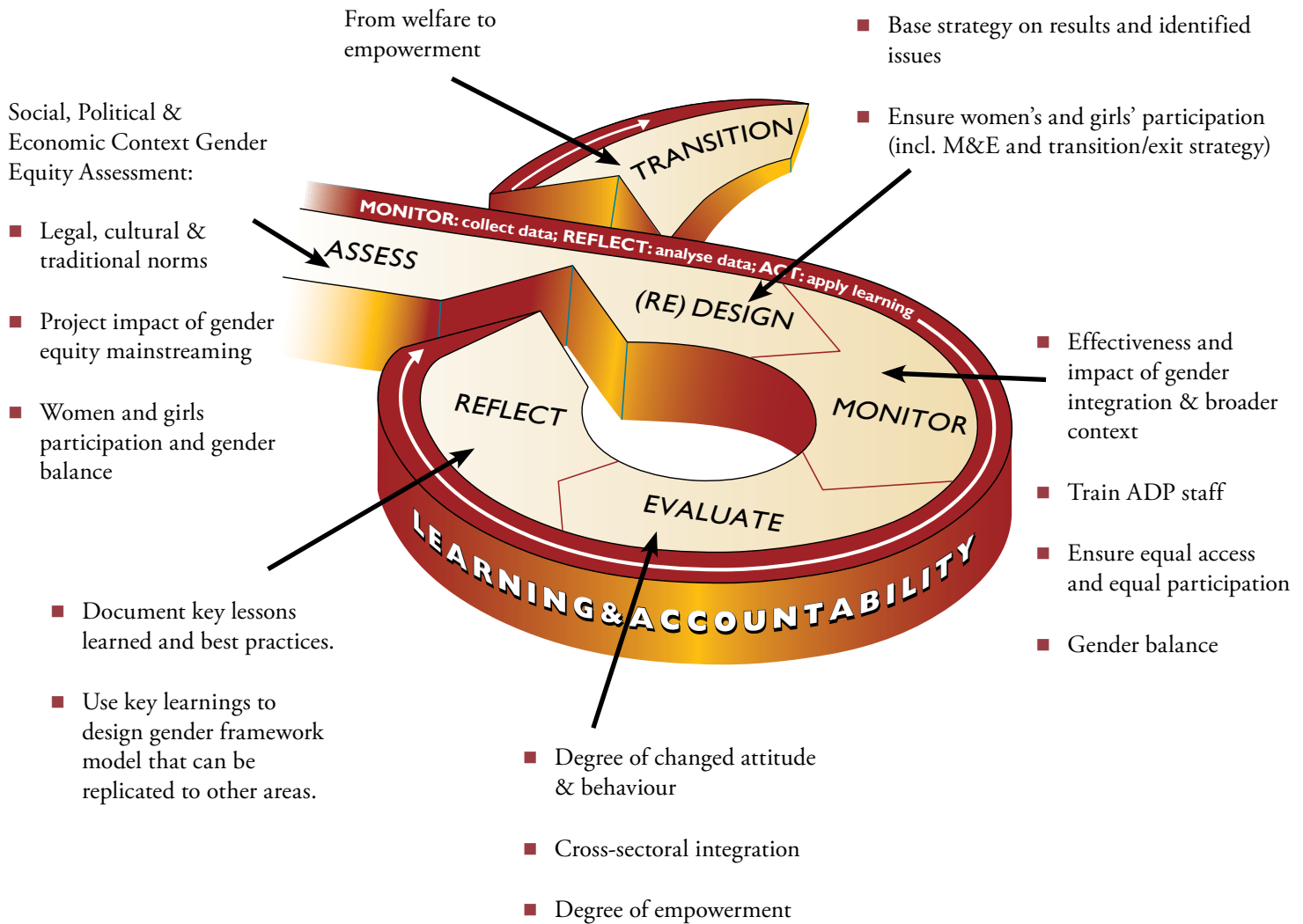
- To what extent does the framework incorporate analysis of social relations beyond issues of gender (ethnicity, caste, etc.)?
- Can the framework be used at various points in time or is it a static framework?
- Does the framework analyse mainly social roles or social relations?
- Does the framework include and value intangible as well as tangible resources?

### Comparing Gender Analysis Tools

- Another way to choose a Gender Analysis Tool is to evaluate three criteria:
  - The purpose of the tool
  - The sector for which it was designed
  - The goal of the tool
- If the tool meets your requirements in these three areas, then it is a good match.



# LEAP Alignment with the Gender Analysis Tools





## Alignment of Gender Analysis Tools to LEAP Framework – A Matrix

Gender Analysis Tool	Assessment	Programme Design	Monitoring	Evaluation
<p><b>Harvard Analytical Framework: Activity Profile</b></p> <p><i>This tool identifies all relevant productive tasks and answers the question: 'Who does what?' It can also be used to determine the location of each activity.</i></p>	<ul style="list-style-type: none"> <li>■ Occupation demographics</li> <li>■ Division and status of labour</li> <li>■ Employed/unemployed</li> <li>■ Time allocated to each activity</li> <li>■ Roles of men and women, girls and boys</li> <li>■ Time spent on child care</li> <li>■ Secondary data linked to primary data collected by household</li> </ul>	<ul style="list-style-type: none"> <li>■ Baseline of gender roles, time allocation and status</li> <li>■ Effective strategies for capacity-building</li> <li>■ Gender equity in programme activities</li> <li>■ Roles of men and women, girls and boys</li> </ul>	<ul style="list-style-type: none"> <li>■ Capacity-building for ADP staff and community leaders</li> <li>■ Ensuring equal access and equal participation</li> <li>■ Balancing project activities with daily workload for both genders</li> <li>■ Creating climate for transformed gender relations</li> </ul>	<ul style="list-style-type: none"> <li>■ Examine emerging changes in gender roles.</li> <li>■ Examine changes in division of labour.</li> <li>■ Determine efficacy of capacity-building.</li> </ul>
<p><b>Harvard Analytical Framework: Access and Control Profile</b></p> <p><i>Used together with the Activity Profile, this tool examines what resources people use to carry out identified activities.</i></p> <p><i>Do women or men have access to necessary resources? Who controls their use?</i></p>	<ul style="list-style-type: none"> <li>■ Determine access and control for men, women, girls and boys in: economic resources, education, political decision-making, technology, spiritual nurture, and policy formation</li> </ul>	<ul style="list-style-type: none"> <li>■ Access and control of policy formation and key resources for both genders</li> <li>■ Availability and relevance of community contributions to ongoing project work</li> <li>■ Baseline data to monitor empowerment</li> <li>■ Identification of advocacy issues</li> </ul>	<ul style="list-style-type: none"> <li>■ Identifying changes in access and control of identified community resources linked to programme goals</li> <li>■ Training programme staff to ensure equal access and equal participation</li> <li>■ Ensuring movement towards transformed gender relations and gender equity</li> </ul>	<ul style="list-style-type: none"> <li>■ Examine increase in access for both genders to education, health, policy making, technology resources, spiritual nurture.</li> <li>■ Determine whether gender equity is increasing.</li> </ul>





## Alignment of Gender Analysis Tools to LEAP Framework – A Matrix

Gender Analysis Tool	Assessment	Programme Design	Monitoring	Evaluation
<p><b>Harvard Analytical Framework: Factors Influencing Access and Control</b></p> <p><i>Used together with information gathered in the Activity Profile and the Access and Control Profile, this tool informs programme analysis of past and present influences, as well as opportunities and constraints that shape gender relations.</i></p>	<p>Use to organise both secondary and primary data, to determine influence of:</p> <ul style="list-style-type: none"> <li>■ Local and national policies</li> <li>■ Legal issues</li> <li>■ Socio-cultural and religious factors</li> <li>■ Demographic factors</li> <li>■ Capacity issues</li> <li>■ Institutional structures</li> </ul>	<ul style="list-style-type: none"> <li>■ Problem analysis</li> <li>■ Strategic analysis</li> <li>■ Indicators</li> <li>■ Advocacy issues</li> <li>■ Impact of gender inequity</li> <li>■ Children's roles in local institutions</li> <li>■ Alternative design</li> </ul>	<ul style="list-style-type: none"> <li>■ Training ADP staff, community leaders</li> <li>■ Sensitising community to influencing factors</li> <li>■ Monitoring changes in constraining factors</li> <li>■ Staying alert to opportunities</li> </ul>	<ul style="list-style-type: none"> <li>■ Measure degree of change in identified factors influencing access and control addressed in programme design.</li> <li>■ Examine impact of identified factors on increased gender equity and transformed gender relations.</li> </ul>
<p><b>Harvard Analytical Framework: Project Cycle Analysis</b></p> <p><i>This includes a comprehensive list of questions to address in each project phase of the LEAP Cycle. It is a useful guide to ensure gender issues are not being overlooked in any part of the cycle.</i></p>	<p>Use to:</p> <ul style="list-style-type: none"> <li>■ Ensure gender balance in assessment team</li> <li>■ Ensure 'gender lens' when examining opportunities and needs in a community</li> <li>■ Examine needs and opportunities for both girls and boys</li> <li>■ Organise secondary data</li> </ul>	<ul style="list-style-type: none"> <li>■ "Gender lens" formulation of logframe</li> <li>■ Appropriate gender equity indicators</li> <li>■ Disaggregated data (leading to precision in design)</li> <li>■ Participatory gathering of baseline data</li> </ul>	<ul style="list-style-type: none"> <li>■ Using questions to guide implementation process</li> <li>■ Ensuring gender equity in implementation</li> <li>■ Ensuring gender focus</li> <li>■ Ensuring information is disaggregated by gender</li> <li>■ Ensuring women and men, boys and girls participate equally</li> </ul>	<ul style="list-style-type: none"> <li>■ Assess degree of changed attitude and behaviour to ensure gender equity.</li> <li>■ Examine empowerment changes.</li> <li>■ Ensure that evaluation team has gender balance.</li> </ul>



## Alignment of Gender Analysis Tools to LEAP Framework – A Matrix

Gender Analysis Tool	Assessment	Programme Design	Monitoring	Evaluation
<p><b>Gender Analysis Matrix (GAM)</b></p> <p><i>The GAM provides a community-based technique for analysing and organising gender differences. Transformative analysis by community members assists in all aspects of the LEAP Cycle.</i></p>	<p>Use to:</p> <ul style="list-style-type: none"> <li>■ Assess potential for achieving gender equity</li> <li>■ Organise both primary and secondary data gathered in Gender Analysis exercises with the community</li> </ul>	<ul style="list-style-type: none"> <li>■ Helpful in developing logframe</li> <li>■ Development of clear indicators that will assess impact on various groups</li> <li>■ Design of alternative and creative strategies/ outcomes</li> <li>■ Useful in determining programme/ project impact on men and women, girls and boys.</li> </ul>	<ul style="list-style-type: none"> <li>■ Tracking and recording changes in gender roles/ dynamics</li> <li>■ Ensuring equitable results for men and women, girls and boys</li> </ul>	<ul style="list-style-type: none"> <li>■ Evaluate degree of changed roles and responsibilities.</li> <li>■ Measure empowerment.</li> <li>■ Assess interacting factors.</li> </ul>
<p><b>Equality and Empowerment Framework (EEF)</b></p> <p><i>This tool assists both community members and development practitioners to define what empowerment means in practise and to actively assess the impact of development objectives on empowerment goals.</i></p>	<p>In social, political &amp; economic contexts:</p> <ul style="list-style-type: none"> <li>■ Analyse secondary data to determine levels of empowerment</li> <li>■ Inform the design process by determining key beneficiaries – girls and boys, men and women</li> </ul>	<ul style="list-style-type: none"> <li>■ Strategy based on moving to higher empowerment levels</li> <li>■ Problem Tree Analysis</li> <li>■ Re-design based on including movement on the empowerment continuum</li> </ul>	<ul style="list-style-type: none"> <li>■ Generating equal levels of participation</li> <li>■ Capacity-building for ADP staff and community leaders in analysing empowerment</li> <li>■ Changing levels of empowerment linked to programme goals</li> </ul>	<ul style="list-style-type: none"> <li>■ Document changes in empowerment levels for key beneficiaries.</li> <li>■ Assess impact of empowerment on programme and project.</li> </ul>



## Alignment of Gender Analysis Tools to LEAP Framework – A Matrix

Gender Analysis Tool	Assessment	Programme Design	Monitoring	Evaluation
<p><b>PLA</b></p> <p><i>Participatory Learning Approach (PLA) is a set of approaches and methods that emphasise local knowledge and enable local people to make their own appraisal, analysis and plans. The Timeline, Seasonality Diagramming, Trends Analysis, and Wealth (or Well-being) Ranking are relevant for Gender Analysis.</i></p>	<ul style="list-style-type: none"> <li>Used in conjunction with Harvard Analytical Framework to do a ‘walk through’ of the community and identify community dynamics related to activities, access to and control of resources, and local factors influencing these</li> </ul>	<ul style="list-style-type: none"> <li>For gathering baseline data - dynamic strategies ensure equitable participation by women, men, girls and boys</li> </ul>	<ul style="list-style-type: none"> <li>Capacity-building with community leaders and ADP staff</li> <li>Ensuring gender balance</li> <li>Ensuring projects/ programmes are linked to local context</li> </ul>	<ul style="list-style-type: none"> <li>Examine degree of changes in decision making.</li> <li>Assess access to participatory mechanisms.</li> <li>Examine access to services.</li> <li>Document trends.</li> </ul>
<p><b>24-Hour Day</b></p> <p><i>Use of this tool raises awareness of gender divisions of labour amongst men, women, girls and boys, as well as the value and extent of women’s and men’s work, and the ways children interact and contribute to household well-being.</i></p>	<ul style="list-style-type: none"> <li>Use of time for productive, reproductive, and community work, by gender.</li> <li>Project impact on gender equity mainstreaming</li> <li>Stakeholder availability</li> <li>Gender division of labour</li> <li>Gender roles</li> </ul>	<ul style="list-style-type: none"> <li>Strategy based on available time for all stakeholders</li> <li>Documents both genders’ access to productive time resources</li> <li>Ensures reproductive time protected/ M&amp;W</li> <li>Girls and boys/ modelling</li> </ul>	<ul style="list-style-type: none"> <li>Capacity-building for ADP staff and community members</li> <li>Designing project activities appropriately re: use of time.</li> <li>Accurately planning time availability and impact on productive time for both genders</li> </ul>	<ul style="list-style-type: none"> <li>Evaluate degree of changed attitude and behaviour.</li> <li>Monitor movement towards equitable access to and use of productive time.</li> </ul>

## 4.2 INTRODUCTION TO THE HARVARD ANALYTICAL FRAMEWORK

### Objectives

- Introduce the four tools included in this framework
- Share specific Gender and Development (GAD) challenges addressed by other NGOs using this framework
- Motivate increased use of the Harvard Analytical Framework in project assessment, design and monitoring, evaluation, reflection and re-design/transition

**Estimated Session Time:**  
45 minutes

### Session Flow and Description

#### 10 minutes

##### Introduction

- Check in with participants to determine who is familiar with and/or has used the Harvard Analytical Framework.
- Share session objectives with participants.

#### 30 minutes

##### Plenary Group Presentation

#### *Handout 4.2a, Introduction to the Harvard Analytical Framework*

Show the LEAP Cycle PowerPoint demonstrating use and relevance of the Harvard Analytical Framework in the LEAP Cycle. Then briefly present essential elements in each part of the framework.

Include:

- Background of the Harvard Analytical Framework
- Overview of the four tools included in the framework:
  - Activity Profile
  - Access and Control Profile
  - Analysis of Factors Influencing Activities
  - LEAP Cycle/Questions to Consider

### Discussion Question

- In our work with other NGOs, how does familiarity and expertise with a widely used and well-known framework contribute to effective collaboration?

#### 5 minutes

##### Post-Session Assignment

#### *Becoming a Gender Equity Witness*

- Set up a space within your library or office where future materials, data gathered or challenges related to the Harvard Analytical Framework can be accessed easily.
- Talk to other NGOs or grassroots organisations in your region or country or in other countries to find out about projects that have successfully used this framework. What lessons have they learned? What management strategies did they use?
- Gather case studies of projects which used this framework, both within World Vision and in other NGOs.

### Materials

#### *Handouts*

- Handout 4.2a, Introduction to the Harvard Analytical Framework

### Facilitator Preparation

- Create a presentation based on Handout 4.2a.



## Introduction to the Harvard Analytical Framework<sup>33</sup>

Also known as the **Gender Analysis Framework**, the Harvard Analytical Framework is a data-gathering tool that can be adapted to a variety of situations. It can be used to develop a description and analysis of gender relations in a community. The framework addresses definition of project objectives, assessment of how these objectives relate to women's and men's involvement within a project, and the effect of the project on gender.

**Visibility** is the starting point for integrating women into development projects, and visibility emerges through data. The Harvard Analytical Framework provides foundational data related to what women and men do in a community and why.<sup>34</sup>

The framework consists of four interrelated components: *Activity Profile*, *Access and Control Profile*, *Analysis of Factors Influencing Activities*, and *Project Cycle Analysis*.

Together, these four complementary components provide a foundation for designing and implementing projects that work towards transforming gender relations and maximising benefits for both women and men.

### Activity Profile

The **activity profile** is based on the concept of a gender division of labour. The Activity Profile delineates economic activities of the population in the project area, first by age and gender, and then by ethnicity, social class or other important distinguishing characteristics.

In addition, this profile indicates the amount of time spent by individuals to accomplish these activities. To assess interaction between women and men in projects, it is important to know what each does.

### Access and Control Profile

The **Access and Control Profile** identifies what resources individuals can command to carry out their activities, and the benefits derived. Identifying gender-specific activities in production, reproduction and community management is a necessary but insufficient step in data preparation for project design and implementation. Analysing the flow of resources and benefits is a fundamental concept in GAD evaluation of how projects will affect and be affected by women.

### Analysis of Factors Influencing Activities

This analysis focuses on underlying factors that determine the gender division of labour and gender-related control over resources and benefits. These considerations identify factors that create differentials in opportunities or constraints for men's and women's participation in and benefits from projects. This analysis factors in who does what in any population subgroup and what access and control individuals will have to resources and benefits.

### LEAP Cycle: Questions to Consider

**The LEAP Cycle:** Questions to Consider examines a project in light of basic data and trends likely to affect the project and/or be generated by the project. The process asks which activities the project will affect and how issues of access and control relate to these activities. This analysis will help pinpoint areas of a project that must be adjusted to achieve desired outcomes.

<sup>33</sup> Information regarding the Harvard Analytical Framework is borrowed from Catherine Overholt, Mary Anderson, Kathleen Cloud, James Austin (eds.), *Gender Roles in Development Projects: A Case Book* (Hartford, Conn.: Kumarian Press, 1985) and from Suzanne Williams, Janet Seed and Adelina Mwau, *The Oxfam Gender Training Manual* (Oxford: Oxfam, 1994).

<sup>34</sup> Note: This framework assumes that project personnel possess accurate knowledge about the community. Information about women's and men's activities can be gained in a variety of ways. One of these is through the *PLA method* described in Session 4.11.

## 4.3 THE HARVARD ANALYTICAL FRAMEWORK: ACTIVITY PROFILE

### Objectives

- Analyse and share specific GAD challenges that this tool addresses
- Allow participants to assess their own attitudes about different kinds of work
- Understand implications of the gender division of labour
- Practise using this tool
- Look at the uses of this tool in the LEAP Cycle

**Estimated Session Time:**  
2 hours and 10 minutes

### Session Flow and Description

#### 10 minutes

##### Introduction

- Share session objectives with participants.
- Ask participants to share one dynamic in their lives that influences their time management.

#### 20 minutes

##### Plenary Group Presentation

*Handout 4.3a, The Harvard Analytical Framework: Activity Profile and*

*Handout 4.3b, Link GAD to LEAP using the Harvard Analytical Framework (HAF) Activity Profile*

#### 20 minutes

##### Skit/Role-Play

*Activity 4.3a* Divide participants into groups and have each group prepare a skit. Six or seven participants will be performing various kinds of work. Two participants will enter the scene as development agents with a clipboard and an Activity Profile to complete.

#### 20 minutes

##### Plenary Group Presentation of the Skits and Discussion

- How did participants in the skit feel as they were approached and/or interrupted in their work to engage in conversation with the Activity Profilers?

- How did the two individuals conducting the Activity Profile feel about their approaches and the results? What would they change?
- Were all participants in the skit approached with the same attitude, regardless of the kind of work they were doing or their gender?
- What actions or attitudes might have affected the results?
- Was there any indication of the status accorded to each type of work? Why or why not?

#### 20 minutes

##### Small Groups

### Discussion Questions

- What strategies might help to consistently monitor our own attitudes about work and status?
- How does recognition of the many types of work and responsibilities in communities help in designing effective projects and ensuring gender equity?

#### 20 minutes

##### Plenary Discussion

- Debriefing: Use discussion questions from small group time to guide the conversation.

#### 10 minutes

##### Link to LEAP

Revisit the LEAP Cycle Links to the Activity Profile. Review and elicit participant response regarding relevance to their ongoing projects/ programmes.

#### 5 minutes

##### Post-Session Assignment: Becoming a Gender Equity Witness

- Practise using the activity profile in your household or community.
- Take time for two or three conversations during the week in which you learn more about the different types of work for which women in your communities are responsible.

**Materials**

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*Handouts and Activities*

- Handout 4.3a, The Harvard Analytical Framework: Activity Profile
- Handout 4.3b
- *Activity 4.3a*, Activity Profile Role-Play

**Facilitator Preparation**

- Make copies of Handout 4.3a, 4.3b and Activity 4.3a for participants.
- Create a presentation based on Handout 4.3a.
- Prepare copies of discussion questions and assignments for small group work.



## The Harvard Analytical Framework: Activity Profile

The Activity Profile is based on the concept of a gender division of labour. The profile delineates economic activities of the population in the project area, first by age and gender, and then by ethnicity, social class or other important distinguishing characteristics. In addition, the profile indicates the amount of time spent by individuals to accomplish these activities. To assess interactions between women and men in projects, it is important to know what each does. Additionally, how one categorises activities conceptually is significant. The following categories have been identified by designers and users of the Harvard Analytical Framework Activity Profile:

### A) Production of Goods and Services

Too often, planners have failed to recognise women's roles as producers and concentrated on men's activities. Specific productive activities carried out for all goods and services by both men and women should be identified. It is not sufficient to identify only female or only male activities.

### B) Reproduction and Maintenance of Human Resources

Activities carried out to produce and care for family members need to be specified according to gender. These activities may include fuel and water

collection, food preparation, birthing, childcare, education, health, and laundry. Although these household maintenance tasks are essential economic functions ensuring development and preservation of the family and the nation, often such tasks are viewed as non-economic activities. Giving explicit attention and value to these functions is critical. Women's project involvement can depend on whether or how a project affects reproduction and household activities, production of goods and services, and/or the interrelationship between these activities. Activities related to reproduction and maintenance of human resources in a household are classified by examining the following:

- **(i) Gender and Age Denomination** - identifies whether women, men, their children, or the elderly carry out an activity; reveals gender patterns in work activities; and is key to identifying subsequent gender effects.
- **(ii) Time Allocation** - specifies what percentage of time is allocated to each activity and whether it is seasonal or daily.
- **(iii) Activity Locus** - specifies where the activity is performed, whether in the home, in the family field or shop, or in the community; reveals female mobility; and carries implications for project delivery systems.





## Activity Profile<sup>35</sup>

Socioeconomic Activity	Gender/Age <sup>36</sup>						Time <sup>37</sup>	Locus <sup>38</sup>
	FA	MA	FC	MC	FE	ME		
<b>■ Production of Goods &amp; Services</b>								
a. Product/Services								
1. Functional Activity								
2. Functional Activity								
b. Product/Services								
1. Functional Activity								
2. Functional Activity								
<b>■ Reproduction &amp; Maintenance of Human Resources</b>								
a. Product/Services								
1. Functional Activity								
2. Functional Activity								
b. Product/Services								
1. Functional Activity								
2. Functional Activity								

<sup>35</sup> Source: Aruna Rao, Mary B. Anderson and Catherine Overholt (eds.), *Gender Analysis in Development Planning: A Case Book* (West Hartford, Conn.: Kumarian Press, 1991), pp. 17.

<sup>36</sup> **FA**=female adult; **MA**=male adult; **FC**=female child; **MC**=male child; **FE**=female elder; **ME**=male elder

<sup>37</sup> Percentage of time allocated to each activity; seasonal; daily

<sup>38</sup> Within home; family field or shop; local community; beyond community



# Linking GAD to the LEAP Cycle Using the Harvard Analytical Framework: Activity Profile





## Activity Profile Role-Play

### Instructions

It's about 3:00 on a given Wednesday afternoon. Life in the community is going on as usual when two development workers come in to administer an Activity Profile to find out who is doing what in the community.

1. Choose two group members to be the development workers coming into the community. Once they are chosen, they should leave the room as the rest of you choose roles.
    2. The rest of the group members each choose a specific type of work to be engaged in. Here are some possibilities:
      - The principal of the school is writing a report for the regional manager. The report is already late, and she/he is missing some information.
      - Two individuals are repairing a roof on a small store in the community. This is a crucial project, as the rainy season will be starting any day.
      - Two women are chatting about who is going to take care of their children that evening while one of them attends a meeting at the school. Both women need to be home in about 10 minutes.
      - Two small children are carrying water.
      - A girl is sitting on a bench, doing her homework and watching her baby brother.
      - Two men are bringing a load of hemp or wheat into a warehouse to be stored. It's the fourth load of the day.
      - One woman is preparing dinner in her home.
3. After you have chosen roles – and perhaps found a prop or two to help convey to the audience what you are doing – you're ready to go.
  4. When the skit opens, all members are engaged in their work – and the development workers come in to administer the Activity Profile. The skit ends when they have spoken with everyone.

## 4.4 THE HARVARD ANALYTICAL FRAMEWORK: ACCESS AND CONTROL PROFILE

### Objectives

- Practise using the Access and Control Profile
- Examine definitions and underlying concepts of access and control
- Understand access and control of resources in a community
- Motivate increased use of the Access and Control Profile in project assessment, design, monitoring and evaluation, reflection and re-design/transition.

**Estimated Session Time:**  
**1 hour and 20 minutes**

### Session Flow and Description

#### 15 minutes

##### Introduction

- Share session objectives with participants.
- Ask participants to share one community resource they can both access and control in their daily lives.

#### 20 minutes

##### Plenary Group Presentation

*Handout 4.4a, The Harvard Analytical Framework: Access and Control Profile*

*Handout 4.4b, Linking GAD to LEAP using the HAF Access and Control Profile*

#### 30 minutes

##### Interviews

##### Assignment

- Give all participants a copy of Handout 4.4a
  - Ask three or four group members to volunteer to be the interviewees and represent three or four households in their community. The rest of the group uses the Access and Control Profile to take turns asking key questions. Interviewees should keep in mind a specific household they know well in a World Vision project when they respond to the questions.

- After the interviews, use the following questions to guide discussion:

- What surprising or interesting patterns emerged in this exercise?
- What particular sensitivities are required when eliciting this kind of information in a community?
- This tool differentiates between various categories of access and control. Why is this important?
- It also differentiates between access to a particular resource or community participation mode and control of this resource or participation. How does differentiating between access and control help in programme assessment, design, implementation, monitoring, evaluation and reflection?
- What adaptations will help you use this tool with girls and boys?

#### 10 minutes

##### Link to LEAP

Revisit the LEAP Cycle Links to the Access and Control Profile. Review and elicit participant response regarding relevance to their ongoing projects/programmes.

#### 5 minutes

##### Post-Session Assignment: Becoming a Gender Equity Witness

- Practise using the Access and Control Profile in your household and community.

##### Materials

##### Handouts

- Handout 4.4a, The Harvard Analytical Framework: Access and Control Profile
- Handout 4.4b, Linking GAD to LEAP using the Access and Control Profile

**Facilitator Preparation**

- Use the Access and Control Profile to study your own household. What interesting dynamics do you discover?
- Create a presentation based on Handout 4.4a. and Handout 4.4b.
- Create copies of Handout 4.4a and Handout 4.4b for all participants.
- Prepare copies of discussion questions and assignments for small group work.



## The Harvard Analytical Framework: Access and Control Profile

The *access and control profile* identifies what resources individuals can command to carry out their activities and the benefits derived from these resources. Identifying gender-specific activities in production, reproduction and community management is a necessary but insufficient step in data collection for project design and implementation. Analysing the flow of resources and benefits is a fundamental requirement in GAD evaluation of how projects will affect and be affected by both genders.

Two points are important to note. First, it is essential to differentiate between *access* and *control*. Access to

resources does not necessarily imply power to control them. Second, just as it is important to differentiate between access to and control over use of resources, it is likewise important to differentiate between access to and control over benefits derived from the mobilisation of resources (men usually benefit from women's labour). By focusing on both resources and benefits, a more accurate assessment of the relative power of members of a society or economy can be determined, and this knowledge can be utilised to analyse probable interactions of women and men with a project and its likely effect on both genders.

### Access and Control Profile<sup>39</sup>

Resources	Access (Male/Female)	Control (Male/Female)
Land		
Equipment		
Labour		
Production		
Reproduction		
Capital		
Education/Training		
Benefits	Access (Male/Female)	Control (Male/Female)
Outside Income		
Assets Ownership		
In-kind Goods (food, clothing, shelter, etc.)		
Education		
Political Power/Prestige		
Other		

<sup>39</sup> Source: Aruna Rao, Mary B. Anderson and Catherine Overholt (eds.), *Gender Analysis in Development Planning: A Case Book* (West Hartford, Conn.: Kumarian Press, 1991), pp. 17.



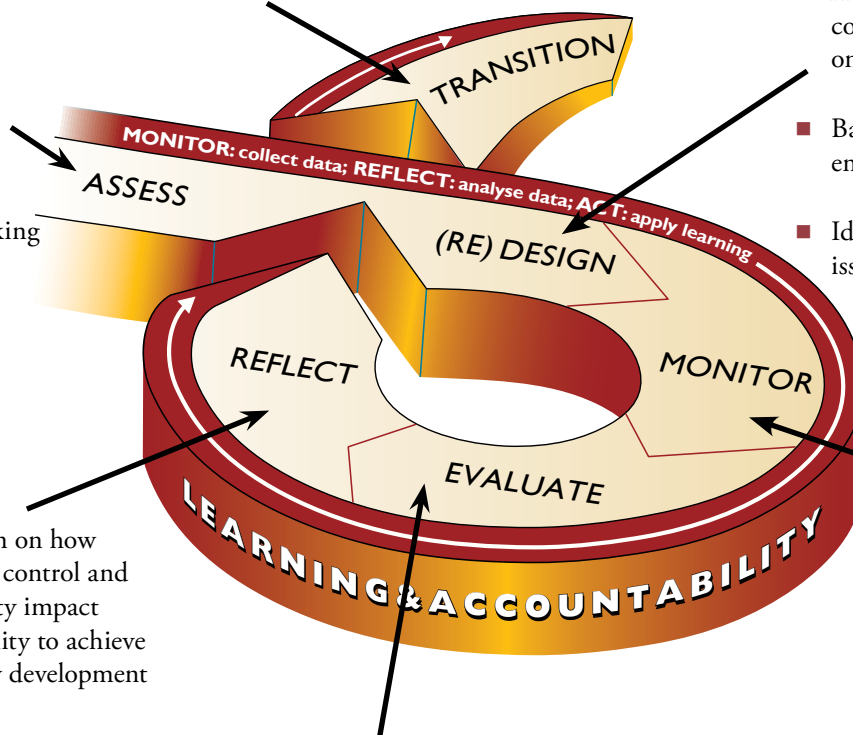
# Linking GAD to the LEAP Cycle Using the Harvard Analytical Framework: Access and Control Profile

Determine access and control for women, men, girls and boys in:

- economic resources
- education
- political decision-making
- technology
- spiritual nurture
- policy formation

■ Community reflection on how changes in access and control and increased gender equity impact quality of life and ability to achieve long-term community development goals.

From welfare to empowerment



■ Access and control of policy formation and key resources for both genders

■ Availability and relevance of community contributions to ongoing project work

■ Baseline data to monitor empowerment

■ Identification of advocacy issues

■ Identify changes in access and control of identified community resources linked to programme goals

■ Train programme staff to ensure equal access and equal participation

■ Consistent movement towards transformed gender relations and gender equity

■ Increased access to education, health, policy making, technology resources, spiritual nurture

■ Increased gender equity

## 4.5 THE HARVARD ANALYTICAL FRAMEWORK: ANALYSIS OF FACTORS INFLUENCING ACCESS AND CONTROL

### Objectives

- Understand how external factors influence gender empowerment and disempowerment
- Examine definitions and underlying concepts of this analysis within participants' own context – including civil war and migration
- Integrate Transformational Development principles into this analysis
- Motivate increased use of this tool in project assessment, design, monitoring, evaluation, reflection, transition/re-design

### Estimated Session Time:

2 hours

### Pre-Workshop Preparation for Participants

- Ask participants to bring project documents.

### Session Flow and Description

#### 10 minutes

##### Introduction

- Share session objectives with participants.
- Ask participants to reflect and identify one factor that has influenced their access to and/or control of an important community resource.

#### 20 minutes

##### Plenary Group Presentation:

*Handout 4.5a, The Harvard Analytical Framework: Analysis of Factors Influencing Activities, Access and Control*

*Handout 4.5b The Harvard Analytical Framework: Analysis of Factors Influencing Activities, Access and Control Link to LEAP*

#### 25 minutes

##### Small Groups

- Each of the small groups should have a project design document.

### Assignment

Walk through the document and identify all elements influenced by external factors. Include all categories included in the HAF Factors Influencing Access and Control.

#### 20 minutes

##### Plenary Group Debriefing

### Discussion Questions

- Ask groups to share factors they identified in their project documents. What do they currently know about external factors influencing these project elements?
- How does GAD change the way we look at influencing factors?
- What do Transformational Development principles say to this challenge?
- What does our faith say to this challenge?
- How do project design strategies that address these factors lead to long-term sustainability?

#### 15 minutes

##### Small Groups – “Managing Change”

### Discussion Questions

- As women work to reach their full potential, what is the challenge for men?
- Where is the “cutting edge” of personal growth for both genders?
- How do transformed gender relations positively impact boys and girls?

#### 15 Minutes

##### Plenary Group

- Share insights from the small group work.

#### 10 minutes

##### Link to LEAP

Revisit the LEAP Cycle Links to the Factors Influencing Access and Control. Review and elicit participants' response on relevance to their ongoing projects/programmes.



**5 minutes**

**Post-Session Assignment: Becoming a Gender Equity Witness**

- Set up a space in your library or office for further study of these influencing factors. Include journal articles, newspaper articles, mentor opportunities, books, and questions for further investigation.
- Identify sources, and colleagues who can serve as sources and consultants, regarding effects of factors such as global economics, international conventions, etc.

**Materials**

*Handout*

- Handout 4.5a, Linking GAD to the LEAP Cycle using the HAF Analysis of Factors Influencing Activities, Access and Control
- Handout 4.5b, Linking GAD to the LEAP Cycle using the HAF Analysis of Factors Influencing Activities, Access and Control

**Facilitator Preparation**

- Ask participants to bring a project design document to the session, if possible.
- Bring a project design document to the session (3 or 4 copies) in case participants do not bring them.
- If possible, visit a community and use this tool to help community members examine external factors influencing their project.
- Create a presentation based on Handout 4.5a and Handout 4.5b.
- Prepare copies of discussion questions and assignments for small group work.



## The Harvard Analytical Framework: Analysis of Factors Influencing Activities, Access and Control

This analysis focuses on underlying factors that determine the gender division of labour and gender-related control over resources and benefits. These considerations identify the factors that create differentials in opportunities or constraints for men's and women's participation in and benefits from projects. Factors affecting who does what in any population subgroup, and what access and control individuals will have to resources and benefits, are both broad and interrelated. They can be categorised as follows:

- a) General economic conditions, such as poverty levels, inflation rates, income distribution, international terms of trade and infrastructure
- b) Institutional structures, including the nature of government bureaucracies and arrangements for generation and dissemination of knowledge, technology and skills
- c) Demographic factors
- d) Socio-cultural factors
- e) Community norms, such as familial norms and religious beliefs
- f) Legal parameters
- g) Training and education
- h) Political events, both internal and external

The reason for specifying these determining factors is to identify which will facilitate or constrain project goals. The task for project design and implementation is to assess the above factors in terms of whether and how they will have an effect on or be affected by a project. In addition, it is important to identify exogenous trends or dynamic forces already effecting change on what men and women actually do. Dynamic forces – political, social, environmental or physical – can either enhance accomplishment of a project's objectives or seriously impede it.

**Factors affecting women:** Life expectancy is rising, particularly for women. Availability of birth control information and techniques, combined with declining infant mortality rates, increases the potential to change a fundamental determinant of women's activities. Women are taking up productive activities previously undertaken by men, as men migrate to cities or as women become heads of their households as consequences of civil war or other social upheavals. A number of *international trends* also affect local circumstances. Worldwide inflation, international transfers of labour, the impact of technologies and international tensions all change over time and can affect project outcomes. Events within a project may be better understood when these larger forces are explicitly noted and considered in project planning, implementation and evaluation.

### **Analysis of Factors Influencing Activities, Access and Control<sup>40</sup>**

1. General economic conditions, such as poverty levels, inflation rates, income distribution, international terms of trade and infrastructure
2. Institutional structures, including the nature of government bureaucracies and arrangements for generation and dissemination of knowledge, technology and skills
3. Demographic factors
4. Socio-cultural factors
5. Community norms, such as familial norms and religious beliefs
6. Legal parameters
7. Training and education
8. Political events, both internal and external

<sup>40</sup> Source: Aruna Rao, Mary B. Anderson and Catherine Overholt (eds.), *Gender Analysis in Development Planning: A Case Book* (West Hartford, Conn.: Kumarian Press, 1991), pp. 17.

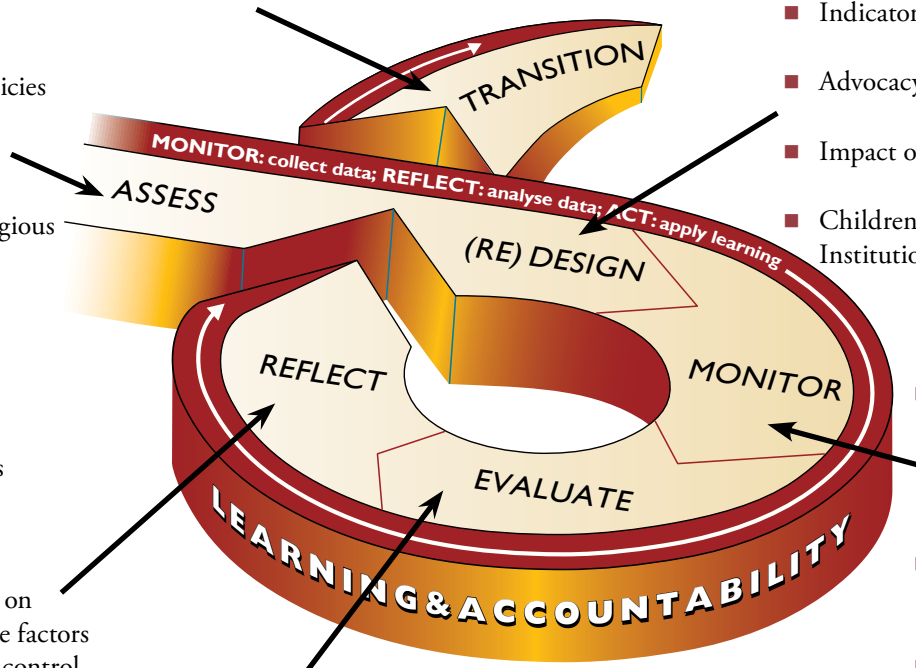


# Linking GAD to the LEAP Cycle Using the Harvard Analytical Framework: Factors Influencing Access and Control

Use to organise secondary and primary data to determine influence of:

- Local and national policies
- Legal issues
- Socio-cultural and religious factors
- Demographic factors
- Capacity issues
- Institutional structures
- Community reflection on their capacity to change factors influencing access and control
- Impact of advocacy work on long-term goals
- Sustainability issues

From welfare to empowerment



- Problem Analysis
- Strategic Analysis
- Indicators
- Advocacy Issues
- Impact of Gender Inequity
- Children's Roles in Local Institutions

- Degree of change in identified factors influencing access and control
- Impact of those factors on increased gender equity

- Monitor changes in constraining factors
- Stay alert to opportunities
- Focus on advocacy
- Train ADP staff, community leaders

## 4.6 THE HARVARD ANALYTICAL FRAMEWORK: PROJECT CYCLE ANALYSIS

### Objectives

- Learn to assess gender needs and gender dynamics during all stages of the LEAP cycle
- Integrate information gathered with Gender Analysis Tools into all phases of the LEAP Cycle
- Motivate increased use of the Harvard Analytical Framework in the LEAP Cycle: Assessment, Design, Monitoring, Evaluation, Reflection, Transition/Re-design

**Estimated Session Time:**  
1 hour and 50 minutes

### Pre-Workshop Preparation for Participants

- Ask participants to bring project design documents.

### Session Flow and Description

#### 15 minutes Introduction

- Share session objectives with participants.
- Ask participants to share an experience when use of gender disaggregated data brought new insights.

#### 30 minutes Plenary Group Presentation

*Handout 4.6a, Linking GAD to the LEAP Cycle using The Harvard Analytical Framework: Project Cycle Analysis*

#### 30 minutes Small Groups

- Ensure that each group has a set of project documents.

Assignment: Ask participants to use questions in the LEAP Cycle: Questions for Consideration to determine presence or absence of Gender Analysis in various elements of project design.

#### 30 minutes

#### Plenary Group Debriefing

Walk through each part of the project, and ask for feedback from the small groups on their findings.

#### Discussion Questions

- How will outcomes change if these GAD questions are fully utilised throughout the LEAP Cycle?
- With your understanding and knowledge of GAD, what are some possible positive and negative ways in which women and men will be affected by this project as currently designed?

#### 5 minutes

#### Post-Session Assignment: Becoming a Gender Equity Witness

Visit at least one project in the design phase (as a student of the process, not as a “supervisor”) and converse with the LEAP/project design team to see what gender-related questions are being considered.

#### Materials

#### Handout

- Handout 4.6a, The Harvard Analytical Framework: Project Cycle Analysis
- Handout 4.6b, Linking GAD to the LEAP Cycle using the Harvard Analytical Framework: Project Cycle Analysis

#### Facilitator Preparation

- Bring project design documents (three or four copies).
- Ask some group members to bring project documents from their ADPs, if possible.
- Prepare a presentation based on Handouts 4.6a and 4.6b.
- Make copies of Handout 4.6a for participants.
- Prepare copies of discussion questions and assignments for small group work.



## The Harvard Analytical Framework: Project Cycle Analysis<sup>41</sup>

This piece of the Harvard Analytical Framework examines a project in light of basic data gathered by project personnel and trends likely to affect the data or the project itself. It includes careful examination of activities the project will affect and how issues of access and control relate to these activities.

This analysis also determines project areas that must be adjusted to achieve desired gender equity outcomes. Gender relations are frequently overlooked when identifying project objectives. Examples of typical responses: “This is not concerned with women; it is a forestry project,” or, “This is not about men. It relates to nutrition.” Needs, opportunities and current constraints for both genders should be carefully considered.

Addressing GAD concerns requires meeting specific needs of both genders, as well as girls and boys, in development. There must be equal participation and equality in consideration between genders. Goods and services are often provided without questioning whether women are participating in the productivity and consumption of these goods and services. Men’s responsibilities at the household level are frequently underestimated. Questions included in this tool are useful in identifying extents to which project objectives address transformed gender relations in dynamic, transformational and relevant ways.

### Key questions and categories to be examined in each phase of the LEAP Cycle:

- a) **Project Assessment:** Questions related to gender need to be addressed as an issue of appropriate project clientele, including identifying opportunities and/or constraints for men’s and women’s project involvement.
- b) **Project Design:** Questions related to the impact on women’s and men’s activities in defining project goals, objectives and indicators are important. Additionally, identification of access and control of resources and benefits needs to occur during problem analysis.
- c) **Project Implementation:** Questions regarding gender relationships in the project area, project personnel, organisational structure, operations and logistics must be considered.

- d) **Monitoring and Evaluation:** Data requirements for evaluating the project’s effects on gender must be addressed.

### Key Questions for Consideration

Questions to ask when assessing community needs and project viability:

### Project Assessment

#### Assessing Community Needs

- What needs and opportunities exist for increasing productivity and/or production opportunities for men and women, girls and boys?
- What needs and opportunities exist for increasing males’ and females’ access to and control of resources?
- What needs and opportunities exist for increasing access to and control of benefits for women and men, boys and girls?
- How do these needs and opportunities relate to the country’s other general and sectoral development needs and opportunities?
- Have men and women, girls and boys been directly consulted in identifying needs and opportunities?

### Project Design

#### Defining General Project Objectives

- Are project objectives explicitly related to the needs of women and men, boys and girls?
- Do these objectives adequately reflect the needs of all these groups?
- Have women and men, boys and girls participated in setting those objectives?

#### Project Impact on Gender Performance Activities

- Which of these activities (production, reproduction and maintenance, and/or socio-political) does the project affect for women and men, boys and girls?

<sup>41</sup> Questions have been adapted from the following sources with emphasis added to include both genders, as opposed to only women in development: Catherine Overholt, Mary Anderson, Kathleen Cloud, James Austin (eds.), *Gender Roles in Development Projects: A Case Book* (Hartford, Conn.: Kumarian Press, 1985), and Aruna Rao, Mary B. Anderson and Catherine Overholt (eds.), *Gender Analysis in Development Planning: A Case Book* (West Hartford, Conn.: Kumarian Press, 1991), pp.9-20. For additional reading see also Suzanne Williams, Janet Seed and Adelina Mwau, *The Oxfam Gender Training Manual* (Oxford: Oxfam, 1994).



- Is the planned component consistent with the current gender denomination for the activity?
- If intended to change current gender performance of that activity (location, money, technology, etc.) is this feasible, and what effects will this have on adults and children of both genders?
- If gender performance does not change, is this a missed opportunity for transforming gender relations?

**Project Impact on Access and Control**

- How will each project component affect both males’ and females’ access to and control of resources and benefits engaged in and stemming from production of goods and services?
- How will each project component affect both males’ and females’ access to and control of resources and benefits engaged in and stemming from reproduction and maintenance of human resources?
- How will each project component affect both males’ and females’ access to and control of resources and benefits engaged in and stemming from socio-political functions?
- What design elements will encourage further exploration of constraints and possible improvements in community relations?

**Project Implementation**

**Personnel**

- Are project personnel sufficiently aware of and sympathetic to gender needs?
- Are women used to deliver goods or services to women beneficiaries?
- Do personnel have necessary skills to provide any special inputs required by women and men, boys and girls?
- What capacity-building strategies will be used to develop delivery systems?
- Are there appropriate opportunities for women to participate in project management positions?

**Flexibility**

- Does the project have a management information system allowing it to detect effects of the operation on men and women, girls and boys, so that it can monitor changes and/or possible negative effects appropriately?
- Does the organisation have enough flexibility to adapt its structures and operations to meet changing or new-found situations of both males and females?

**Project Evaluation**

**Data Requirements**

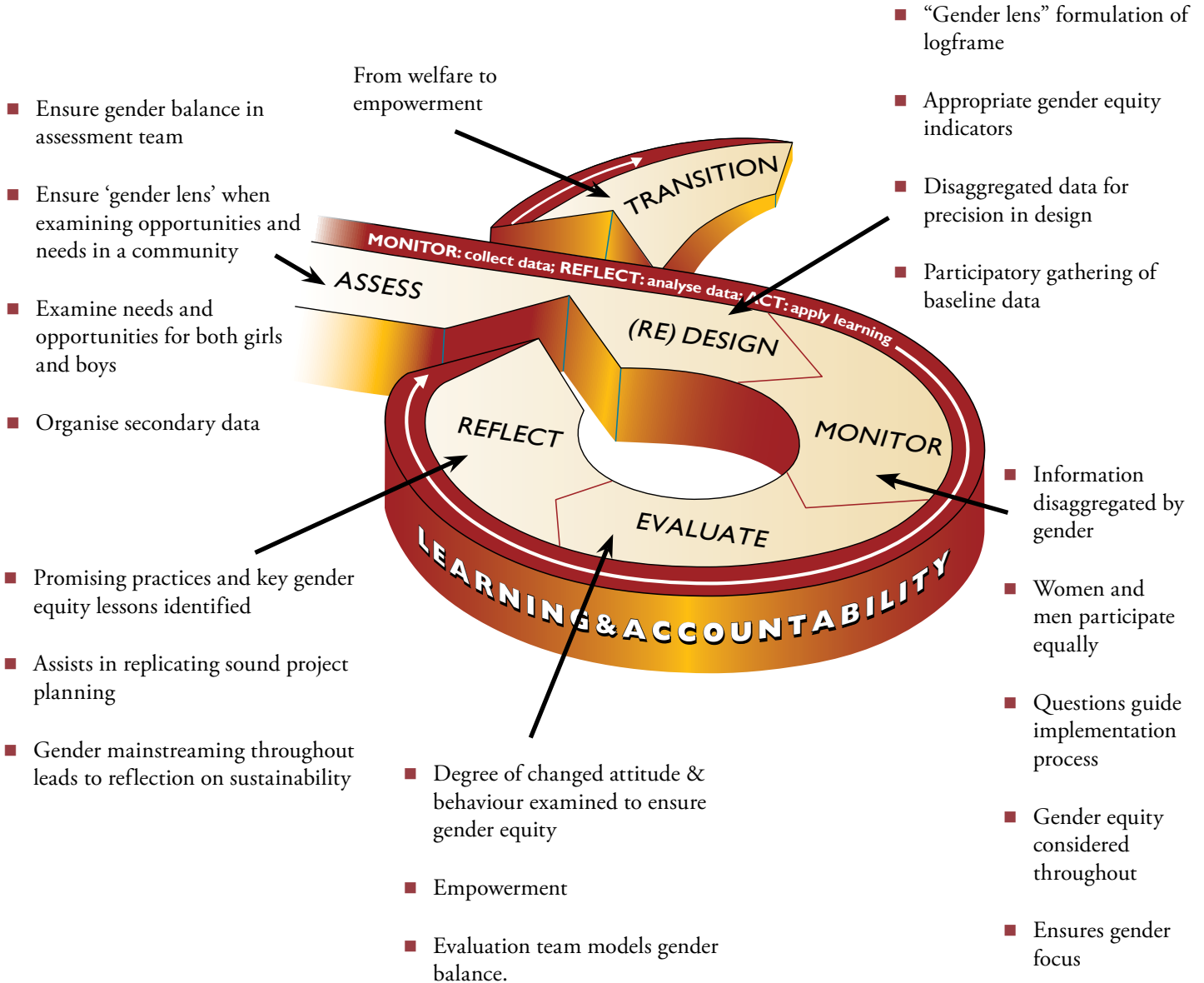
- Does the project’s monitoring and evaluation system explicitly measure project effects on men and women, girls and boys separately?
- Does monitoring and evaluation involve collecting data to update the activity analysis and the access and control analysis?
- Are both males and females involved in designing data requirements?

**Data Collection and Analysis**

- Is data collected with sufficient frequency so that necessary project adjustments could be made during the project?
- Is data fed back to project personnel and beneficiaries in an understandable form and on a timely basis to allow project adjustments?
- Are men and women, girls and boys involved in collection and interpretation of data?
- Is data analysed to provide guidance on the design of other projects?
- Are key areas for GAD research identified?



# Linking GAD to the LEAP Cycle Using the Harvard Analytical Framework: Project Cycle Analysis



## 4.7 THE HARVARD ANALYTICAL FRAMEWORK: PROJECT APPLICATION SESSION

**Note:** This session is designed as a debriefing after participants have used the Harvard Analytical Framework to gather data in a community or ADP. You may want to plan this community experience and debriefing after presenting PLA/PRA (Session 4.11).

### Objectives

- Discuss participant experiences using the Harvard Analytical Framework in the community
- Problem-solve and foster collegial, continuous learning strategies in implementation of the Harvard Analytical Framework
- Motivate increased use of the Harvard Analytical Framework in project identification, design, monitoring and evaluation

**Estimated Session Time:**  
Just over 2 hours

### Pre-Workshop Preparation for Participants

Participants will work in a community with the Harvard Analytical Framework. This experience will vary.

- In some cases, participants may interview community development leaders to determine how they use the tool.
- In other cases, participants might be assisting community development workers.
- If participants are ADP managers or are on staff, they may work in their own community.

### Session Flow and Description

#### 15 minutes Introduction

- Share session objectives with participants.
- Ask participants to share one experience in which project design was altered based on gender-linked information gathered in the community or ADP.

#### 30 minutes

#### Small Group Work: Sharing Our Experience

*(Activity 4.7a, Community Experiences: Assignment and Questions)*

Divide participants into four groups. Assign each group one of the tools in the Harvard Analytical Framework. Ask groups to prepare a 5- to 7-minute presentation to the plenary group covering the following:

- Unexpected findings using the tool
- Responses from community members as they were using the tool, expected and unexpected
- PLA techniques used
- Lessons learned
- New strategies or PLA techniques they will use next time
- Questions for the plenary session to gather further suggestions and strategies for specific challenges they encountered
- Questions for the plenary session that will elicit any additional information, problems and experiences with this tool.

#### 45 minutes

#### Plenary Group Presentations from the Small Groups

#### Discussion Questions

(as posed by small group presentations)

#### 30 minutes

#### Plenary Discussion – Facilitator-led Discussion Questions

- How will your findings affect each component of the LEAP Cycle: Assessment, Design, Implementation, Monitoring & Evaluation, Reflection, Transition/Re-design.



**5 minutes**

**Post-Session Assignment: Becoming a Gender Equity Witness**

Visit at least one project in the implementation phase (as a student of the process, not as a “supervisor”) and converse with the project design team.

**Materials**

*Activities*

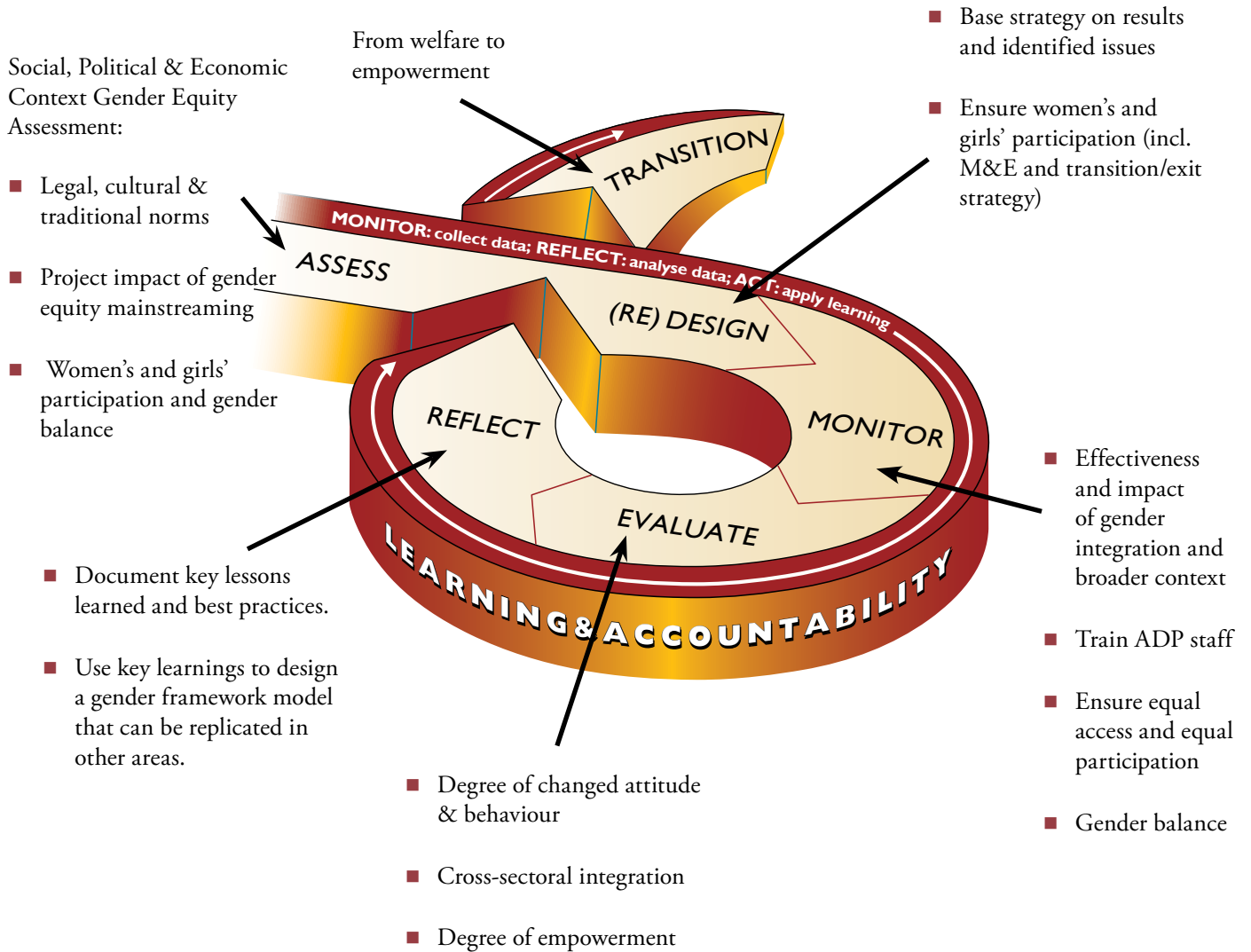
- Activity 4.7a, Community Experiences: Assignment and Questions
- Handout 4.7a , Linking LEAP to Harvard Analytical Framework Application Session

**Facilitator Preparation**

- Plan a group visit to a community or ADP to work with the Harvard Analytical Framework.
- Bring copies of all tools and information gathered in the community to the session.
- Ensure that participants bring the required information from their community visits.
- As possible, debrief participants about their experiences before the session to anticipate some challenges they faced.
- Make copies of discussion questions and assignments for small group work.



# Linking GAD to the LEAP Cycle By Applying the Harvard Analytical Framework





## Community Experiences: Assignment and Questions

Prepare a 5- to 7-minute group presentation about your experiences in a community using the Harvard Analytical Framework. Your facilitator will tell you which tool to focus on. Your presentation should cover the following:

- Unexpected findings
- Responses from community members as you used the tool: generalised responses, as well as unexpected and unique
- PLA techniques used
- Relevance and uses of your HAF tool in the LEAP programme cycle
- Lessons learned
- New strategies or PLA techniques you will use next time
- Discussion questions for the plenary session to gather further suggestions and strategies, which may also address specific challenges other group members encountered when they used this tool
- Discussion questions for the plenary session that will elicit any additional information, problems and experiences with this tool

Decide which members will make the presentation, and which members will lead dialogue using your discussion questions.

## 4.8 THE GENDER ANALYSIS MATRIX

Link to GAD Concepts: gender roles, gender division of labour, gender equality, gender triple role, strategic and practical needs

### Objectives

- Learn to use the Gender Analysis Matrix (GAM)
- Motivate increased use of the Gender Analysis Matrix in the LEAP Cycle: Assessment, Design, Monitoring & Evaluation, Reflection and Transition/Re-design.
- Understand how projects and programmes interact with gender dynamics in the community

### Estimated Session Time:

1 hour and 10 minutes

### Session Flow and Description

#### 5 minutes

##### Introduction

- Share session objectives with participants.

#### 20 minutes

##### Plenary Group Presentation

*Handout 4.8a, The Gender Analysis Matrix*

*Handout 4.8b, Linking GAD to LEAP using the Gender Analysis Matrix*

#### 20 minutes

##### Small Groups

Give each group the case study and the GAM worksheet (Activity 4.8a).

### Assignment

- With information in the case study, fill in the GAM with (+) or (-) in each category.
- Be prepared to defend and give reasons for your choices. Discuss possible project interventions that might favourably affect gender dynamics.

#### 20 minutes

##### Plenary Group Discussion

Go through the GAM completed in small groups and identify any differences in the small groups' responses.

### Discussion Questions

- Why did you make a particular choice?
- Would you like any other information before making that choice? What tool would you use to gather that information?
- Where did you discern a dual impact of gender dynamics (eg., freeing women from carrying water without replacing social interaction, or training men rather than women if income-generation potential emerged from traditional female work)?
- What GAD concepts are key to using this tool effectively?
- Discuss the importance of this tool in the assessment phase of LEAP in the project design phase, in the implementation phase, and in the evaluation phase.

#### 15 minutes

##### Plenary Presentation – Handout 4.8b, GAM Before Project Intervention in Ouled Hamouda

- Share how the GAM was filled out by project workers, as well as final project outcomes.

#### 5 minutes

##### Post-Session Assignment: Becoming a Gender Equity Witness

- Use the Gender Analysis Matrix to assess a long-range goal in a project.

### Materials

#### Handouts and Activities

- Handout 4.8a, The Gender Analysis Matrix
- Linking GAD to LEAP
- Handout 4.8b, GAM Before Project Intervention in Ouled Hamouda
- Activity 4.8a, Case Study Using the Gender Analysis Matrix and GAM worksheet

**Facilitator Preparation**

- Make copies of the Link to LEAP, Handout 4.8a, Handout 4.8b and Activity 4.8a for the group.
  
- If possible, visit an ADP and use this tool before the session. Collect anecdotes from community members to share with participants.
  
- Create a presentation using information on Handouts 4.8a and 4.8b and the Link to LEAP.
  
- Prepare copies of discussion questions and assignments for small group work.



## The Gender Analysis Matrix<sup>42</sup>

<b>What</b>	A tool for Gender Analysis of development projects at the community level
<b>Why</b>	To determine different impacts of development interventions on women and men, girls and boys
<b>Who</b>	Analysis is conducted by a group within the community (men and women) and an experienced trainer/facilitator (in the early stages)
<b>When</b>	At the planning stage to determine whether potential gender effects are desirable and consistent with programme goals; at design stages where gender considerations may change project design; during monitoring and evaluation stages to address broader programme impacts

The Gender Analysis Matrix (GAM) is filled in by assessing impact of the project on each category shown. For example, what impact will the project have on women's work? The response is written in the box for women and labour. What impact will the project have on women's resources? Will they lose access to land?

After all potential changes that the project may bring are filled in, these potential changes are reviewed by:

- Putting a plus (+) sign if it is consistent with programme goals
- Putting a minus (-) sign if it is contrary to programme goals
- Putting a question mark (?) if you are unsure whether the identified change is consistent or contrary

The following are rules suggested by the author for use of the GAM:

- Where possible, women and men in equal numbers (or close to equal) should perform the analysis.
- The analysis should be reviewed and revised once a month for the first three months, and once every three months thereafter.
- Every box should be verified on each review of the GAM.
- Unexpected results must be added to the matrix.

- The GAM must be used in addition to other standard tools of analysis, such as monitoring tools, needs assessments, etc.

### Definitions for the Gender Analysis Matrix

The GAM is a simple and systematic way to study different gender effects of projects on men and women. It includes four levels of analysis and four categories of analysis.

#### Women

This refers to women of all ages in the target group (if the target group includes women) or to all women in the community.

#### Men

This refers to men of all ages in the target group (if the target group includes men) or to all men in the community.

#### Household

This refers to all women, men and children residing together, even if they are not one nuclear family. Although types of households may vary, even within the same community, people always know what constitutes their "household" or "family". This is the definition or unity of analysis that should be used for the GAM.

#### Community

This refers to everyone within the project area as a whole. The purpose of this level is to extend analysis beyond the family to society at large. However, communities are complex and usually comprise a number of different groups of people with different interests. So, if a clearly defined "community" is not meaningful in the context of the project, this level of analysis may be eliminated.

<sup>42</sup> Source: Rani A. Parker, *Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers* (New York: UNIFEM, 1993)

**Labour**

This refers to changes in tasks (fetching water from the river), level of skill required (skilled versus unskilled, formal education, training) and labour capacity. (How many people are there and how much can they do? Do people need to be hired or can household members do the task?)

**Time**

This refers to changes in the amount of time (three hours, four days and so on) it takes to carry out a task associated with the project or activity.

**Resources**

This refers to changes in access to capital (income, land, credit) as a consequence of the project and the extent of control over changes in resources (more or less) for each level of analysis.

**Cultural Factors**

This refers to changes in social aspects of participants' lives (changes in gender roles or status) as a result of the project.



## Case Study Using the Gender Analysis Matrix<sup>43</sup>

Here is an example of the GAM used before project intervention.

This example represents an actual case study from Ouled Hamouda, in the town of Makhtar in Western Tunisia. In this community of 110 families, women had to walk two kilometres down a slippery path on a 15-degree incline to get water. Twice each day, these women walked down the steep, muddy path carrying empty jerry cans. They filled their cans with water and then carried the 20-litre cans on their backs up the steep hill. Every woman fetched water twice a day, winter or summer, healthy, pregnant or ill, many times accompanied by small children.

The Tunisian Foundation for Community Development (le Fondation Tunisienne pour le Developpement Communautaire – FTDC) organises periodic development meetings at the community level in each of 22 communities where it works. During these meetings, the community identifies projects that respond to problems and discusses community contributions towards the projects. Contributions can be in cash, kind or labour. The FTDC works in

five sectors: agriculture, health, small-scale enterprise, education and community management.

In Ouled Hamouda, where the FTDC had worked for seven years, women rated difficulty in getting water as their biggest problem. Men, who never fetch water, rated this problem as their fifth priority. Traditionally in this culture, men construct wells, not the women. Use of the GAM in Ouled Hamouda enabled men to understand the potential impact of addressing the water problem at all four levels identified in the matrix. After completing the matrix, both women and men classified the water project as their first priority.

A committee for potable water was created, which included women and men selected by the community. A well was constructed, and equipped with a motor pump that ejected water into a large, well-constructed cistern near the community. The water tap was only about 300 metres away from the community’s housing. Today the water project is completed, and potable water is easily accessible to everyone in the community.

## Gender Analysis Matrix<sup>44</sup>

Project Objectives				
	Labour	Time	Resources	Culture
Women				
Men				
Household				
Community				

- Are the effects listed above desirable? Are they consistent with programme goals?
- How will this activity affect those who do not participate?
- Unexpected results – to be identified during implementation.

<sup>43</sup> Source: Rani A. Parker, *Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers* (New York: UNIFEM, 1993).

<sup>44</sup> *ibid.*





## GAM BEFORE PROJECT INTERVENTION IN OULED HAMOUDA

*Objective: Potable Water in Ouled Hamoud*

	Labour	Time	Resources	Culture
<b>Women</b>	<ul style="list-style-type: none"> <li>■ [+] Don't need to carry big cans of water</li> <li>■ [+] No fears about personal security</li> </ul>	<ul style="list-style-type: none"> <li>■ [+] Save time</li> <li>■ [+] Have more time with children</li> </ul>	<ul style="list-style-type: none"> <li>■ [-] Must pay for water</li> <li>■ [+] Can have home garden or other small projects</li> </ul>	<ul style="list-style-type: none"> <li>■ [-] Responsibility of paying for water</li> <li>■ [+] Opportunity to participate in community project</li> </ul>
<b>Men</b>	<ul style="list-style-type: none"> <li>■ [-] A lot of difficult work</li> <li>■ [+] Learn new skills for work outside the community</li> </ul>	<ul style="list-style-type: none"> <li>■ [-] Takes a lot more time to build, dig, etc.</li> <li>■ [+] Can stay home with family while working</li> </ul>	<ul style="list-style-type: none"> <li>■ [+] Potable water is available</li> <li>■ [+] Improved nutrition</li> </ul>	<ul style="list-style-type: none"> <li>■ [+] Don't have to worry as much about the family when away</li> </ul>
<b>Household</b>	<ul style="list-style-type: none"> <li>■ Women feel more secure when fetching water – can leave children at home</li> <li>■ New activity for entire family</li> </ul>	<ul style="list-style-type: none"> <li>■ [+] Women can give more time to childcare</li> </ul>	<ul style="list-style-type: none"> <li>■ [+] Easy access to potable water</li> <li>■ [+] Improved nutrition and better health</li> </ul>	<ul style="list-style-type: none"> <li>■ [+] New activity for children – they can help their mothers</li> </ul>
<b>Community</b>	<ul style="list-style-type: none"> <li>■ [+] Establish a committee for potable water</li> <li>■ [+] Learn about services provided by the government</li> </ul>	<ul style="list-style-type: none"> <li>■ [-] Less free time for leisure</li> <li>■ [-] Many more community meetings to attend</li> </ul>	<ul style="list-style-type: none"> <li>■ [+] More potable water available for all</li> </ul>	<ul style="list-style-type: none"> <li>■ [+] Clean environment</li> <li>■ [+] Prestige for the community</li> </ul>

1. Are the effects listed above desirable? Are they consistent with programme goals?  
**Yes.**
2. How will this activity affect those who do not participate?  
**All members of the community will benefit with greater access to potable water.**
3. Unexpected results – to be identified during implementation.



## Subsequent Changes in Ouled Hamouda<sup>45</sup>

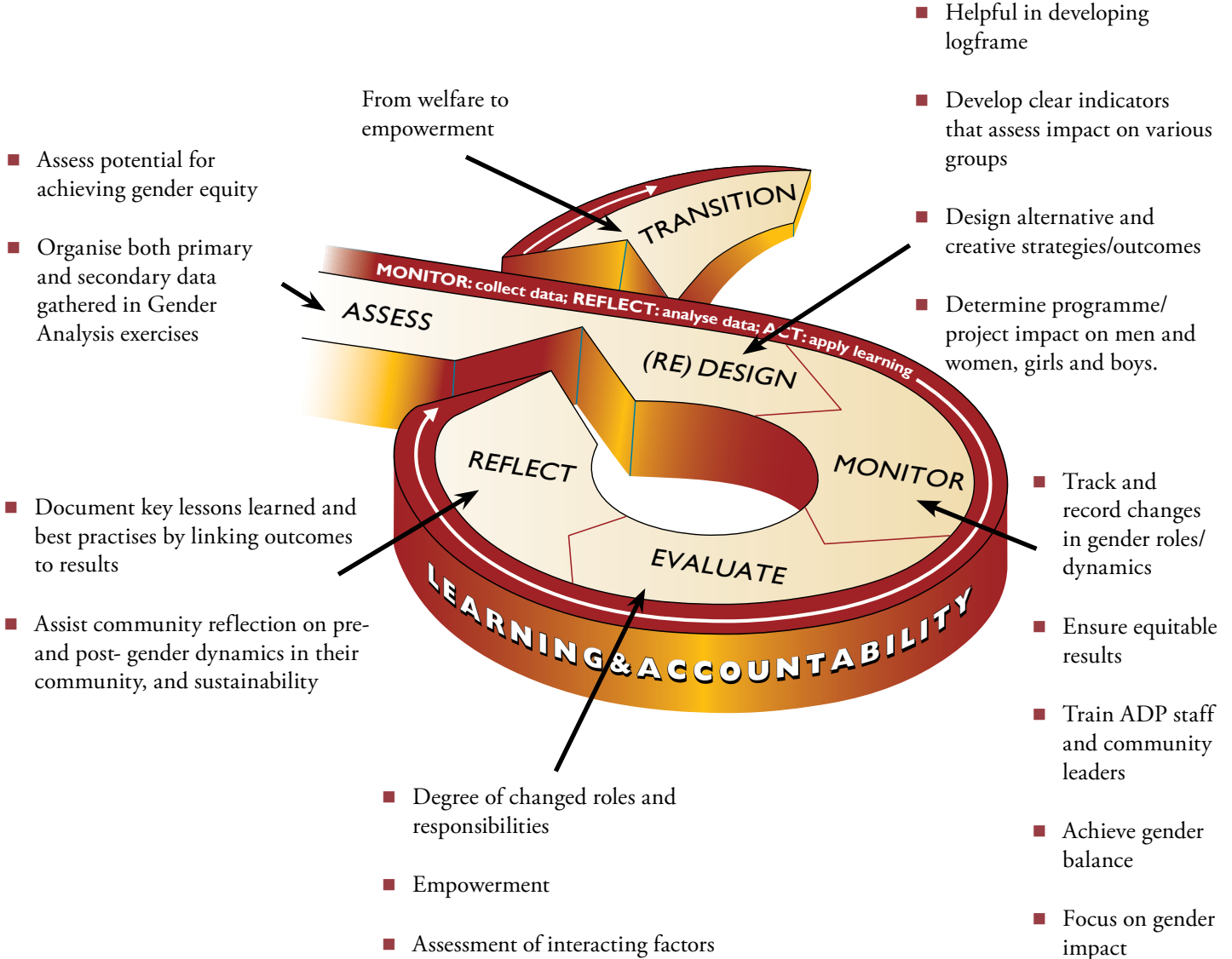
Below are changes that occurred during the course of project implementation. Since the GAM should be done before, during and after project implementation, these changes would have been noted in the second and third GAMs.

1. Increased awareness on the part of men about the burden of women's labour.
2. Although the women assumed they would have to pay for the water, the men paid for it since the job of collecting payments fell to a male member of the committee
3. Some gender roles were reinforced, such as the receiving and handling of money, which remained in the hands of men. Although a woman was assigned to check water usage and to ensure that everything worked, it was the men who actually came in and did repairs.
4. Once the project was completed, men and children began to fetch water, changing the traditional gender division of labour with regard to water collection.
5. Organisation systems within the community were strengthened, as systems for collecting payment for water usage were developed. The community worked out payment for use of the water and agreed that four families would be allowed to use the water free of charge because they could not afford to pay for it.
6. The new water source provided greater personal security for women. Also, women did not have to carry their babies to the source. Since it was close by, they were able to leave small children at home while they went to fetch water.
7. The new water source provided potable water.
8. Men spent more time at home during the project construction phase and later were able to market their skills in water system construction and maintenance.
9. By government requirement, the committee used to attend a district meeting at which men from other communities' committees had ridiculed these men because so many women were participating in decision making. This has also changed, and although there are still few women on committees, women in the Ouled Hamouda committee are encountering increased acceptance in their new roles of leadership.

<sup>45</sup> Source: Rani A. Parker, *Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers* (New York: UNIFEM, 1993).



# Linking GAD to the LEAP Cycle Using the Gender Analysis Matrix



## 4.9 EMPOWERMENT: GOALS, DEFINITIONS AND CLASSIFICATIONS

### Objectives

- Examine the concept, definitions and classifications of empowerment
- Explore types of power that participants encounter in their daily work
- Analyse the role of GAD empowerment in community gender dynamics
- Look at the importance of clear definitions within GAD and the LEAP Cycle

**Estimated Session Time:**  
Just under 1 hour

### Session Flow and Description

#### 10 minutes

##### Introduction

- Share session objectives with participants.
- Ask participants to give their name and position, and to describe a particular moment in their life when they gained the “power” to do something.

#### 25 minutes

##### Plenary Group Presentation

#### *Handout 4.9a, Empowerment: Goals, Definitions and Classifications*

Include:

- Goals of Empowerment
- Definitions of Empowerment
- Classifications of Empowerment
- Linking GAD to LEAP

### Discussion Questions

- Why is a clear understanding of classifications and definitions of power important in GAD?
- How does the concept of empowerment relate to the historical transition from WID to GAD?
- Is there actually a limited supply of power? Why is “power over” practise so widespread?

- For followers of Jesus, power is a particularly challenging and important concept. How can “power within” fuel “power to” and “power with”? How do these interact with “power over”?
- How does the concept of empowerment relate to principles of Transformational Development? Which kinds of power does Transformational Development require to support establishment of just and equal relationships?
- How will women and men be affected differently as power dynamics change?
- How are power and responsibility linked?

#### 15 minutes

##### Small Group Discussion: Power in the Community

### Discussion Questions

- When working towards the goal of empowerment, what are examples of “walking with” the community?
- How does “power within” each individual and each community express itself in an empowerment process? How does one quantify (can one quantify?) this invisible and important piece of GAD?

#### 10 minutes

##### Linking GAD to LEAP

Revisit the LEAP Cycle links to the Activity Profile. Review and elicit participants’ response regarding relevance to their ongoing projects and programmes.

#### 5 minutes

##### Post-Session Assignment: Becoming a Gender Equity Witness

- Examine your own places of empowerment in the journey of your life. What contributed to these experiences? How did that empowerment “spill over” into other areas of your life?
- Interview community members and discover when moments of empowerment occurred. Were you aware of this change at the time? Why or why not?
- Practise describing empowerment, including goals and classifications of power, to a colleague, a family member or a friend.

**Materials**

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*Handouts*

- Handout 4.9a, Empowerment: Goals, Definitions and Classifications
- Handout 4.9b, Linking GAD to LEAP Using Empowerment Definitions.

**Facilitator Preparation**

- Visit a community and talk about empowerment experiences. How do community members view “power over”, “power within”, “power to” and “power with”. Gather comments to share with your group, as appropriate.
- Create a presentation using Handouts 4.9a and 4.9b, Linking GAD to LEAP
- Make copies of Handout 4.9a for participants.
- Prepare copies of discussion questions and assignments for small group work.



## Empowerment: Goals, Definitions and Classifications

In GAD, empowerment is working to change unequal positions of women in relationship to men by giving women control over economic, social and political processes that affect their lives.

### Some Definitions

**Condition** – material state in which people live

**Position** – social and economic status

**Practical needs** – food, water, healthcare, education, technology, etc.

**Strategic needs** – advocacy issues, improved position (over time)

### GAD Empowerment

Trying to match practical gender needs with strategic gender needs, GAD seeks to change both the condition (practical gender needs) and the position (strategic gender needs) of women.

### The Key Question in Empowerment

How do different approaches to women's condition (practical needs) affect the possibility or nature of changes in women's position (strategic interests)?

### Meaning of Empowerment – More Definitions

- **Power** – control over material assets, intellectual resources and ideology
- **Material assets** – human, financial, land, water, labour, forests, etc.
- **Intellectual resources** – knowledge, information, ideas, etc.
- **Ideology** – generation, propagation and institutionalisation of sets of beliefs, values, attitudes and behaviours
- **Empowerment** – the process of challenging existing gender relations and allowing disenfranchised groups greater control over sources of power

### Classifications of Power

The Canadian International Development Agency (CIDA) distinguishes between four categories of power. These categories have proven helpful in understanding gender subordination, which also takes place in the context of class, race, and age differences:<sup>46</sup>

#### Power over

Globally, across nations and cultures throughout history, the most common understanding of power has been that it is in limited supply: If you have more, I have less. "Power over" is conceived as a win/lose relationship of domination/subordination. It is ultimately based on socially sanctioned threats of violence and intimidation, invites active and passive resistance, and requires constant vigilance to maintain.

#### Power to

This kind of power is behind the concept of empowerment. "Power to" enables a person to gain control over his or her life. Most people describe situations where they felt powerful as those in which they solved a problem, understood how something works, or learned a skill.

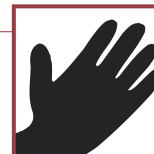
#### Power with

This is a collective sense of empowerment, through organising and uniting for a common purpose or common understanding. "Power with" is experienced when a group tackles problems together.

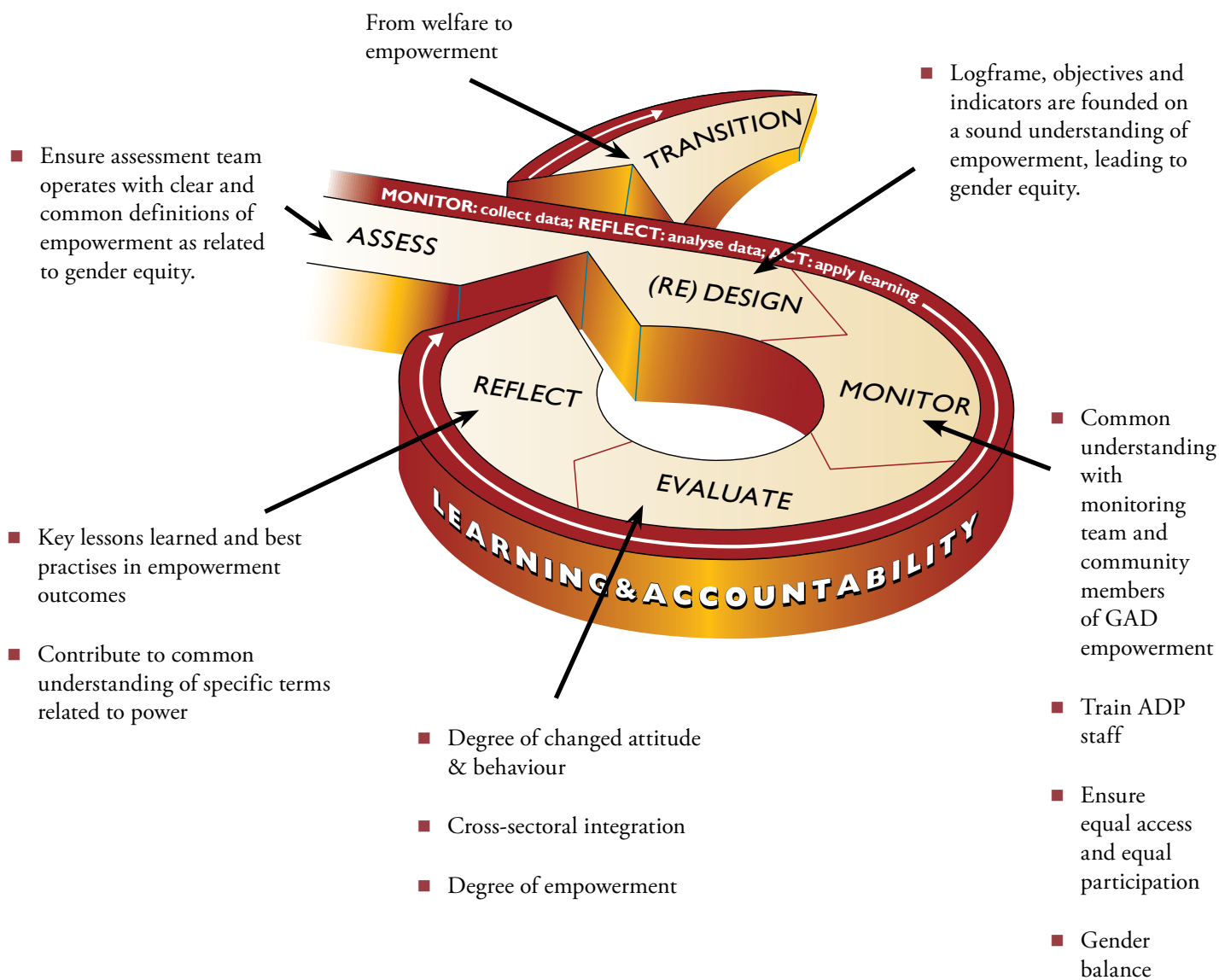
#### Power within

This type of power resides within an individual. It is a spiritual strength and uniqueness based on self-acceptance and self-respect, which in turn extends to respect for and acceptance of others as equals.

<sup>46</sup> Canadian Council for International Co-operation, *Two Halves Make a Whole: Balancing Gender Relations in Development* (Ottawa, Canada: CCIC, 1991), pp.18-22.



# Linking GAD to the LEAP Cycle Using Empowerment Definitions



## 4.10 EQUALITY AND EMPOWERMENT FRAMEWORK (EEF, FORMERLY WEEF)

Link to GAD Concepts: gender roles, gender division of labour, gender equality, definitions of empowerment, participation, women's triple workload, practical and strategic needs, and the road from WID to GAD.

### Objectives

- Introduce an empowerment framework (EEF) for Gender Analysis that identifies women's levels of equality in communities
- Practise using the Equality and Empowerment Framework (EEF)
- Motivate increased use of EEF throughout the LEAP Cycle: Assessment, Design, Monitoring & Evaluation, Reflection and Transition/Re-design

**Estimated Session Time:**  
Just over 1 hour

### Pre-Workshop Preparation for Participants

- Ask participants to bring project documents.

### Session Flow and Description

#### 15 minutes Introduction

- Share session objectives with the group.
- Ask participants to share examples of projects in which women moved from welfare to equality.

#### 15 minutes Plenary Group Presentation

*Handout 4.10a, Equality and Empowerment Framework (EEF)*

*Handout 4.10b, Linking GAD to LEAP*

#### 15 minutes Small Groups

Give each group a project document (or have participants use documents they've brought to the session) and copies of Handout 4.10a and Activity 4.10a.

### Assignment

- Go through examples for Activity 4.10a, Identification of EEF Levels.
- Decide which levels each would be placed on.

- Look at project document goals, and discuss what levels of empowerment will be achieved if the goals are met.

#### 15 minutes Plenary Group

- Debrief from small group work.
- **Discussion Questions**
- What examples can you give from your own development experience of each of these levels in the EEF?
- Which is the ideal level? Why?
- Can you identify steps that would move current levels of involvement in a particular project to the next level of empowerment?

#### 5 minutes Post-Session Assignment: Becoming a Gender Equity Witness

- Analyse gender dynamics influencing leadership in your community.
- Research and document legal rights of women in your country regarding property and land rights.
- Provide input from this research to fellow staff and colleagues. Identify specific areas in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) that protect access to land and education. Examine how the legal protections of these conventions affect your programme's empowerment and Transformational Development efforts.

### Materials

#### Handouts and Activities

- Handout 4.10a, Equality and Empowerment Framework (EEF)
- Handout 4.10b, Linking GAD to LEAP
- Activity 4.10a, Identification of EEF Levels.



**Facilitator Preparation**

- Create a presentation based on Handout 4.10a, Women's Equality and Empowerment Framework (WEEF).
- Make copies of Handout 4.10a and Activity 4.10a for small group work.
- Ensure that several participants bring project documents to the session.
- Reflect on your own life journey. How does it reflect the movement in the WEEF framework?
- Prepare copies of discussion questions and assignments for small group work.



## Equality and Empowerment Framework (EEF)<sup>47</sup>

Also known as the *Longwe Hierarchy of Needs* or WEEF (Women's Equality and Empowerment Framework), the EEF establishes five levels of equality and empowerment as a basis by which to assess women's and men's, girls' and boys' development in any area of social or economic life. The framework may be applied to any situation when deciding where to focus future activities. The EEF permits assessment of existing advantages for both genders and illumines what remains to be done.

The five levels of empowerment represent a progression. Higher levels of equality and empowerment indicate that individuals and groups possess increasing means of control over their lives. The lowest level is *welfare*, and the highest is *control*.



### **Welfare**

This measure of material welfare of women and men in such matters as food supply, income and medical care, is concerned purely with relative level of welfare. It is not concerned with whether women and men are themselves active creators and producers of their material needs; such involvement would suggest a higher degree of empowerment and development, considered in the higher levels of criteria.

### **Access**

Access to factors of production on an equal basis for both genders is documented. This includes access to land, labour, credit, training, marketing facilities and all publicly available services and benefits on an equal basis. Here equality of access is obtained by ensuring the principle of equality of opportunity, which typically entails reforming laws and administrative practise to remove all forms of discrimination.

### **Conscientisation**

This implies understanding of differences between sex roles, which are biological, and gender roles, which are cultural and can be changed. Conscientisation also involves consensus that gender divisions of labour should be fair and agreeable to both sides and not involve economic or political

domination of one sex by the other. Belief in sexual equality is the foundation of gender awareness and provides the basis for collective participation in development.

### **Participation**

Equal participation in decision-making means participation in the processes of policy-making, planning and administration. Participation is particularly important in development projects, where involvement in needs assessment, project formulation, implementation and evaluation can alter resource allocation and distribution of benefits. Equality of participation means involving all members of a community affected by decisions taken – and involving them in the same proportions in decision-making as their proportions in the community at large.

### **Control**

Control entails not only participation in decision-making, but also utilisation of this participation, through conscientisation and mobilisation, to achieve equality of control over factors of production and to achieve gender equity in control over distribution of benefits. Equality of control means a balance of control between men and women so that neither gender is put in a position of dominance or subordination.

<sup>47</sup> Source: Sara Hlupekile Longwe, "Gender Awareness: The Missing Element in the Third World Development Project" in Candida March and Tina Wallace, eds., *Changing Perception: Writings on Gender and Development* (Oxford, U.K.: Oxfam, 1991).



## Identification of EEF Levels

**Identify EEF levels for each intervention below:**

**\*welfare, \*access, \*conscientisation, \*participation or \*control**

- Female refugees receive food and medical supplies through male distributors.

Level \_\_\_\_\_

- A group of women who started a small business are successful, but their husbands maintain control over their new income.

Level \_\_\_\_\_

- Both men and women in Burundi are invited to take part in the peace process, and recommendations are acknowledged and adopted as an accurate reflection of equal input.

Level \_\_\_\_\_

- A PLA exercise educates men about the unequal burden of work women in their community bear.

Level \_\_\_\_\_

- Girls in a South African school are encouraged by their parents to attend school, and the educational system gives them opportunities equal to those offered to boys.

Level \_\_\_\_\_

- After educating men about the importance of women's involvement, a development agency begins regular meetings with men and women, girls and boys of the village to determine their needs.

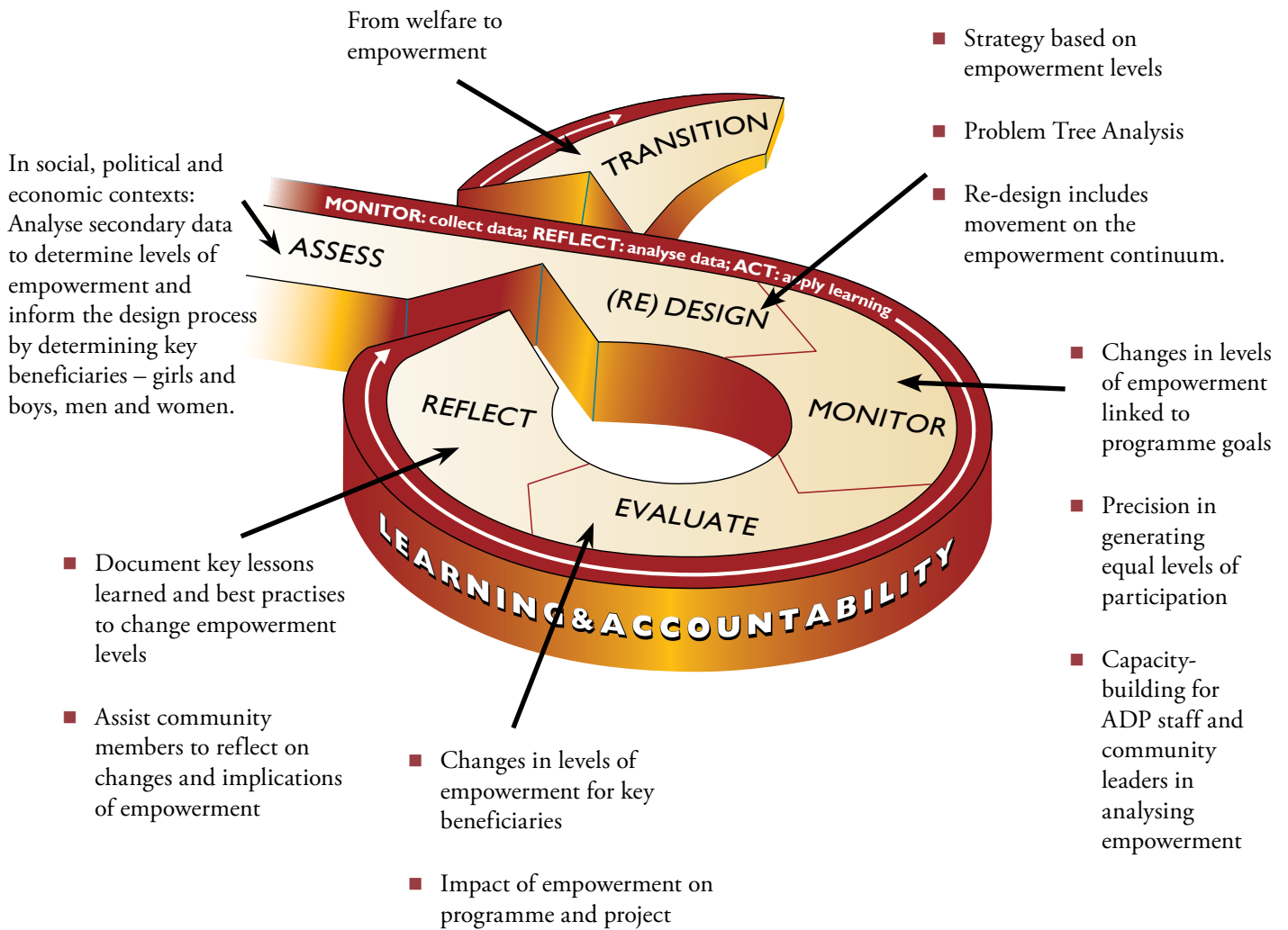
Level \_\_\_\_\_

- The law states that women have the right to access credit, but men in a certain village threaten their wives because they are fearful of incurring debt.

Level \_\_\_\_\_



# Linking GAD to the LEAP Cycle Using the Equality and Empowerment Framework



## 4.11 PARTICIPATORY LEARNING APPROACH AND GENDER ANALYSIS

### Objectives

- Examine uses of Gender Analysis Tools with PLA
- Use PLA methodologies and techniques to support sound Gender Analysis
- Motivate increased use of PLA and PRA in the LEAP Cycle: Assessment, Design, Monitoring & Evaluation, Reflection and Transition/Re-design

**Estimated Session Time:**  
1 hour and 25 minutes

### Pre-Workshop Preparation for Participants

- Ask participants to bring PLA exercises they have carried out in communities.

### Session Flow and Description

#### 15 minutes Introduction

- Share session objectives with participants.
- Ask for volunteers to briefly describe an experience they've had with PLA in a community.

#### 20 minutes Plenary Group Presentation

*Handout 4.11a, PLA: time line, family line, trends analysis and participatory resource mapping*

*Handout 4.11b, Linking GAD to LEAP*

#### 25 minutes Small Groups

- Give each group an example of a PLA exercise carried out in the context of a community project.

### Assignment

- Examine the results of this exercise.

- What evidence shows that the group conducting the exercise was sensitive to gender dynamics and concerns? If there is no evidence of this, determine how gender awareness would have changed the outcome.
- Be prepared to support your findings in the large group discussion.

#### 20 minutes Plenary Group

### Discussion Questions

- What did you discover?
- What are the challenges of linking PLA to Gender Analysis?
- What appropriate steps could ensure that PLA exercises conducted in the context of a community project incorporate a gender component?

#### 10 minutes Linking GAD to LEAP

Revisit LEAP Cycle links to the PLA. Review and elicit participants' response regarding relevance to their ongoing projects/programmes.

#### 5 minutes Post-Session Assignment: Becoming a Gender Equity Witness

- Choose a project involved in PLA and a component of the LEAP Cycle: Assessment, Design, Implementation, Monitoring & Evaluation, Reflection, Transition/Re-design.
- Spend time with project staff as a student and participant to evaluate and enhance your own expertise in using PLA with Gender Analysis.

### Materials

#### Handouts

- Handout 4.11a, PLA and Gender Analysis
- Handout 4.11b, Linking GAD to LEAP

**Facilitator Preparation**

- Create a presentation based on Handout 4.11a, PLA and Gender Analysis and Handout 4.11b, Linking GAD to LEAP.
- Make copies of Handout 4.11a and Handout 4.11b for participants.
- Bring samples of PLA exercises from community projects.
- Ensure that several participants also bring PLA exercises to the session.
- Reflect on your own experiences using PLA. What are you doing to increase your expertise in using these tools?
- Prepare copies of discussion questions and assignments for small group work.



## PLA AND GENDER ANALYSIS

The **Participatory Learning Approach** (PLA) is familiar to many in development work and can be utilised with a variety of tools and settings.

**Participatory Learning Approach** (PLA) emphasises local knowledge and enables local people to make their own appraisals, analyses and plans. This set of tools comprises an intensive, systematic but semi-structured learning experience carried out in a community to learn about conditions in an expeditious manner. PLA uses group animation and exercises to facilitate information-sharing, analysis and action amongst stakeholders. Originally developed for use in rural areas, PLA has been employed successfully in a variety of settings. The purpose of PLA is to enable development practitioners, government officials and local people to work together to plan appropriate programmes.

### PLA can be used for:

- Needs assessments
- Feasibility studies
- Identifying needs and priorities for development activities
- Monitoring and evaluation of development activities

### Successful PLA requires:

- Participation
- Respect for community members
- Valuing of community and indigenous knowledge
- Patience, not rushing
- Listening, not lecturing
- Humility
- Methods that empower community members to express, share, enhance and analyse their knowledge

PLA information-gathering engages the community being studied. Facilitators listen carefully to what all community members have to say – that is, women as well as men, girls as well as boys, elderly women as well as elderly men, and female as well as male

minority members. However, a poorly conducted PLA can be undertaken with select community members and then presented as representative of the entire community. A so-called PLA conducted in this manner cannot legitimately claim to reflect community knowledge, needs nor desired solutions to problems. In conducting a PLA activity, every effort should be made to solicit and understand situations and potential interventions from the perspectives of all varying groups in the community, including women and girls.

Gender inequities have significant impact on success or failure in implementation of development and relief projects. Unless practitioners understand why women are doing what they are doing, and why men do what they do, project leaders will have trouble persuading community members to do things in ways that allow for all members to fulfill their God-given potential.

In conducting a PLA activity, be sure to include a balance of various stakeholders in the community and be sure to select both male and female representatives from the following groups:

- Young and old
- Diverse economic groups
- Various ethnic groups
- Various religious groups
- Various castes
- Different professions
- Different educational levels
- Men and women
- Girls and boys

Analysis of different stakeholder groups in the community – by gender, age, wealth/income, ethnic or religious affiliation, caste, occupation, and education – provides important information and ensures that group differences are not overlooked. When representatives from each stakeholder group are involved in a PLA process, chances are greatly improved that each group's particular constraints,



resources, needs and priorities will be appropriately analysed and represented.

Essentially, PLA is designed to encourage equitable involvement in an Area Development Programme or project. Gender-sensitive PLA is not a fixed process. Processes in any particular situation will change according to project needs and requirements. In principle, the idea is to use creative, interactive processes enabling women and men to determine what information is important to them.

It is critical to remember:

- PLA builds on and acknowledges local knowledge from a wide range of community stakeholders.
- PLA involves a two-way exchange of information, especially amongst women and men in the community.

Development practitioners have made extensive use of various participatory tools. Most World Vision staff members are familiar with the *Participatory Learning and Action (PLA) User Guide and Manual* published in 1996.<sup>48</sup> Several activities in this manual can be used to gather information on gender dynamics in a community, as well as facilitate community involvement and transformation of gender relations.

PLA tools are designed to ensure that a community participates in its own development. Frequently, however, only men end up participating (and, perhaps, benefiting). Conducting PLA activities with men and women separately will reveal differences in their perceptions. These activities are beneficial for understanding how men and women perceive and experience reality differently. Conducted with men and women together, these activities can also build common understanding between groups, as men and women discuss these differences.

**Some important points to consider:<sup>49</sup>**

- Be careful not to take generalisations about men and women too far. Some differences are more strongly related to age, socio-economic status,

or ethnicity. A young woman may share more concerns with an older man from the same ethnic group than perhaps with another woman her age from a different ethnic group. Take into account interconnectedness and interdependence of different groups.

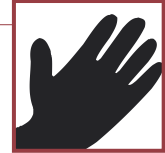
- Do not consider differences between men and women to be a zero-sum game. Empowerment is not about one group taking power from another, but rather about making sure that all are treated equitably. If men think power will be taken from them, they will feel threatened and not co-operate. Assure men that this is not the case, and enlist them as allies in the work to involve women. Men’s voices are important too.
- Make sure community meetings are scheduled during convenient times for women and men. Take into account seasons, routines, and safety issues. Spread discussions out over several sessions, so as to not take up long chunks of women’s time.
- Conduct meetings in a place that is comfortable for women. If women are not accustomed to being in public places, meet in a less threatening environment, such as someone’s home.
- Consider whether participation in the project will increase women’s reproductive workload.
- It is imperative that group discussion is sensitively led and that activities are conducted in a way that promotes understanding and respect for differences. When groups are together, women may be intimidated about speaking. But if they are encouraged to represent the group instead of just themselves, that sense of solidarity may help build confidence in voicing opinions and concerns.
- Facilitators should be prepared to actively promote understanding and respect, and should be trained in conflict resolution.
- Include female staff and/or facilitators.

The following descriptions do not include directions for activities mentioned. It is assumed that Gender

<sup>48</sup> Ravi I. Jayakaran, World Vision of India.

<sup>49</sup> Andrea Cornwall, *Making a Difference? Gender and Participatory Development*, Discussion Paper 378, Institute of Development Studies, Brighton, U.K., 2000.





Trailing Toolkit readers, facilitators, and gender training participants have access to the *PLA User Guide and Manual* and are at least somewhat familiar with its activities.

### **Seasonality Diagramming**

Community activities usually follow a seasonal pattern. This pattern frequently differs between genders. It is essential to differentiate between women's and men's activities, so that development planning and implementation includes participation by women and is compatible with their current and ongoing responsibilities.

### **Time Line**

The timeline activity can incorporate questions about how women's roles have changed. Have customs related to women (marriage, dowry, female genital mutilation) always been a part of community members' lives? Have women always had the same positions and responsibilities? These questions can solicit insights into how customs and roles have changed, either for better or worse. Results raise awareness of key elements of Gender Analysis and gender relations, a construct continually changing and influencing change in every society.

### **Trends Analysis**

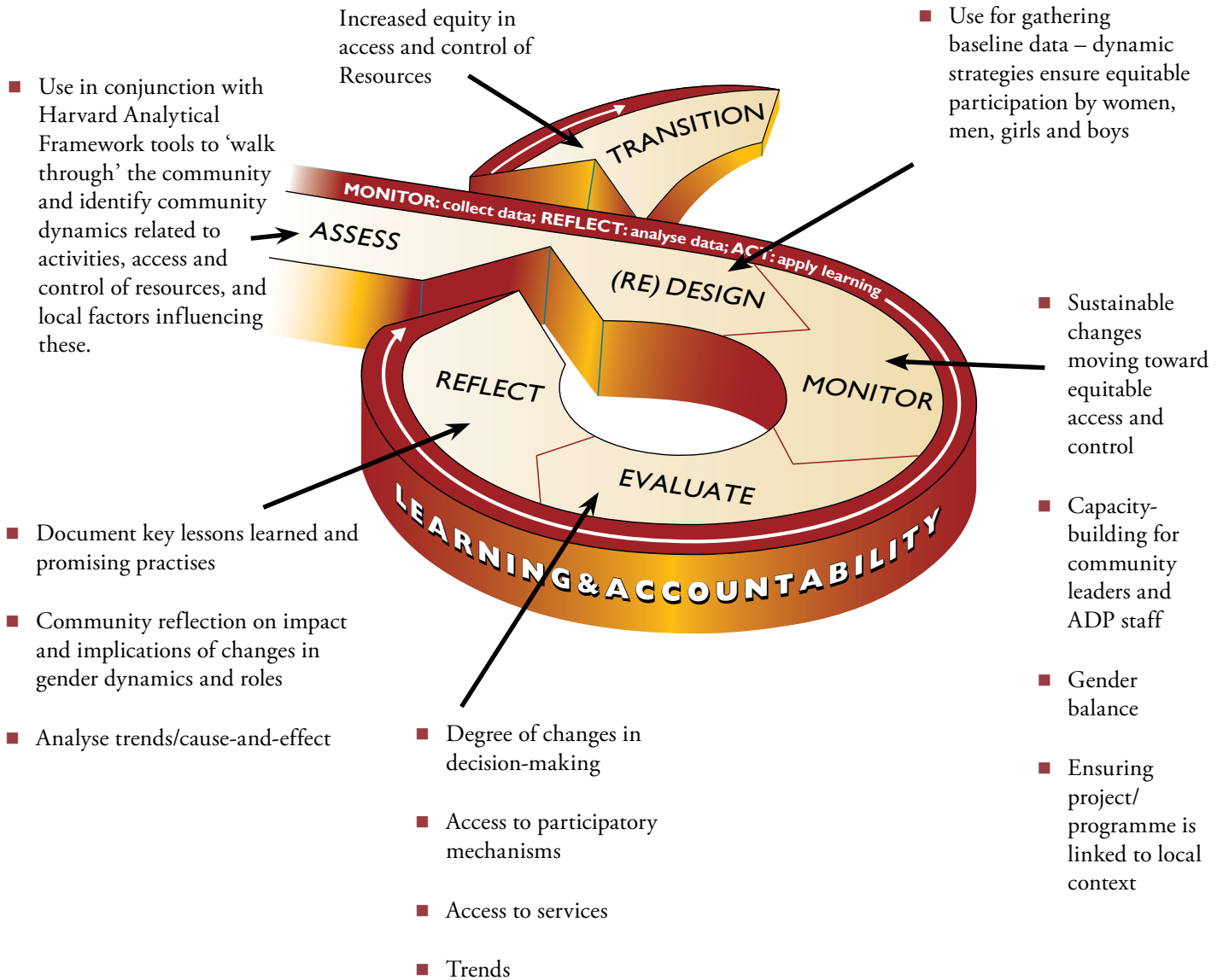
The timeline provides a foundational study for a *trends analysis*. This activity helps determine overall direction in which a community is moving. It can be used to discover whether attitudes towards women are improving or deteriorating, and whether women's workloads have increased or decreased over time. Information gathered shows what kinds of new changes will be acceptable to the community.

### **Wealth (or Well-being) Ranking**

This activity is used to determine which groups are most disadvantaged and in greatest need in a community. Based on gathering community opinion regarding factors that determine a person's relative wealth and well-being, the ranking can be used to determine relative economic states of women in the community. Are there female-headed households? Are those households poorer than the rest of the community? Why?



# Linking GAD to the LEAP Cycle Using PLA



## 4.12 THE 24-HOUR DAY

### Objectives

- Use The 24-Hour Day to analyse use of time in communities
- Focus on gender divisions of labour, as well as value and extent of women's work
- Motivate increased use of The 24-Hour Day in LEAP Cycle Assessment, Design, Monitoring, Evaluation, Reflection and Transition/Re-design.

**Estimated Session Time:**  
Just over 1 hour

### Session Flow and Description

#### 15 minutes Introduction

- Share session objectives with participants.
- Ask participants to estimate how much of their day they work in the home.

#### 10 minutes Plenary Group Presentation

*Handout 4.12a, The 24-Hour Day*

*Handout 4.12b, Linking GAD to LEAP*

#### 15 minutes Pairs or small groups

(one man and one woman, where possible)

Give each pair a copy of Activity 4.12a, The 24-Hour Day Worksheet.

### Assignment

Ask the pairs or small groups to interview each other to fill out The 24-Hour Day Worksheet.

#### 20 minutes Plenary Group Discussion

### Discussion Questions

- Why is this information important in a development process?

- Based on your development experience, what differences between men and women would you expect to find in a community?
- What strategies would you use to implement use of this tool in a community?
- How do divisions of labour inform the design of a project intervention?
- What strategic project interventions will positively impact division of labour in the community?

#### 10 minutes Linking GAD to LEAP

*Handout 4.12b, Linking GAD to LEAP*

- Revisit LEAP Cycle links to The 24-Hour Day. Review and elicit participants' response regarding relevance to their ongoing projects/programmes.

#### 5 minutes Post-Session Assignment: Becoming a Gender Equity Witness

- Use this tool to map out three or four of your days.
- Use this tool to create a daily time-use analysis for your entire family.
- Enlist a community group to use this tool to map out time-use for both men and women in the group. Discuss your findings. What behavioural changes might be called for, as a result of this detailed information?

### Materials

#### Handouts and Activities

- Handout 4.12a, The 24-Hour Day
- Handout 4.12b, Linking GAD to LEAP
- Activity 4.12a, The 24-Hour Day Worksheet

**Facilitator Preparation**

- Create a presentation using Handout 4.12a and Handout 4.12b.
- Make copies of The 24-Hour Day Worksheet (Activity 4.12a) for small group work.
- Chart your own time using The 24-Hour Day tool.
- Prepare copies of discussion questions and assignments for small group work.



## The 24-Hour Day

### Daily time use analysis

#### Purpose

Use this tool to raise awareness of gender divisions of labour, as well as the value and extent of women's and men's work. This activity can be a starting point for discussion about how to reduce women's heavy workload, raise awareness regarding benefits of gender equity in workloads, and lead to transformed and dynamic gender relations.

Discoveries made often include:<sup>50</sup>

- Women and men have different responsibilities.
- Women work a longer day than men.
- Women's days are often fragmented as they go from one task to the next, while men's days are more likely to be characterised by blocks of time allocated to separate activities.
- Men's days are more likely to divide between work periods and rest, while most women simply do not rest.
- Women usually only undertake productive work in the house or nearby in order to balance this work with reproductive work.
- Men travel farther distances to work.

#### Process

Give participants the handout titled *The 24-Hour Day Worksheet*. Ask them to chart daily lives of men and women on an average day in their community. Include all activities, even those not considered work. This can be done in a small group or individually if participants are all from different areas or communities. Compare results as a group, and contrast the following:

- What activities do men/women do?
- How much time do men/women spend working? Resting?
- Are these differences fair?

#### Alternative

This activity can also be conducted to gain information about best times to plan meetings or training programmes so that women can participate. Development practitioners need to be familiar with women's routines to facilitate planning meetings and implementation strategies during their available free time. This exercise can be carried out at many strategic points during a project cycle.

<sup>50</sup> Caroline O.N. Moser, *Gender Planning and Development: Theory, Practice and Training* (London: Routledge, 1993).



# The 24-Hour Day Worksheet

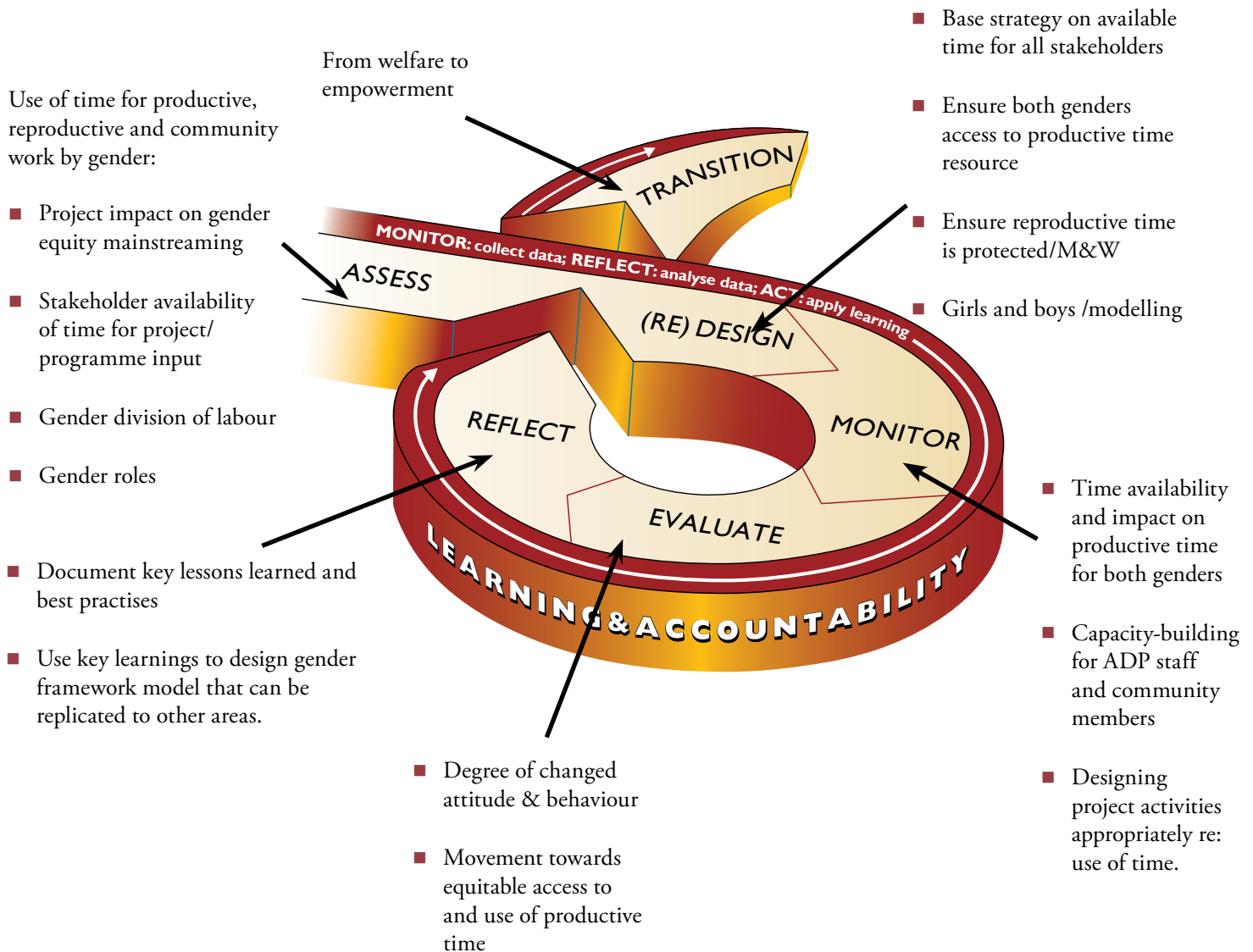
Women/Girls		Men/Boys	
01		01	
02		02	
03		03	
04		04	
05		05	
06		06	
07		07	
08		08	
09		09	
10		10	
11		11	
12		12	
13		13	
14		14	
15		15	
16		16	
17		17	
18		18	
19		19	
20		20	
21		21	
22		22	
23		23	
24		24	

**Country:**

**Ethnicity:**



# Linking GAD to the LEAP Cycle Using The 24-Hour Day



## 4.13 TRANSFORMATIONAL DEVELOPMENT: GENDER-SENSITIVE INDICATORS

### Objectives

- Introduce the concept and importance of gender-sensitive indicators
- Define and present differences between qualitative and quantitative indicators
- Examine a range of gender-sensitive indicators, to be used in project design, monitoring and evaluation, as well as reflection, and transition/re-design
- Discuss the importance and relevance of Transformational Development Indicators and how they relate to Gender Analysis

### Estimated Session Time:

2 hours and 40 minutes

### Pre-Workshop Preparation for Participants

- Ask participants to bring project documents that include gender-sensitive indicators, if possible.

### Session Flow and Description

#### 15 minutes

##### Introduction

- Share session objectives with participants.
- Ask participants to share one or two gender indicators used in their own projects.

#### 10 minutes

##### Plenary Group Presentation

*Handout 4.13a, Gender-Sensitive Indicators: An Overview*

Include:

- Introduction to gender-sensitive indicators
- Qualitative and quantitative indicators

#### 15 minutes

##### Small groups – Interviews

### Assignment

Ask a member of each group to interview other members. Interview questions should elicit a personal goal and both qualitative and quantitative indicators for the goal.

#### 15 minutes

##### Plenary Group Discussion

Debriefing from small groups

### Discussion Questions

- When working with gender-sensitive indicators, what particular role will qualitative indicators play?
- Why are quantitative indicators crucial when working with gender dynamics? How do they help demonstrate actual reality versus perceived reality? How do they illumine attitudes that might otherwise remain hidden?

#### 20 minutes

##### Plenary Group Presentation

- **Handout 4.13b**, Gender-Sensitive-Indicators in Projects: Indicators of Change in Rural India
- **Handout 4.13c**, Types of Indicators and When to Use Them: CIDA’s Guide to Gender-Sensitive Indicators
- **Handout 4.13d**, How to Choose Project Indicators: Sample Indicators

#### 30 minutes

##### Small Groups

*Activity 4.13a, Case Study: Indicators Related to Water Supply and Sanitation: Sample Project from Honduras*

### Small Group Assignment

Review the case study and design indicators in the following categories: risk, process, input and output for appropriate areas of education, health, participation and empowerment. Indicate which are quantitative and which are qualitative. Also review and indicate which indicators are appropriate for each component of the LEAP Cycle. Refer to Handout 4.13c as necessary.

#### 20 minutes

##### Plenary Group Discussion

Debriefing

### Discussion Questions

- What other information might you gather? How would you gather that information? Which Gender Analysis Tools would inform this project?



**30 minutes**

**Plenary Presentation**

*Handout 4.13e, Transformational Development Indicators*

**Discussion Questions**

- How will Transformational Development Indicators lead to transformed gender relations in the community?
- How do monitoring and evaluation using these indicators model transformed gender relations for the girls and boys in the community?
- What responsibility do gender specialists and others focused on Gender Analysis have to ensure that TDIs clearly address gender issues?

**5 minutes**

**Post-Session Assignment: Becoming a Gender Equity Witness**

- Find a copy of a project document and examine indicators used. Is there evidence of Gender Analysis and sex-disaggregated data?
- Research use of gender-sensitive indicators in UN agencies, bi-lateral organisations, NGOs, etc.

**Materials**

*Handouts*

- Handout 4.13a, Gender-Sensitive Indicators: An Overview
- Handout 4.13b, Types of Indicators and When to Use Them: CIDA's Guide to Gender-Sensitive Indicators
- Handout 4.13c, How to Choose Project Indicators: Sample Indicators
- Handout 4.13d, Transformational Development Indicators.

**Facilitator Preparation**

- Make copies of Handouts 4.13a-e and Activity 4.13a for participants.
- Create a presentation based on Handout 4.13a.
- Create a presentation based on Handouts 4.13b, 4.13c and 4.13d.
- Find project documents that include gender-sensitive indicators.
- Ask participants to bring documents that include gender-sensitive indicators.
- Prepare copies of discussion questions and assignments for small group work.



## Gender-Sensitive Indicators: An Overview

Gender-sensitive indicators are useful tools for measuring results of development projects aimed at promoting gender equality. A gender-sensitive indicator measures change in gender relations over a period of time, monitoring and evaluating actual behaviour change in a situation the project is addressing.

An indicator can be a statistic, measurement, fact, opinion or perception that refers to a specific situation and measures change over time. Indicators range from secondary enrollment ratios of boys and girls to teachers' attitudes about new textbooks the project provides. Indicators paint an easily understood picture of a complex cause-and-effect relationship.

The context for development work is complicated by a variety of factors that cannot be explained by one or even a few indicators. Generally, indicators point out the direction a project is taking. Gender Analysis and other studies provide additional information necessary for understanding community context and interrelationships of indicators. Ideally, indicators are chosen in a participatory fashion.

During the assessment phase of the LEAP Cycle, when secondary data are used to gain overall understanding of the context, internationally recognised indicators and information are helpful. Economic indicators once measured the success of development initiatives, but as the holistic nature of development was increasingly recognised, indicators evolved to include social indicators, such as for

education and health. The Human Development Index (HDI), published in 1990, includes indicators such as life expectancy, educational attainment, and adjusted income per capita (PPP). Its methodology has been refined over time, and now concepts such as gender equality are also included as indicators for Transformational Development. The supplemental Gender-related Development Index (GDI) adjusts the HDI downward for gender inequality. The Gender Empowerment Measure (GEM) assesses whether women can take part in economic and political life. Its indicators include percentages of women in parliament, amongst legislators, senior officials and managers, and amongst professional and technical workers, as well as gender disparities in earned income.

Indicators are developed during the design phase of the LEAP Cycle and used in monitoring and evaluation. They determine whether objectives are being translated into reality. If a development project aims at increasing enrollment rates of children, it is important to analyse gender differences in enrollment, and to adjust project strategies accordingly. Specific initiatives may be needed to ensure an equal number of girls and boys are supported to go to school. All indicators should be sex-disaggregated to gain an accurate understanding of gender differences. Some indicators will be gender-sensitive, meaning sex-disaggregated, and some will be women-specific.



## Types of Indicators and When to Use Them

Type of Indicator	Definition	Includes	Stage in Project Cycle	Examples
Risk <b>Enabling</b>	Measures influence (positive or negative) of external factors on the project	Socio-economic and environmental factors, socio-cultural practices, the legal system, attitudes, etc.	All stages	Government, community or elite support for the project
Input <b>Resources</b>	Measures resources devoted to the project	Funding, human and non-human resources, infrastructure and institutions	Baseline data gathering; Planning	Materials purchased; community views about project
Process <b>Activity</b>	Measures what is done with the input	Progress during implementation	Monitoring	Number of schools being built; views of community about new schools
Output <b>Project Evaluations</b>	Identifies immediate results	For example, when donor involvement is close to completed, but project still continues	Evaluation	Number of girls trained; opinions of teachers
Outcome <b>Impact</b>	Relates directly to long-term results of the project	Change in quality of life over time and after project is completed	Evaluation	Number of boys and girls employed from the project school and type of employment



## How to Choose Project Indicators

Choice of indicators should be based on a participatory process. PLA activities can be very useful in developing gender-sensitive indicators, especially qualitative indicators that often relate to people's perceptions of themselves. All indicators should be sex-disaggregated. CIDA recommends choosing up to six indicators for each of the types in the chart shown on Handout 4.13c. Outcome indicators should be the main focus. Indicators should be easy to understand, clearly defined and easily adaptable.

### Sample Indicators

#### Education

- Spending per student
- Literacy
- Quality of schools – books, desk, teacher/student ratio, building
- Curriculum content
- Women teachers
- Parental involvement in school or at home – levels of satisfaction
- Parental costs – books, supplies, uniforms, food, transportation

#### Health

- Infant mortality
- Low birth weight
- Receipt of prenatal care
- Breastfeeding practices

- Safety and violence – facilities to report and seek counseling
- Parents' evaluations of child's health and own health
- Life expectancy rates
- Mortality rates – child, by gender, maternal, age-specific

#### Participation

- Level of government (or other sectors of population) support for local participation
- Levels of input of women/men at different levels and stages of project
- Frequency of attendance at meetings by men and women
- Number of women and men in key decision-making positions
- Number of local women's and men's groups established
- Use of benefits by men and women
- Women's perceptions of their influence on projects or community decisions

#### Empowerment

The EEF (Equality and Empowerment Framework) is very helpful in designing empowerment indicators. Keep in mind which aspect of empowerment is being measured: personal change in consciousness in regards to control, self-confidence and the right to make decisions, or community organising aimed at social and political change.



## Transformational Development Indicators<sup>51</sup>

### Overview

Transformational Development is a process through which children, families and communities move towards wholeness of life with dignity, justice, peace and hope. Transformational Development Indicators reflect World Vision's understanding and ethos of development, as expressed in the Transformational Development policy and framework.

*The purpose of Transformational Development Indicators (TDIs) is to show the status of the quality of life of communities, families and children where World Vision is facilitating community-based, sustainable Transformational Development programmes.*

The Transformational Development process recognises that God is already involved in the lives of the poor and non-poor alike. Human transformation is a continuous process of profound and holistic change brought about by the work of God. Hence, the process and impact of Transformational Development must be consistent with principles and

values of the kingdom of God.

The impact of Transformational Development is characterised by the following:

- Well-being of girls, boys, families and communities
- Empowerment of all girls and boys as agents of transformation
- Restored relationships
- Interdependent and empowered communities
- Transformed systems and structures

World Vision's goal is Transformational Development as described in the TD framework. Development programmes will interpret the TD frame differently according to their local contexts. However, as global indicators for the TD frame, measurement of TDIs promotes reflection on, and understanding of, Transformational Development in every context. The table below shows TDI placed within the relevant TD frame Five Domains of Change.

Well-Being of Boys, Girls and Their Families in the Community	All boys and girls empowered as agents of transformation	Transformed relationships	Interdependent and Empowered Communities	Transformed Systems and Structures
1. Water	<ul style="list-style-type: none"> <li>■ <i>Child participation measured as part of "Community Participation"</i></li> <li>■ <i>Children with hope measured as part of "Emergence of hope"</i></li> </ul>	9. Caring for others	12. Community Participation	<ul style="list-style-type: none"> <li>■ <i>Child protection, gender relations &amp; conflict resolution (measured as part of "Caring for Others")</i></li> <li>■ <i>Resource mobilisation measured as part of "Social Sustainability"</i></li> </ul>
2. Nutrition		10. Emergence of hope	13. Social Sustainability	
3. Primary Education		11. Christian Impact		
4. Diarrhoea Management				
5. Immunisation				
6. HIV/AIDS Prevention (proposed)				
7. Household Resilience				
8. Poorest Households				

<sup>51</sup> This handout contributed by Albana Dino, Program Quality, WV MEER.



**Transformational Development Indicators and Gender**

Development practitioners, when studying this table, frequently ask, “What is the link between TDI and Gender? If TDI measures the status of the quality of life in a given community, how is quality of life linked to and affected by gender relations? How do TDIs address this issue?”

At first glance, looking only at formulation of the indicators, it seems TD indicators do not address gender. Only 2 of 13 indicators address the situation of boys and girls (related to education and nutrition). It may also seem that quality-of-life indicators do not address gender relations and how those relations affect quality of life in a given community.

The table below clarifies the link between TDIs and gender:

1. The table includes definitions of each indicator and demonstrates that six indicators (social sustainability, community participation, emergence of hope, and care for others, along with indicators on nutrition and primary education) measure and compare views of men, women, boys and girls to examine changes in the communities.
2. Explanation of the measurement process in this table indicates that men, women, boys and girls will all be part of focus group discussions and will share their views and experiences.
3. As indicated, mothers will help gather information during household surveys. Also, information on immunisation and diarrhoea will be disaggregated by gender; the survey form requires and enables this.
4. Group interview questions exploring community participation and care for others clearly address gender relations. Questions focus specifically on the division of power between men and women, the empowerment of women, and the full participation of both genders in decision-making.
5. Questions also address gender issues in leadership of organisations and local government, views of adults regarding the value of boys and girls in the community, efforts by adults to help both boys and girls to receive education, etc.

TD indicators clearly measure quality of life by considering gender relations as an important factor – a factor that contributes to improvement of the quality of life of families and communities.

TDI methodology is an excellent example of how to incorporate gender components in data collection, data processing (disaggregating data), and analysing data to reach conclusions and develop recommendations.

Current abilities to analyse data from TDI information remains challenging at times, but as World Vision continues its journey in becoming increasingly adept at DME as well as Gender and Development, new learnings and best practices should help overcome these difficulties. Staff will continue to improve in ability to articulate findings and recommendations, which will further improve programming approaches that address needs of both men and women and help each gender consider the other with increased mutual respect.

If you are a gender or DME specialist struggling to incorporate gender in the M&E system of a project or programme, refer to TDI field guides. Exposure to the table below should help build a foundational understanding; however, reading the TDI volumes will provide deeper understanding of how to carry out specific tasks.

TDI methodology enables defining indicators in such a way that information on gender – the extent to which groups of both men and women view outputs and effects on them – is certainly achievable. We can analyse those views to answer whether an intervention is helping improve the situation and, at the same time, improve local relations between men and women and improve the effects of change on both men and women.



	Indicator	Definition	Data Source	Measurement process
<b>Water</b>	Per cent of households with year-round access to <i>an improved</i> water source	Access to <i>an improved</i> water source means 15 or more litres of water per person per day, from a potable source within 30 minutes of the household. Potable source means a tap, protected well, or other protected water source.	Primary data from household survey	Primary data: 30 cluster random household survey, verified by principal caregiver report
<b>Nutrition</b>	Per cent of boys and per cent of girls, aged 6 - 59 months, <i>stunted</i>	<i>Stunted</i> means the child has a Z-score below minus 2 standard deviations (SD) from the median height-for-age of the NCHS/WHO standard. (This indicates moderate and/or severe malnutrition.)	Primary data from household survey	Primary data: 30 cluster random household survey, verified by age, height and weight measurements
<b>Primary Education</b>	Per cent of boys and per cent of girls <i>enrolled</i> in or having <i>completed</i> the first six years of formal education	<i>Enrolled</i> means currently enrolled in the appropriate year of formal education for the child's age. <i>Completed</i> means successfully passed the sixth year of formal education while of the recommended age for that level. Appropriate level and age are determined by the country's Ministry or Department of Education. These first years of formal school are often identified as primary or elementary school.	Primary data from household survey	Primary data: 30 cluster random household survey, verified by principal caregiver report
<b>Diarrhoea Management</b>	Per cent of children 0 - 59 months with <i>diarrhoea</i> in the past two weeks, whose disease was acceptably managed	<i>Diarrhoea</i> means more than three loose stools passed in a 24-hour period. Acceptably <i>managed</i> means the child received increased fluids (preferably ORT recommended home fluid) during the disease while recovering.	Primary data from household survey	Primary data: 30 cluster random household survey, verified by principal caregiver report
<b>Immunisation</b>	Per cent of children aged 12 - 23 months <i>fully immunised</i> .	<i>Fully immunised</i> means the child has received all National Ministry of Health (MOH) recommended vaccines before 12 months. Must include immunisation against diphtheria, pertussis, tetanus, measles, poliomyelitis and tuberculosis.	Primary data from household survey	Primary data: 30 cluster random household survey, immunisation status verified by MOH individual vaccination cards
<b>Household Resilience</b>	Per cent of households adopting <i>coping strategies</i> within the past year	<i>Coping strategies</i> means an adaptive coping strategy, sale of a liquid or productive asset, so as to mitigate the impact of external shocks and/or environmental stress factors in order to provide the household's basic necessities.	Primary data from focus group discussions & household survey	Primary data: Focus group discussions to identify local coping strategies, specific to communities, to be used in a survey  30 cluster random household survey, verified by principal caregiver report



	Indicator	Definition	Data Source	Measurement process
Poorest Households	Per cent of <i>poorest households</i>	<i>Poorest households</i> means those households identified to be most socially and/or economically disadvantaged within a community.	Primary data from wealth ranking exercises	Primary data: Series of wealth-ranking exercises involving community leaders and community members from sample communities
Caring for Others	Community members' <i>care for each other</i>	<i>Care for each other</i> means that men, women, boys, and girls perceive that they care for others and others care for them in their community. <i>Care for each other</i> is defined around dimensions regarding use of community resources, gender relations, valuing and protection of children, well-being of vulnerable persons, and conflict prevention/resolution.	Primary data from focus group discussions	Primary data: Guided focus group discussions with men, women, boys and girls  Information analysed and indexed by a rating committee using specific rating guidelines
Emergence of Hope	Communities' <i>emergence of hope</i> in their future	<i>Emergence of hope</i> means that men, women, boys and girls perceive and demonstrate hope in their future. Dimensions of this <i>emergence of hope</i> include peoples' perceptions of the past and the present, attitude towards the future, self-esteem and spirituality.	Primary data from focus group discussions	Primary data: Guided focus group discussions with men, women, boys and girls  Information analysed and indexed by a rating committee using specific rating guidelines
Christian Impact	<i>Christian capacity and intentionality</i> of programme teams	<i>Christian capacity and intentionality</i> means active staff spiritual nurture, strong church relations, and appropriate witness to Christ.	Secondary data from document review  Primary data from focus group discussions	Secondary data: Review of programme documents  Primary data: Guided focus group discussion with Christian programme staff  Information analysed and indexed by two consultants using specific rating guidelines
Community Participation	<i>Community participation</i> in development	<i>Community participation</i> means that men, women, boys and girls perceive they actively participate in all aspects of their development, with particular focus on programme planning, implementation, monitoring and evaluation.	Primary data from focus group discussions	Primary data: Guided focus group discussions with men, women, boys and girls  Information analysed and indexed by a rating committee using specific rating guidelines
Social Sustainability	<i>Social sustainability</i> of community development	<i>Social sustainability</i> is defined as capacity within local community organisations to sustain the long-term viability and impact of development processes. This capacity is demonstrated as conditions for social sustainability are created through the character, functioning, resource mobilisation and networking skills of community organisations.	Secondary data from document review  Primary data from focus group discussions	Secondary data: Review of documents from development programmes and community organizations  Primary data: Guided focus group discussions with office bearers and members of community organizations  Information analysed and indexed by a consultant using specific rating guidelines



# Gender Training Toolkit

SECOND EDITION



## Module 5

### Multi-Sectoral Gender Awareness: Women as Peacemakers, Health, HIV and AIDS, MED, Education





## **MULTI-SECTORAL GENDER AWARENESS: WOMEN AS PEACEMAKERS, HEALTH, HIV AND AIDS, MED, EDUCATION**

Module 5 covers issues and available tools that enhance gender awareness in specific development sectors: Women as Peacemakers, Health, HIV and AIDS, MED, and Education. Each session highlights Gender Analysis Tools applicable in

programme design and implementation. Participants review learnings from previous modules and reinforce these learnings as they practice using specific tools and discuss the relevance of Gender Analysis to specific sectors.

## SESSION DESCRIPTIONS

### 5.1 Women as Peacemakers

When armed conflict disrupts daily life in a community, women are both at risk in the conflict itself and of high value in reconciling the conflict. This session focuses on women's dual strength and vulnerability in armed conflict scenarios, and highlights particular strategies and efforts required to meet needs of both genders.

### 5.2 Gender Analysis and Health

To assess complex interactions of factors that promote health and well-being in communities and Area Development Programmes (ADPs), this session utilises the Equality and Empowerment Framework (EEF, formerly WEEF) to analyse empowerment in addressing health issues in programme design, implementation and evaluation. Small-group questions allow participants to study interacting factors affecting health and well-being through the lens of an individual woman's life in a community.

### 5.3 Gender Analysis and HIV and AIDS

HIV and AIDS is of increasing significance and concern for many countries already overburdened with economic and development challenges. In this session, participants examine rights and responsibilities of both genders in addressing HIV/AIDS. Existing factors that increase vulnerability are analysed through use of the Harvard Analytical Framework.

### 5.4 Gender Analysis and Microenterprise Development (MED)

Economic viability for both genders is crucial in every community. This session examines needs and circumstances of women and men as they work towards this goal. Discussion of uses of Gender Analysis Tools in MED programme design and implementation allows staff to analyse interactions of factors that influence the success of MED projects.

### 5.5 Gender Analysis and Education

Gender issues specifically related to both formal and non-formal education are integrated into presentations and discussions in this session. Effective strategies to ensure both genders equal access to education are the focus of small group work. Using The 24-Hour Day, participants examine cultural and economic factors and consider how current practises and norms affect time and resources available for education.

## 5.1 WOMEN AS PEACEMAKERS

### Objectives

- Present historical background on exemplary women peacemakers
- Undergird roles women can play in conflict situations in our work
- Increase awareness of women’s rights in conflict situations, as set out in United Nations treaties and documents

**Estimated Session Time:**  
1 hour

### Session Flow and Description

#### 5 minutes

##### Introduction

- Share session objectives with participants.

#### 20 minutes

##### Plenary Group Presentation

#### Handout 5.1a

### Discussion Question

- How does implementation of GAD principles affect the long-term outlook for women in conflict scenarios?
- What preparation do women need to adequately prepare for a possible conflict scenario?
- How can projects and National Offices contribute to leadership roles for women in conflict?

#### 15 minutes

##### Small Groups Assignment

### Discussion Questions

- Discuss experiences group members have had in conflict situations.
- What might have made a difference in the final outcome in those settings?
- How were women involved?
- Did you notice their contributions?

#### 15 minutes

##### Plenary Group

### Assignment

- Share what you currently know about women actively working in conflict resolution or reconstruction in your project or community.
- What equips them to take on this role? How have they gained respect amongst other community members in order to be able to function in this role?
- How can we structure our response in conflict situations to ensure that women are equipped and recognised for their roles as peacemakers in post-conflict situations?

#### 5 minutes

##### Post-Session Assignment

#### *Becoming a Gender Equity Witness*

Explore the role of women peacemakers in your country or region. If they have not been recognised, take the first steps necessary to create recognition for them.

### Materials

#### Handouts

- Handout 5.1a – Women as Peacemakers in Post-Conflict Reconstruction

### Facilitator Preparation

- Review discussion questions. Talk to relief personnel in World Vision and other NGOs to gather anecdotal material for this presentation.
- Create a presentation from Handout 5.1a.
- Talk to colleagues and gather anecdotal information on women’s roles in post-conflict scenarios to enhance the discussion.
- Reflect on your own experience in post-conflict scenarios. Were you aware of women’s contributions? Why or why not?
- Prepare copies of discussion questions and assignments for small group work.



## Women as Peacemakers in Post-Conflict Reconstruction

Just as consideration of women's roles and needs is essential in relief and conflict situations, it is also important to involve women in post-conflict reconstruction. Once a country seeks to resolve conflict, it must rebuild and reconcile the warring parties. Women are crucial contributors to peacebuilding and to any attempt to rebuild civil society.

Post-conflict reconstruction also provides opportunities for improving the status of women. Often their roles changed during conflict, particularly if displaced. With the return of peace, or upon returning home, they may be forced back into traditional roles.

If reconstruction involves intentional actions to consider women's needs – for example, land reform, including women's right to own land – then the process of peacebuilding can actually benefit women, rather than merely aim at restoring pre-conflict conditions.

Of course women are not more affected by conflict than men, but women are affected differently and have different needs. This does not mean women are a homogenous group. Women's identities involve more than gender and include ethnicity, age, class and religion, along with other more individual factors. What is true for one group of women may not be true for another. Often, women are assumed to be pacifist. This is not always the case, as some women are actively involved in war as combatants.<sup>50</sup> Modern warfare in particular makes no gender distinctions, victimizing both men and women, and children as well.

Specifically male needs must also be considered in post-conflict reconstruction. If notions of masculinity have been tied to violence during a time of war, these ideas require careful evaluation so that

formal and non-formal education may be allowed to transform a culture of violence into a culture of peace.

Peacemaking traditionally has been considered the concern of those who instigated or responded in the conflict. Therefore, if a war has been fought between two groups predominately made up of men, those men sit down at a peace table to work out an agreement. But peace is not merely “absence of war”. Sustainable peace removes causes of conflict, and mitigates to prevent future conflicts.<sup>51</sup> A strong civil society must be created to sustain peace, and women make up half of that civil society.

Peace negotiations may include issues such as economic reconstruction, political participation, human rights, and the status of displaced people – all of which are issues that have long-term effects on women.<sup>52</sup> If a country has fought to establish a democracy, it cannot leave women out of the peace process without undermining democratic principles of equal participation.

While organisations such as the UN increasingly recognise the importance of women in peacebuilding, most peace talks continue to exclude women.<sup>53</sup> In the 1995 Dayton peace talks after the Bosnian conflict, no Bosnian women were in the delegations, despite the fact that women were known to have suffered extreme traumas, such as rape, on a large scale. Warfare in Sierra Leone included violent attacks against women and young girls, yet the 1996 peace accord overlooked the rights and interests of women.<sup>54</sup> Only two of 126 delegates at the first Arusha peace talks on Burundi were women.<sup>55</sup> While these are cases of women being left out of formal peace talks, there are also countless cases in which women have been involved in peacemaking on a grassroots level. These examples deserve study and replication.

<sup>50</sup> Donna Ramsey Marshall, *Women in War and Peace: Grassroots Peacebuilding* (Washington, D.C.: The United States Institute of Peace, 2000), p. 7.

<sup>51</sup> Donna Pankhurst, *Women, Gender and Peacebuilding*, Working Paper 5, Department of Peace Studies, University of Bradford, West Yorkshire, UK, 2000.

<sup>52</sup> Sanam Naraghi Anderlini, 2000. *Women at the Peace Table: Making a Difference* (New York: UNIFEM, 2000), p. 5.

<sup>53</sup> The United Nations Security Council adopted its first resolution on women and peace and security in October 2000 that called for prosecution of crimes against women, increased protection of women and girls during war, the appointing of more women to UN peacekeeping operations and field missions, and equal participation in all decision making processes. UNIFEM has also been actively involved in promoting women's participation in formal peace talks, such as the recent peace process in Burundi.

<sup>54</sup> Anderlini, *Women at the Peace Table*, p. 31.

<sup>55</sup> Despite this small representation, the women were able to draft recommendations on gender-related issues. Twenty-three of these proposals were included in the final peace accord.

During peace negotiations, decisions often determine new laws, governmental structures and social institutions. These negotiations provide opportunity to advocate for gender equity in these areas. Equitable laws include giving women land rights and making domestic violence and rape a crime. Even if conflict has ended, women may still face all sorts of violence and need legal and social protections. Legal procedures following conflict should refrain from granting impunity to those who committed the crime of rape. Women may need access to physical and mental health services if they have been victims of sexual violence.

Needs of female ex-combatants are often neglected. Reintegrating these women and girls in society may require different processes than those developed for men and boys. As governmental structures are determined, quotas for women's participation should be put into place if women have been previously excluded from political decision-making positions. All of these elements suggest the need for women to be equitably represented in formal peace negotiations, so that they can articulate their needs and play a part in the creation of a new society based on equity.

In addition to formal peace talks, activities fostering civil society via relief and development organisations, such as World Vision, present great opportunities for women in peacebuilding. These organisations also need to consider how women have experienced conflict differently from men. Men are usually the primary combatants. Women experience threats to daily survival – not only for themselves but also for children and infants, and perhaps for elderly family members as well – and women may face sexual violence or be forced to flee their homes and become refugees. As family structures change, women are often forced to take on new responsibilities. Upon resettlement, new skills women may have learned can be utilised in rebuilding community and family life. They may have gained experience in being part of women's organisations or refugee camp leadership, and their confidence in decision-making can be channeled into the building of a strong civil society. Post-combat, with families often in disarray, men and women may require career guidance. Education to foster peace may be required for areas that have

known extreme violence, or violence for a long period of time.

### **Women Are Often in a Special Position to Advocate for Peace and Reconciliation**

Despite the fact that women have historically been excluded from formal peace talks, and often continue to remain excluded even today, courageous women have nevertheless determined to contribute to conflict resolution in influential roles. Due to their different roles in society, women can be perceived as a neutral voice in a conflict, or as non-threatening and non-political. This perception can be to women's advantage as effective mediators – they have an outsider status and often are not considered primary combatants in the conflict.<sup>56</sup>

So-called “mothers’ movements” have worked for peace in various parts of the world. During the Russian war in Chechnya, the Union of the Committee of Soldiers’ Mothers of Russia worked to prevent their sons from being sent to war and also worked for release of prisoners of war. Because mothers are primarily concerned with their children, they bear social legitimacy and gain common ground with mothers on the other side of the conflict.<sup>57</sup> Women's involvement in such political space has changed the public's view of them as passive and meek victims.<sup>58</sup>

Academics and researchers have come to different conclusions about what women uniquely offer in peace negotiation. Some suggest that men are more violent and women more peaceful. Biologically and culturally, some argue, men tend towards hierarchy, competition and risk taking while women tend towards egalitarianism, co-operation and nurturing, and risk aversion.<sup>59</sup> Biological or cultural, sociological tendencies are certainly reinforced through socialisation.

Angela King, special advisor on Gender Issues and the Advancement of Women to the United Nations, made these comments in analysing the role of women in the UN Observer Mission in South Africa:

The presence of women seems to be a potent ingredient in fostering and maintaining confidence

<sup>56</sup> Shelley Anderson, *Women's Many Roles in Reconciliation*, European Platform for Conflict Prevention and Transformation.

<sup>57</sup> Ibid.

<sup>58</sup> Donna Ramsey Marshall, *Women in War and Peace: Grassroots Peacebuilding*, The United States Institute of Peace, 2000, p. 23.

<sup>59</sup> Ibid.

and trust among the local population. In performing their tasks with their male colleagues, women were perceived to be more compassionate, less threatening or insistent on status, less willing to opt for force or confrontation over conciliation, even if it is said less egocentric, more willing to listen and learn – though not always – and to contribute to an environment of stability which fostered the peace process.<sup>60</sup>

Whether these supposedly feminine attributes are a result of socialisation or not, they can bring a different perspective and contribute important elements to peacebuilding and reconciliation.

Common experiences women share, such as loss of loved ones in war, can cause them to form alliances across political, ethnic and religious divides. Such bridges can be significant in promoting reconciliation between warring parties. The Sudanese Women's Voice for Peace works for reconciliation between ethnic groups and guerrilla factions in Sudan, and has linked women in the north and south of Sudan. In Northern Ireland, a Roman Catholic woman and a Protestant woman united together to form the Peace People movement.<sup>61</sup>

Some studies show that women articulate peace differently – in terms of basic survival needs and concrete realities people face, rather than adherence to particular abstract political objectives. Helen Jackson, a British parliamentarian working with women's groups in Northern Ireland, has stated, "The official political echelons seem to get bogged down in the old historical issues. The women in the community feel their housing, education and childcare are the important things."<sup>62</sup> This difference in perspective necessitates involvement of women in peace and reconciliation initiatives.

### A Few Examples of Women Peacemakers<sup>63</sup>

- Women in Black is a Belgrade organisation that resisted war in the Balkans through non-violent strategies. They organised meetings of women across ethnic and national lines to work in solidarity against militarism. Every Wednesday since 1991, they gathered dressed in black in Belgrade's streets, carrying placards and distributing tracts. They published extensively,

books and newsletters that recorded the voices of women against war. The women worked with refugees to help them regain dignity and self-respect, and they supported men who refused to go to war. They also worked for conscientious objection of military service to be a basic human right. After the Dayton Peace Agreement, the women continued their work for disarmament and creation of new military and social structures.

- In Gujarat, India, a politically and religiously sensitive region, Sheba George began an organisation called Ahmedabad Ekta. She and others visit communities in need to do relief work and peacebuilding. They have formed "peace committees" in conflict zones. "Trust meetings" bring together women from torn communities to dispel rumours and misinformation that might lead to further violence. These meetings have sensitised local women to violations of the rights of other groups. The women have conducted fact-finding missions and used the information for advocacy with the government on behalf of human rights. All of this has worked together to advance a culture of peace.
- The Sudanese Women's Voice for Peace was formed in 1994 to rebuild civil structures in war-torn areas of Sudan. The organisation promotes dialogue for peace and unity among Sudanese women, raises public awareness of human and constitutional rights, works for an institutional framework for women's peace committees to participate in peace and human rights education, and mobilises and sensitises leaders, especially women, to gain skills in leadership and peacemaking.
- The Union of the Committees of Soldiers' Mothers of Russia was formed in 1989 to protect human rights of draftees, soldiers and their parents. Their goals are to develop a civil society and civic control over professional armed forces. Activities include dealing with complaints of human rights violations in the armed forces, organising human rights education of draftees and their parents, and organising consultations with regional branches of the

<sup>60</sup> Angela E.V. King, "Success in South Africa", UN Chronicle, Fall 1997, Vol. 34, No. 3

<sup>61</sup> Anderson, *Women's Many Roles in Reconciliation*.

<sup>62</sup> Anderlini, *Women at the Peace Table*, p. 32.

<sup>63</sup> For more examples, see <http://www.womenwagingpeace.net>.



organisation to promote peaceful activities. They work for awareness through media, organise public campaigns, work for the human rights of conscientious objectors and prepare legislation concerning the military.

- In Burundi, The Women’s Peace Centre was opened in 1996 to train Hutu and Tutsi women in conflict resolution skills so that they could work for reconciliation in their own communities. The centre provides a forum for the women to meet and work for common goals, provides training on gender issues, supports local women’s groups and women in camps for the displaced, and organises roundtable discussions to promote collaboration between different women’s groups.

**World Vision and Peacebuilding**

World Vision UK conducted a year-long study based on project field research in India, Ghana, Bangladesh, Uganda and Ethiopia. A few results from this research were highlighted in *Together*, a journal of the World Vision Partnership.<sup>64</sup> The approach of ADPs typically fostered interdependence, trust and understanding between different groups – all essential elements of peacebuilding. Findings showed that the more participatory the development process, the more likely that trust and interdependence was created in the community. The findings demonstrated a clear link between peacebuilding and transformational community development.

In transforming and reconciling community relationships, an impartial development approach was very effective in communicating a positive message to multiple stakeholders in the community. When development work was inclusive and targeted all ethnic, religious and social groups, the project became a focal point for groups that otherwise would not come together. Work with churches encouraged unity, and sometimes reduced division between Christian and Muslim leaders. Some results are by-products of the holistic approach of ADPs, but

peacebuilding as a component is further strengthened by careful management and design towards that aim. The following are more recommendations for integrating gender concerns into peacebuilding.

**Areas for advocacy work**

- Land reform including women’s rights to land and inheritance
- Affirmative action supporting women’s involvement in all levels of decision-making
- Halting immunity for sex-related crimes such as rape
- Creating effective witness protection programmes
- Involving women in security institutions, such as law enforcement, and ensuring laws protect women from domestic violence and rape
- Drawing attention to needs of female ex-combatants

**Projects in post-conflict areas might include<sup>65</sup>**

- Providing physical and mental health services for traumatised women
- Supporting women’s coalitions and networks
- Mobilising women’s peace initiatives and training women in management, leadership and advocacy
- Organising discussion forums for men and women
- Establishing dialogue among various women’s groups
- Providing peace education for children and youth
- Educating men to prevent violence

<sup>64</sup> Siobhan O’Reilly, “Peacebuilding and ADPs: The Untapped Potential”, *Together*, October-December 1999, p. 7-8.

<sup>65</sup> Marshall, *Women in War and Peace*, p. 19.

## 5.2 GENDER ANALYSIS AND HEALTH

### Objectives

- Focus on gender-related issues of community healthcare and physical well-being
- Develop participants' ability to address complex interactions required for effective gender awareness and planning
- Increased use of the Equality and Empowerment Framework (EEF) to analyse health concerns and gender inequity in access and control
- Increased awareness of both genders' rights and responsibilities in addressing health issues

**Estimated Session Time:**  
1 hour and 35 minutes

### Session Flow and Description

#### 5 minutes Introduction

Share session objectives with participants.

#### 20 minutes Plenary Group Presentation

*Handout 5.2a, Gender Issues and Gender Analysis/Health – An Introduction*

#### Discussion Questions

- In what ways is the entire community affected by women's health issues?
- How can cultural practises be addressed through a GAD process, particularly if these practises are having a negative impact on women's health?
- How do patterns of decision-making between genders affect women's health issues?
- How do men and women transform their interactions on health issues in the household?

#### 25 minutes Small Groups Assignment

##### Activity 5.2a

Use the Equality and Empowerment Framework (EEF) to assess how changes in empowerment will impact health concerns for women.

#### 20 minutes Plenary Group Debriefing

#### 20 minutes Small Group Work

“Community Interview”

#### Assignment

Ask one person to play the role of a specific woman currently affected by health concerns in a specific community. Others in the group ask specific questions about:

- access to health provision
- impact of health concerns on other aspects of her life
- factors hindering improvements
- factors impacted by her gender
- changes which would transform her situation
- impact of these changes on the rest of the community
- how health services of the entire community might be transformed if her situation was adequately addressed

#### 5 minutes Post-Session Assignment

Becoming a Gender Equity Witness

Explore the current status of health services for both genders in your country, region or community.

**Materials**

*Handouts and Activities*

- Handout 5.2a, Gender Analysis and Health
- Activity 5.2a, Health and Your Community: Using the Equality and Empowerment Framework (EEF) to Make a Difference

**Facilitator Preparation**

- Review discussion questions. Explore these questions with health professionals working in community development to enhance your ability to field questions and participants' concerns. Note: If this session is being facilitated with a group of health professionals, remember that your particular expertise is Gender Analysis. The goal of the session is to help health specialists integrate Gender Analysis into their work. You do not need to be a health expert to lead this process. Rather, your expertise is in facilitating gender integration.
- Make copies of Handout 5.2a and Activity 5.2a.
- Create a presentation based on Handout 5.2a.
- Create a flip chart with the small group questions – Community Interview.
- Prepare copies of discussion questions and assignments for small group work.



## Gender Analysis and Health

What gender considerations affect health projects and programmes? Most people immediately think of the importance of health care during pregnancy and childbirth. This is, of course, of paramount importance. However, other areas of health are affected by gender inequity. Cultural practises such as early marriage bring with them early and frequent pregnancy, in turn raising health risks for young girls. Inequality of power between women and men may prevent women from being able to insist on safe sex, making them more susceptible to HIV/AIDS. Lack of access to preventive health care can affect a woman's ability to maintain a high level of productivity and develop her full potential.

### The World Health Organisation explains it this way:

- A gender approach in health, while not excluding biological factors, considers critical roles that social and cultural factors and power relations between women and men play in promoting and protecting or impeding health... These inequalities can create, maintain or exacerbate exposure to risk factors that endanger health. They can also affect the access to and control of resources, including decision-making and education, which protect and promote health, and the responsibilities and rewards in health work.<sup>66</sup>

### The NGO Symposium in Geneva on gender and health recognised that:

- A gender perspective helps identify the inequalities between women and men which in the field of health can lead for both to increased illness or death from preventable causes. A gender approach to health examines how gender differences determine access to benefits and the way in which technology, information, resources and health care are distributed.<sup>67</sup>

In both assessments, power is an underlying consideration. Key components of Gender Analysis point to the importance of power relations, which relate to the capacity of individuals and groups to initiate action and determine outcomes that

change existing systems and norms. Many gender inequalities, such as exclusion of women from decision-making even about their own or their children's health, are related to power inequalities. To address this inequality, it is important that Gender Analysis be conducted in all phases of project and programme cycles.

See a list of gender inequalities and their health implications on page 173.<sup>68</sup>

Biological differences between women and men also have implications for health. For instance, women's bodies are more susceptible to STDs and HIV/AIDS, which puts them at a greater risk of infection than men. This is discussed further in the session on HIV and AIDS.

### Health and the HDI

The Human Development Index (HDI) was designed to measure three facets of life: longevity (health), knowledge (education) and access to resources. Longevity is measured by the indicator of life expectancy at birth. Knowledge is measured by indicators of adult literacy and average primary, secondary and tertiary enrollment. Access to resources is measured by per capita income. From birth, health ranks as a primary indicator of any measure of well-being and must be taken into account as a foundation of development work. Someone of either gender facing serious deterioration in health will be a less productive member of the community and less able to contribute to an enhanced quality of life.

### Women's Health and Nutrition

Nutritional needs of women demand priority and focus in any development initiative.

An estimated 450 million adult women in developing countries are stunted as a result of protein-energy malnutrition during childhood, and being underweight is a common problem among women in developing countries. More than 50 per cent are anaemic, and about 250 million women suffer effects of iodine deficiency. Millions

<sup>66</sup> World Health Organisation, *Gender and Health*, Technical Paper, World Health Organisation, Geneva, 1998. Retrieved December 21, 2004, from [www.who.int](http://www.who.int), p. 6.

<sup>67</sup> The NGO Symposium Health for All Women and Men: a Gender Perspective, Geneva, October 1997.

<sup>68</sup> Marianne Haslegrave, "Women and Health: Mainstreaming the Gender Perspective into the Health Sector," a paper presented at the conference on The Role of NGOs in Promoting a Gender Approach to Health Care, Commonwealth Medical Association, Tunisia, October 1998.



## Gender Inequalities

Gender Inequalities	Implications for Health
Discrimination against girl children: <ul style="list-style-type: none"> <li>■ at birth through infanticide</li> <li>■ during childhood through neglect and son preference, including an unfair share of food and domestic chores</li> </ul>	<ul style="list-style-type: none"> <li>■ Death</li> <li>■ Anemia, malnutrition and the stunting of growth</li> </ul>
Violence against women	<ul style="list-style-type: none"> <li>■ Psychological damage</li> <li>■ Sexual abuse</li> <li>■ Physical battery</li> <li>■ Death</li> </ul>
Lack of power to choose when, how and with whom to have sexual relations	<ul style="list-style-type: none"> <li>■ Rape</li> <li>■ Higher risk for STDs and HIV/AIDS</li> </ul>
Cultural practices: <ul style="list-style-type: none"> <li>■ early marriages</li> <li>■ female genital mutilation (FGM)</li> </ul>	<ul style="list-style-type: none"> <li>■ Too early and too closely-spaced pregnancies</li> <li>■ Multiple health risks, both psychological and physical, including haemorrhage, shock, infection, urine retention, painful menstruation, and risks during pregnancy and childbirth</li> </ul>
Unfair share of family income received by women and girls, together with reduced opportunities for education and employment, force them into commercial sex	At risk for STDs and HIV/AIDS
Exclusion of women from decision making on resource allocation for the health sector, resulting in a lack of female health services	High maternal and infant mortality rates

suffer some degree of blindness due to vitamin A deficiency. Highest levels of malnutrition among women are found in South Asia, where about 60 per cent of women suffer from iron deficiency anaemia. This proportion rises to 80 per cent amongst pregnant women in India.

Children of malnourished mothers are born with low birth weights, are disadvantaged from birth, fail to grow normally and face higher risks of disease and premature death. Malnourished mothers also face higher risks of complications and death during pregnancy and childbirth. Malnutrition reduces women's productivity, increases susceptibility to infections, and contributes to numerous debilitating and fatal conditions.<sup>69</sup>

<sup>69</sup> Anne Tinker, Kathleen Finn and Joanne Epp, *Improving Women's Health: Issues and Interventions*, HNP Discussion Paper, World Bank, Washington, D.C., June 2000, p. 19.

**Health and Empowerment**

As health and well-being is a primary concern for the individual, the family and the community, it is an arena where changes in public policy, equitable allocation of community resources, enlightened education, and increased awareness can merge in a Transformational Development process.

Use of Gender Analysis Tools to determine where essential changes need to be made in each of these arenas is indicated in all phases of the development process.



## Health and Your Community: Using the Equality and Empowerment Framework (EEF) to Make a Difference

Use EEF categories as you work through the following exercise. You may want a separate worksheet for each development initiative. See Session 4.10 for a discussion of EEF.

Health Goal	Current EEF Status	Development Initiative(s)	Probable Change in EEF Status
<b>Safe and Healthy Childbirth</b>	<p><b>Welfare</b> (i.e., adequate health facilities and trained staff)</p> <p><b>Access</b> (i.e., equal access to medical facilities/information)</p> <p><b>Conscientisation</b> (i.e., awareness of rights to equal access)</p> <p><b>Participation</b> (i.e., role in decision making in public health issues)</p> <p><b>Control</b> i.e., control over budget and policy making</p>		
<b>Optimum Nutritional Intake</b>	<p>Welfare</p> <p>Access</p> <p>Conscientisation</p> <p>Participation</p> <p>Control</p>		
<b>Access to Preventive Medical Care</b>	<p>Welfare</p> <p>Access</p> <p>Conscientisation</p> <p>Participation</p> <p>Control</p>		
<b>Other</b>	<p>Welfare</p> <p>Access</p> <p>Conscientisation</p> <p>Participation</p> <p>Control</p>		

## 5.3 GENDER ANALYSIS AND HIV AND AIDS

### Objectives

- Focus on gender issues specifically related to HIV/AIDS
- Develop ability to address complex interactions of factors that promote Transformational Development in programme design
- Use the Harvard Analytical Framework (factors influencing access and control) to address HIV/AIDS
- Increase awareness of both genders' rights and responsibilities in addressing HIV/AIDS issues

### Estimated Session Time:

1 hour and 35 minutes

### Session Flow and Description

#### 10 minutes

##### Introduction

Share session objectives with participants.

#### 20 minutes

##### Plenary Group Presentation

*Handout 5.3a, Gender and HIV/AIDS*

#### 30 minutes

##### Small Groups Assignment

*Activity 5.3a, The Harvard Analytical Framework: A Tool to Fight HIV/AIDS, and Handout 5.3b, Factors Impacting Vulnerability to HIV/AIDS*

### Assignment

Use the Harvard Analytical Framework to assess which specific issues affecting both genders with HIV/AIDS will be measured and addressed in development planning and implementation.

#### 15 minutes

##### Plenary Group Debriefing

#### 15 minutes

##### Small Group Work

### Assignment

- Examine factors affecting the spread of HIV/AIDS.

- How will a Transformational Development process ameliorate factors that adversely affect the well-being of the entire community?
- What role can gender-sensitive TDIs play in this transformation?

#### 5 minutes

##### Post-Session Assignment

Becoming a Gender Equity Witness

- Explore current statistics of HIV/AIDS for both genders in your country, region or community. What efforts are currently in place to address this problem? What approaches are being utilised?

##### Materials

#### Handouts

- Handout 5.3a, Gender and HIV/AIDS
- Handout 5.3b, Factors Impacting Vulnerability to HIV/AIDS
- Activity 5.3a, The Harvard Analytical Framework: A Tool to Fight HIV/AIDS

### Facilitator Preparation

- Create presentation based on Handout 5.3a.
- Make copies of the handouts and Activity 5.3a for participants.
- Review discussion questions. Explore these questions with health professionals working in community development to enhance your ability to field questions and participants' concerns. Note: If this session is being facilitated with a group of health professionals or HIV/AIDS specialists, remember that your particular expertise is Gender Analysis. The goal of the session is to help health specialists integrate Gender Analysis into their work. You do not need to be a health expert to lead this process. Rather, your expertise is in facilitating gender integration.
- Prepare copies of discussion questions and assignments for small group work.





## Gender and HIV/AIDS

Currently 33.6 million people live with HIV/AIDS. About 12 to 13 African women are infected for every 10 African men.<sup>70</sup> As with other health issues, the HIV/AIDS crisis is affected by gender inequalities and other social and cultural factors. Basic questions emerge, including:

- Who is considered responsible for sexual health?
- What motivations and norms govern sexual activity and behaviour?
- Who has the power to initiate or refuse sex?

Gender Analysis reveals that diverse norms for sexuality undergird certain social and cultural factors. If the goal is to change sexual behaviours that cause the spread of HIV/AIDS, then these social and cultural factors must be understood and addressed.

### Women are more vulnerable to HIV infection

Empirical evidence now indicates that men are four times more likely to spread the HIV/AIDS virus to women than women are to men. Women are disproportionately impacted by the HIV/AIDS epidemic because they are more vulnerable to infection and are often the caretakers of those who contract AIDS.<sup>70</sup>

#### Biologically

- Larger mucosal surface, as well as microlesions which can occur during intercourse, may be entry points for the virus; very young women are even more vulnerable.
- More virus is in sperm than in vaginal secretions.
- Coerced sex increases risk of microlesions.

#### Economically

- Financial or material dependence on men means that women cannot control when, with whom and in what circumstances they have sex.
- Many women have to exchange sex for material favours, even for daily survival.

There is formal sex work, but there is also this exchange, which in many poor settings is many women's only way of providing for themselves and their children.

#### Socially and Culturally

- In many regions, women are not expected to discuss or make decisions about sexuality.
- Millions of women cannot request, let alone insist on, using a condom or any form of protection.
- If they refuse sex or request condom use, they often risk abuse, as there is suspicion of infidelity.
- The many forms of violence against women mean that sex is often coerced, which is itself a risk factor for HIV infection.
- For married and unmarried men, multiple partners (including sex workers) are often culturally accepted.
- Women are often expected to have relations with or marry older men, who are more experienced and more likely to be infected. Men frequently seek younger and younger partners in order to avoid infection and in the belief that sex with a virgin cures AIDS and other diseases.

World Vision's *Girl Child Review* identifies several additional factors that increase HIV/AIDS risks for girls.<sup>71</sup> These social conditions include:

- Lack of information about HIV/AIDS due to limited access to education and health services (see box on page 178)
- Limited knowledge of female reproductive systems or risks associated with sexual activity
- Vulnerability because of inequality in power relations of gender and age, and lack of confidence to ask for protected sex
- Other cultural practises such as sexual training of girls for marriage

<sup>70</sup> Loretta Rose, *Every Girl Counts: Development, Justice and Gender* (Mississauga, Ontario: World Vision, 2001), p. 40.

<sup>71</sup> Anne Tinker, Kathleen Finn and Joanne Epp, *Improving Women's Health: Issues and Interventions*, HNP Discussion Paper, World Bank, Washington, D.C., June 2000, p. 17.



**What major issues need to be considered?<sup>73</sup>**

- Lack of control over sexuality and sexual relationships
- Poor reproductive and sexual health
- Neglect of health needs, nutrition and medical care
- All forms of coerced sex
- Harmful traditional practises (HTPs)
- Stigma and discrimination related to AIDS – violence, abandonment, neglect
- Access to education, prevention, condoms, and services for adolescents
- Sexual abuse
- Disclosure of status, partner notification, confidentiality

The following are a few *best practises* World Vision has identified for addressing HIV/AIDS:<sup>72</sup>

- Encourage increased faithfulness in marriage.
- Encourage delayed initiation of sexual activity (especially within the 15-24 age group and younger).
- Discourage unprotected sex amongst men with multiple partners.
- Assist poor women who may depend on sex as an economic livelihood to establish other roads to economic viability.
- Reduce vulnerability of women and girls in an adverse cultural environment.
- Reduce transmission of the virus from mother to child.

**World Vision research revealed that of girls ages 15 to 19**

- A high percentage do not know how to protect themselves against HIV/AIDS:
  - 40% of girls in Mali
  - 74% of girls in Mozambique
  - 96% of girls in Bangladesh

(with boys slightly lower in all cases)
- A high percentage do not know that a person with AIDS may look healthy

These best practises are complex, as they relate to culture. Education is effective in addressing the importance of HIV/AIDS prevention. But if behaviour is rooted in values and beliefs, such as a belief that masculinity is demonstrated by one's number of sexual partners, the transformative process includes profound change for both genders.

**World Vision's HOPE Initiative**

The HOPE Initiative, announced in 2000, is a 25-year programme in which World Vision is developing strategies and projects and building capacity to respond to the HIV/AIDS crisis.

- H**ope and care for people living with HIV/AIDS
- O**rphan care, including for vulnerable children
- P**revention of HIV/AIDS
- E**ducation/advocacy/coalitions/networks

<sup>72</sup> Moses Dombo, Joe Muwonge and Don Brandt, *HIV/AIDS and Human Development in Africa*, Special Report, World Vision International, Monrovia, Calif., February 2001, pp. 35-6. The report contains more than 20 best practises, only a few of which are mentioned here.



## The Harvard Analytical Framework: A Tool to Fight HIV/AIDS

This framework includes four interrelated components: Activity Profile, Access and Control Profile, Analysis of Factors Influencing Activities, and Project Cycle Analysis.

The **Activity Profile** is based on the concept of a gender division of labour. It delineates economic activities of the population in the project area, first by age and gender, and then by ethnicity, social class or other important distinguishing characteristics. In addition, it indicates amounts of time spent by individuals to accomplish these activities.

The **Access and Control Profile** identifies what resources individuals can command to carry out their activities, and benefits they derive from these resources. Identifying gender-specific activities in production, reproduction and maintenance is a necessary but insufficient step in data preparation for project design and implementation. The flow of resources and benefits is fundamental in analysis of how projects will affect and be affected by both genders.

### **Analysis of Factors Influencing Activities**

focuses on underlying elements in a community that determine the gender division of labour and gender-related control over resources and benefits. These analyses identify factors that create differential opportunities or constraints for men's and women's participation in and benefits from projects. Factors that impact who does what in any population subgroup, and what access and control individuals will have to resources and benefits, are generally interrelated.

**Project Cycle Analysis** examines a project in light of basic data gathered by project personnel and trends likely to affect the data or project outcomes. The process analyses which activities the project will affect and how issues of access and control relate to these activities. Further, the analysis determines areas of a project that must be adjusted to achieve desired outcomes.



## Factors Impacting Vulnerability to HIV/AIDS

Factors Impacting the Vulnerability to HIV/AIDS	Community Situation	Development Intervention	Use of Harvard Analytical Framework Tools	Possible Outcomes
<b>Lack of Information and Knowledge</b>		<ul style="list-style-type: none"> <li>■ Activity Profile</li> <li>■ Access and Control Profile</li> <li>■ Analysis of Factors Influencing Activities</li> <li>■ Project Cycle Analysis</li> </ul>		
<b>Economic vulnerability</b>		<ul style="list-style-type: none"> <li>■ Activity Profile</li> <li>■ Access and Control Profile</li> <li>■ Analysis of Factors Influencing Activities</li> <li>■ Project Cycle Analysis</li> </ul>		
<b>Lack of Access to Medical Care</b>		<ul style="list-style-type: none"> <li>■ Activity Profile</li> <li>■ Access and Control Profile</li> <li>■ Analysis of Factors Influencing Activities</li> <li>■ Project Cycle Analysis</li> </ul>		

## 5.4 GENDER ANALYSIS AND MICROENTERPRISE DEVELOPMENT (MED)

### Objectives

- Examine the relationship of gender-related issues to microenterprise development (MED)
- Understand the impact and importance of economic viability for both genders
- Learn appropriate uses of Gender Analysis Tools in designing and implementing MED
- Analyse interacting factors that will influence the success of MED projects

**Estimated Session Time:**  
1 hour and 35 minutes

### Session Flow and Description

#### 10 minutes Introduction

Share session objectives with participants.

#### 20 minutes Plenary Group Presentation

*Handout 5.4a, Microenterprise Development*

#### Discussion Questions

- Why are MED projects ideally suited to address many GAD issues?
- What impact will an improved economic position bring in a woman's life?
- How can unintended outcomes be avoided by careful planning?
- Why is careful Gender Analysis crucial in MED development projects and interventions?

#### 30 minutes Small Groups Assignment

*Activity 5.4a, Gender Analysis Tools and MED Data Gathering*

Using the synopsis of Gender Analysis Tools in Activity 5.4a, determine the usefulness of each for MED data gathering. Record your conclusions in the matrix provided.

#### 15 minutes Plenary Group Debriefing

Discuss findings and insights from small group work.

#### 15 minutes Post-Session Assignment

Becoming a Gender Equity Witness

- Identify informal MED currently happening in the community without formal interaction.
- How can a development process strengthen this?

#### Materials

#### Handouts

- Handout 5.4a, Microenterprise Development
- Activity 5.4a, Gender Analysis Tools and MED Data Gathering

#### Facilitator Preparation

- Visit an MED project. Listen to issues and concerns and be prepared to use specific examples from this visit in the opening plenary presentation.
- Review discussion questions.
- Create a presentation using Handout 5.4a.
- Make copies of the handout and of Activity 5.4a for participants.
- Prepare copies of discussion questions and assignments for small group work.



## Microenterprise Development

Microenterprise Development (MED) programmes have proven very successful in empowering the poor, particularly women.

Given World Vision’s commitment to the poorest of the poor, it is fitting that World Vision invest in MED programmes that help so many women. Studies show that of 1.3 billion people in poverty, 70% are women. This “feminisation of poverty” is linked to women’s unequal position in the labour market, their social and cultural status, and their lack of power within the family.

### What makes World Vision microenterprise development programmes successful?

The answer is female loan recipients: two of every three MED loans go to women.

The reasons are simple:

- Poor women are usually passed over by lending institutions.
- They are often more conscientious about repaying loans.
- They use their income for their children’s health and education.

Source: World Vision, *Microenterprise Development Status Report, 2000*

### A woman’s economic position directly affects:

- Her ability to acquire necessary improvements in education, health and housing
- Her bargaining position and power in the family and community
- Her ability to act against violence in her home, community and world

### In families being served by MED programmes, 75-80 per cent of loans go to women.

Source: *Empowering Women with Microcredit, 2000 Microcredit Summit Campaign Report*

### By improving the economic position of women, MED programmes can have the following effects:

- Women who earn outside income can improve the well-being of their children through education and healthcare.
- Women who earn outside income have a reduced dependency on their husbands and thus have increased autonomy.
- Women who earn outside income are often exposed to new sets of ideas, values and social support that can make them more assertive of their rights.
- Women who can gain access to and control over resources will gain prestige in the eyes of her family and community, which can promote increased involvement in decision-making and in community development processes.
- Women who take part in solidarity loans learn about organising and can gain confidence in the safety of a group to become involved in community issues.

What about unintended effects of MED programmes? Can they ever decrease women’s economic position or perpetuate negative cultural practises? Some unintended outcomes of women earning outside income can include:

- The women’s husbands still control the money.
- Women’s workloads can increase, resulting in burnout and/or failure of repayment, as well as in less time available for reproductive/household responsibilities.
- Children’s workloads can increase if they are involved in the enterprise, resulting in school dropout and/or decreased time for play and rest.
- Men may reduce their financial support to their families, and/or initiate irresponsible behaviours such as being unfaithful to their spouses, drinking excessively, etc.
- Men who are unemployed or feel threatened by women’s new independence might assert their power through domestic or sexual abuse.



Since World Vision MED programmes predominately serve women, intentionality is crucial regarding how such interventions affect women's lives and gender relations. Women have different roles and needs than men, and may be affected differently by MED programmes. A gender and development (GAD) approach considers relations between women and men, rather than focusing on women alone. GAD seeks to understand women as they relate to their households and communities. The goal in integrating GAD and MED is to empower the disadvantaged and to transform unequal relationships.

How is this accomplished? **Gender Analysis** provides appropriate tools for identifying positive and negative impacts of MED programmes on women and men. Gender Analysis refers to the variety of methods for collecting and processing information about gender, or about roles and needs of women and men and how they relate to each other. (See Module 4 for an explanation of components of Gender Analysis.)

One important means of analysing gender relations is by gathering **baseline data** for an MED programme. This data can help in the screening process to understand needs of those in the community, so that loans intentionally meet those needs. Baseline data is also useful for later assessments of how an MED programme has impacted a community.

All information gathered in baseline surveys should be sex-disaggregated (that is, data collected separately for men and women) and should include both qualitative and quantitative data. Comparing results for men and for women can reveal otherwise hidden disparities. These disparities may be differences in skill levels, which could indicate a need for training women. Other disparities may reveal discrimination against women due to culture, which would indicate a need for education of community members.

Examples of **baseline data** include:

- Control of individual income and/or household member incomes
- Responsibilities and roles
- Control/decision-making about household expenditures

- Access and control of resources required for income generation
- Women's and men's awareness of market economy dynamics
- Men's perceptions of women's roles in financial and economic areas
- Community's perceptions of women's roles in financial and economic areas

Once initial assessment is completed, screening for MED loan eligibility begins. Different roles and needs of women and men should be taken into account when planning. What kind of needs will programme objectives address? As was discussed in Session 3.3, useful distinction can be made between practical and strategic gender needs.

**Practical gender needs** are the needs women identify in their socially accepted roles in society. These do not challenge the gender divisions of labour or women's subordinate position in society. Practical gender needs relate to short-term daily necessities such as water provision, health care and employment.

**Strategic gender needs** are the needs women identify because of their subordinate position to men in their society. These relate to gender divisions of labour, power and control and may include issues such as property ownership, domestic violence and decision-making. These needs are long term and not always easily identifiable.

Relevant Questions

- Which gender needs are being met by MED?
- If only practical gender needs are being addressed, structures that have contributed to poverty will remain in place for other women in the community.
- What kind of holistic strategies, including MED, might address women's strategic gender needs?

To **measure intended and unintended outcomes** of MED programmes on women, clear gender indicators are necessary. Some qualitative indicators, such as concepts of well-being, will be different for women and men. It is important that



all data is sex-disaggregated. For instance, additional income may be perceived negatively by women if it results in a greater workload and less time available to spend with their children. Small and regular income may be prioritised higher than large amounts of income if it is allowed to go directly into women's hands to be spent on household items.

### Indicators for MED Impact Assessment

- What are the gender implications of eligibility criteria for receiving loans? Do these criteria encourage women to access loans?
- What is the average loan size and repayment rate? How do these figures compare between men and women?
- Who controls the additional income? Who makes decisions?
- How is the additional income spent? Food, clothes, education, etc.?
- Who has access to and control of resources necessary to the enterprise?
- Whose money is used to pay back the loan? The husband's income, or the additional income?
- Who is responsible for what purchases? Has access and control of resources changed as a result of the additional income?
- Has women's involvement in decision-making changed in the household or community?
- Have work hours increased for all household members, or just for women?
- What is the school enrollment/dropout rate for girls? Has this been affected?
- If solidarity loans are utilised, have the MED groups gained prestige in the community or been able to organise around other community issues (apart from the loan)?
- How do women/men/the community perceive women's roles as changing?

Additional indicators will vary from one situation to another. The following is an example for measuring how much women's status improves in a particular area as a result of a large MED programme. It is from a study by the World Bank in Bangladesh, where BRAC<sup>73</sup> has distributed thousands of loans, mainly to women. The study measured women's empowerment in several key areas. In other contexts, questions will be different, but the general areas of empowerment are useful for measuring gender relations.

### Specific Indicators of Women's Empowerment (in Bangladesh)

#### Mobility

To measure if women have more freedom of movement: Have a list of sites in the locality, such as the marketplace, and ask the woman if she has been there in the last three months and if she went alone or with someone.

#### Ability to make small (and large) purchases

To measure if women have gained more access and control over resources: Have a list of items and ask if the woman can purchase them independently or must have permission or cannot purchase them at all.

#### Involvement in major decisions

To measure any change in women's power to make decisions: Pick up objects and ask the woman if she owns them or could sell them, and if sold, could she keep the proceeds for herself? Ask if the woman decided with her husband to have children or if it was due entirely to her husband's (or mother-in-law's) will.

#### Political and legal awareness

To measure women's understanding of their rights and the role of community institutions: Ask if the woman knows the name of the local elected official and if she knows the minimum legal age for marriage.

#### Participation in public protests and political campaigning

To measure women's place in the community, their confidence in public roles, their ability to organise and their understanding of their rights: Ask the woman if she has been involved in any recent community decisions or activities, or if she would feel comfortable being a part of any community institutions (development committees, etc.).

<sup>73</sup> Bangladesh Rural Advancement Committee



**Further suggestions for making MED**

**programmes women-friendly**

- If training is required for loans, schedule sessions at times convenient for women with heavy reproductive workloads. Use locations convenient for women, close to their homes or businesses, and consider both workloads and safety.
- Since women's illiteracy rates are usually higher than men's, provide assistance in filling out applications.
- Allow for registration of assets used as collateral, or purchased with loans, to be done in women's names or in joint names.
- Provide voluntary business counselling by women who are themselves already successful.
- Offer awareness activities and training in business skills.
- Integrate financial services with other benefits, such as literacy, health education, etc.



## Gender Analysis Tools and MED Data Gathering

Use the brief descriptions and table below to examine how each Gender Analysis Tool could support an MED initiative for project identification, project design, project implementation and project evaluation.

- **Harvard Analytical Framework:** Also known as the Gender Analysis Framework, the Harvard Analytical Framework is a data-gathering tool that can be adapted to a variety of situations. It can be used to develop description and analysis of gender relations in a community. The framework addresses definition of project objectives, assessment of how these objectives relate to women's and men's involvement within a project, and the effect of the project on gender relations.
- **Gender Analysis Matrix** is a tool used at the community level to determine how development interventions may impact women and men differently. It is implemented by a group within the community (men and women) and an experienced trainer/facilitator. At the planning stage it determines whether potential gender effects are desirable and consistent with programme goals. At the design stage, it indicates where gender considerations may require a change in design of the project. During monitoring and evaluation stages, it addresses broader programme impacts.
- **The Equality and Empowerment Framework (EEF):** Also known as the Longwe Hierarchy of Needs, the EEF suggests five levels of equality as a basis by which to assess the level of women's development in any area of social or economic life. The framework may be applied to any situation when deciding where to focus future activities. It permits assessment of existing advantages in women's situations and illumines what remains to be done.
- **PLA (Participatory Learning Approach)** tools are designed to ensure that community members participate in their own development. Doing PLA activities with men and women separately will reveal differences in their perceptions. These activities are beneficial for understanding how men and women perceive and experience reality differently. Discussing results together builds common understanding between the two genders.
- **Venn Diagram:** Used in institutional analysis, this simple tool allows community members to share information about relationships of different organisations, as well as individuals, with one another and with outside groups. Circles of different sizes represent different organisations, institutions or influential people as participants create a visual map of these relationships.
- **The 24-Hour Day:** This analysis of daily use of time is disaggregated by gender to raise awareness about the gender division of labour, as well as the value and extent of women's work. This activity can be a starting point for discussion about how to reduce women's heavy workloads.



## MED and Gender Analysis Tools

Harvard Analytical Framework	Relevance for Project Identification	Relevance for Project Design	Relevance for Project Implementation	Relevance for Project Evaluation
<b>Activity Profile</b>				
<b>Access and Control Profile</b>				
<b>Analysis of Factors Influencing Activities, Access and Control</b>				
<b>Project Cycle Analysis</b>				
<b>Notes</b>				

## 5.5 GENDER ANALYSIS AND EDUCATION

### Objectives

- Examine the impact of gender on education
- Understand variables that affect availability and access to education for both genders
- Analyse integration of both formal and non-formal education strategies into development projects
- Examine strategies required to ensure that both genders have equal access to education
- Analyse cultural and economic factors that influence both access to and success in school for both girls and boys

### Estimated Session Time:

Just over 1 hour

### Session Flow and Description

#### 10 minutes

##### Introduction

Share session objectives with participants.

#### 15 minutes

##### Plenary Group Presentation

*Handout 5.5a, Gender Issues and Analysis/ Education*

### Discussion Questions

- What role do cultural constraints play in equal access to education?
- Will Transformational Development initiatives in other areas impact levels of access to education? Why or why not?
- How might an MED project support access to education?
- What intersections occur between local, regional and national strategies for education in your community?

#### 15 minutes

##### Small Groups or Pairs Assignment

- Ask each group member to share his or her own experiences in pursuit and achievement of personal educational goals.

- Have other group members ask questions related to constraints, access, strategies used, goals and community support.

#### 20 minutes

##### Small Group Work

*Handout 5.5a, Gender Issues and Analysis/ Education*

### The 24-Hour Day and Educational Initiatives

- Use The 24-Hour Day Worksheet, already filled out by a community for men, women, girls and boys.
- What development initiatives will free up time for study for men?
- For women?
- For boys?
- For girls?
- Is specific use of freed time important in design of the development project? How does this data intersect with decisions regarding goals of the project?

#### 5 minutes

##### Post-Session Assignment

Becoming a Gender Equity Witness

- Research statistics on education in your community. Are they disaggregated by gender? Why or why not?
- What is currently being done to increase the quality of education for both genders?

### Materials

#### Handouts and Activities

- Handout 5.5a, Gender Issues and Analysis/ Education
- Activity 5.5a, Finding Time for Education: The 24-Hour Day and Educational Initiatives

**Facilitator Preparation**

- Track your own experiences in pursuit of educational goals and reflect on constraints, opportunities, motivations, and the impact and influence of mentors.
- Prepare copies of discussion questions and assignments for small group work.
- Find an example of where “The 24-Hour Day” has been appropriately implemented in a community or ADP, and make this available for the small group exercise with Activity 5.5a.



## Gender Issues and Analysis/Education

Education is both a universal right and a necessity for development. Education facilitates other rights, such as the right to employment opportunities and the right to be involved in development or political decision-making processes. An educated woman will be better informed and feel more confident about being involved and making decisions. Educated men and women will be aware of rights and responsibilities of both genders. Both CEDAW and the CRC uphold non-discriminatory education as a fundamental human right.<sup>74</sup>

It is widely recognised that educating girls significantly benefits everyone in a community, especially children. Girls and women with an education have reduced maternal mortality and healthier children. Education makes a difference in employment and, therefore, in the likelihood of a family being poor.

The Beijing Platform for Action, adopted by the Fourth World Conference on Women in 1995, includes the girl child in strategic objectives and

actions. The NGO Working Group on Girls published a report five years later on progress made since Beijing.<sup>75</sup> Results in education were mixed:

Overall, great strides occurred in education. In developing countries, increased enrollment in primary education accounted for most of the progress, in sharp contrast to spotty or no progress indicated in secondary education, math and science curricula and gender sensitisation of curricula and teachers.

Across the board, NGOs expressed need for major improvement in retention amongst adolescent girls who drop out in high numbers, primarily because of marriage, work, pregnancy, or the poor quality and irrelevance of their education. In many instances, particularly among ethnic minorities, absence of female teachers to provide role models or gender-sensitive treatment of girls was cited as a major concern.<sup>76</sup>

Much progress made in primary education is a result of governments' actions to improve their country's educational systems. But constraints remain. Many problems associated with girls' poor attendance relate to cultural values or poverty, requiring girls to work instead of go to school. Below are some obstacles girls may face in getting an education. Listed to the right are possible strategies for addressing the obstacles.

Possible Obstacles to Girls Outside the Educational System	Strategies for NGOs to Address These Obstacles
<p>The family needs their daughters to help at home with <b>domestic chores</b>.</p>	<ul style="list-style-type: none"> <li>■ Community development projects (such as water systems) can help reduce girls' domestic chores (such as water carrying).</li> <li>■ A flexible school schedule can be accommodating to times when girls must work.</li> <li>■ Self-instruction guides can help girls catch up if they have missed school.</li> </ul>

<sup>74</sup> Refer to Article 10 of the CEDAW for more information.

<sup>75</sup> Beijing Platform for Action, Fourth World Conference on Women, Beijing, China, 1995, section 69.

<sup>76</sup> *Clearing a Path for Girls: NGOs Report from the Field on Progress Since the Fourth World Conference on Women*, Beijing, China (New York: NGO Working Group on Girls, 1998), p. 8.



Possible Obstacles to Girls Outside the Educational System	Strategies for NGOs to Address These Obstacles
<p>The <b>cost of education</b> – fees, uniforms and supplies – outweighs the potential benefits of having an educated daughter.</p>	<ul style="list-style-type: none"> <li>■ Pay for school fees</li> <li>■ Provide scholarships.</li> <li>■ Give parents food-related incentives for sending their daughters to school (such as a bag of rice).</li> <li>■ Sensitise families and communities to the importance of girls’ education.</li> </ul>
<p>The <b>distance from home to school</b> causes parents to be afraid for their daughters’ safety or reputation.</p>	<ul style="list-style-type: none"> <li>■ Build schools closer to the community or provide safe transport to school.</li> </ul>
<p>Cultural practices such as <b>early marriage</b> require girls to drop out of school.</p>	<ul style="list-style-type: none"> <li>■ If the girl still gets married, encourage her to continue her education.</li> <li>■ Do not drop young girls from World Vision sponsorship, even if they get married.</li> <li>■ Work with communities to provide sex and health education to discourage early marriage and early pregnancy.</li> </ul>
<p>Girls may engage in <b>sexual survival strategies</b> to gain support for their education, risking pregnancy and drop out.</p>	<ul style="list-style-type: none"> <li>■ Pay for school fees or provide scholarships.</li> </ul>
<p>Girls drop out of school because of <b>pregnancy</b>.</p>	<ul style="list-style-type: none"> <li>■ Sex and health education can help prevent pregnancies.</li> <li>■ Encourage schools to have flexible policies for pregnant girls so they can still attend.</li> <li>■ Support childcare facilities at the school or in the community, to allow girls to continue their education.</li> </ul>
<p>Girls do not do well in school or attend regularly because of <b>hunger</b> or nutritional deficiencies.</p>	<ul style="list-style-type: none"> <li>■ Establish a school feeding programme.</li> <li>■ Give families food-related incentives for sending their girls to school, such as a bag of rice.</li> </ul>
<p>The cost of <b>school fees</b> is so high that poor families cannot afford to send their children to school, or decide to send only their boys to school.</p>	<ul style="list-style-type: none"> <li>■ Pay for school fees.</li> <li>■ Provide scholarships or give parents incentives for sending their daughters to school.</li> <li>■ Sensitise families and the community to the importance of girls’ education.</li> </ul>



Possible Obstacles to Girls Outside the Educational System	Strategies for NGOs to Address These Obstacles
Girls fear <b>sexual harassment</b> or rape at school.	<ul style="list-style-type: none"> <li>■ Increase security and monitoring of schools.</li> <li>■ Work with local law enforcement.</li> <li>■ If no alternative is possible, establish a separate school for girls. This is not recommended, as non-integrated schools may lead to marginalisation and inequality.</li> </ul>
There are <b>no separate latrines for girls</b> , who need privacy, especially during the adolescent years.	<ul style="list-style-type: none"> <li>■ Build separate latrines for girls.</li> </ul>
The school curricula is perceived as <b>irrelevant</b> to girls' everyday tasks and future.	<ul style="list-style-type: none"> <li>■ Help develop appropriate curricula.</li> <li>■ Include health, nutrition and sex education.</li> <li>■ Rid textbooks of gender stereotypes and replace them with examples that encourage girls to maximise their potential.</li> </ul>
A <b>lack of female role models</b> deprives girls of hope and aspirations to finish their education.	<ul style="list-style-type: none"> <li>■ Recruit female teachers.</li> <li>■ Construct safe housing to attract them to the area.</li> <li>■ Encourage girls in secondary school to attend college and return to teach in their own communities.</li> </ul>
<b>Teachers favor boys</b> because they are aggressive and responsive, whilst passivity amongst girls is viewed as lack of interest.	<ul style="list-style-type: none"> <li>■ Conduct teacher training that includes gender sensitisation and methods of teaching that encourage girls to participate.</li> </ul>



**Local Strategies**

Both girls and boys need access to high-quality education. Strategies in this table focus on families, teachers and communities. At a local level, it is important to mobilise the community in support of education and development. Parent-teacher associations can be partners in efforts to improve equality in education. If no school committee, school board or parent-teacher association exists, encourage the community to form one. Capacity-building can involve training community members on education issues, management and other relevant areas.

**Regional and National Strategies**

At regional and national levels, it is effective to work with other NGOs, media, legislators, and international funding agencies on issues related to specific educational needs of girls and boys. This may include broader educational reforms needed to benefit both genders, such as more textbooks or abolition of school fees. Funding agencies such as the World Bank and IMF can be lobbied to provide incentive funding to governments that demonstrate commitment to ensuring high-quality educational opportunities and closing gender gaps in education.

**We need to see our approach to education linked with our advocacy and programming work in many areas. The barriers to girls' education grow from complex cultural and economic factors.**

-World Vision's  
Girl Child Review Report



## Finding Time for Education: The 24-Hour Day and Education Initiatives

Many development initiatives impact both formal and non-formal educational goals of the community. Use The 24-Hour Day Worksheet filled in for your region or community to examine development initiatives. How will these development initiatives

intersect with current workloads for both genders? Will these development initiatives free up time and resources for both non-formal and formal educational goals in the community? (see Session 4.12.)

Development Initiative	Impact on Workload for Women	Impact on Workload for Men	Impact on Educational Goals in the Community or ADP

# Gender Training Toolkit

SECOND EDITION



## Module 6

### Girls and Boys as Agents of Change





## GIRLS AND BOYS AS AGENTS OF CHANGE

World Vision’s central focus on the sustained well-being of children as a key development goal makes this module on children – girls and boys – essential.

How do we protect children? How do we encourage their authentic participation? How do we transform their roles in a community? How do we help adults in the community see their value and encourage development of their potential? How do we ensure that both girls and boys experience gender equity and build healthy models of transformed gender relations in their daily behaviour – both now and in the future?

This module addresses these questions, presenting important content in the areas of protection and participation, healthy gender modelling, and children’s rights. Participants examine this content in light of programmes in which they are working and phases of the LEAP Cycle. As this training is focused on transformed gender relations, participants use their ‘gender lens’ – developed in Modules 1-5 – to examine their attitudes towards children and how they can contribute to the sustained well-being of children in the communities in which they work.

## SESSION DESCRIPTIONS

### **6.1 Empowering Girls and Boys: What difference does it make?**

In this session, empowerment of girls and boys is considered, along with how that empowerment contributes to sustained well-being of children. Discussions and role-plays focus on transforming ways community members interact with children. A choral reading of the CRC – Convention on the Rights of the Child – contributes to participants' understanding.

### **6.2 Key Concepts, Types, Methods and Guidelines for Full Participation of Girls and Boys**

Key concepts for effective participation of boys and girls are introduced. This session also examines types of participation usually found in communities and how these relate to each phase of the LEAP Cycle. Additionally, small groups work with several methodologies appropriate for eliciting participation of girls and boys.

### **6.3. Using Gender Analysis Tools with Girls and Boys**

World Vision believes that children can be agents of transformational change.

In this session, participants re-visit their expertise with Gender Analysis Tools and explore appropriate ways to use them amongst children and in data-gathering on behalf of children.

## 6.1. EMPOWERING GIRLS AND BOYS: WHAT DIFFERENCE DOES IT MAKE?

### Objectives

- Understand the importance of working with girls and boys as seen through a GAD lens.
- Examine the link between Gender and Development and Children in Ministry
- Examine the link between Transformational Development, GAD, and the empowerment of girls and boys
- Understand how community gender roles and modelling impact the empowerment of girls and boys as Transformational Development agents of change

**Estimated Session Time:**  
2 hours and 30 minutes

### Session Flow and Description

#### 10 minutes

##### Introduction

- Have participants share their name, position, and the name and role of an adult who was influential in their lives when they were children.
- Elicit participants' expectations for this gender training experience.
- Share session objectives with participants.

#### 15 minutes

##### Plenary Group Presentation

*(Handout 6.1a) GAD, TD Domains of Change, and CIM*

##### Discussion Question

- Drawing on your experiences in World Vision, why do you think an intentional focus on children serves to transform communities in which we work?
- How does a GAD perspective influence this focus?

#### 20 minutes

##### Small Group Work

##### Assignment

Using Handout 6.1b, assign each group one of the categories in the handout, and ask them to report back to the group on key findings.

#### 20 minutes

##### Plenary debriefing from Small Group Work

Ask each of the small groups to share their findings from the small group discussion. Record responses on a flip chart and, when all groups have presented, use the following questions for discussion.

- What information surprised you? Why?
- What immediate implications do you see from this information for World Vision's work?
- What roles do fathers play in ensuring that mothers have what they need to take exceptional care of their children? How can development work ensure this?

#### 20 minutes

##### Plenary Group Activity

##### Choral reading of the CRC

Give each participant a copy of Handout 6.1c. Ask them to assume the identity of a child they know, including age, gender and geographical location. Then perform a choral reading of the several articles of the CRC, going around the group until all assigned articles have been read. Ask participants to insert details of the child's identity they have assumed and to express their assigned article in the CRC from that child's point of view.

*For example: I am Isabel, 14 years old, and I live in Peru. Article 2 of the CRC on Non-discrimination reminds me that All rights apply to me and I will be protected from all forms of discrimination.*

##### Discussion Question

- What strategies help ensure that children, their parents, and community members are aware of the CRC and understand the protections it contains?

#### 20 minutes

##### Small Group Work

*Activity 6.1a Role-Plays on the Importance of Gender Role Modelling in the Community*

##### Assignment

Give each group one of the scenarios in Activity 6.1a

- Look at each scenario in the activity and assume roles for each. Use their words and act out the scenario.

- Now take the same scenarios and prepare a skit for plenary with different responses and language – a transformed scenario.

**Discussion Question**

- What was the difference between the two scenarios?

**20 minutes**

**Plenary debriefing from small group work**

Ask each group to present both versions of their scenarios.

Ask several people to describe their experiences in working with these scenarios. What did they observe? What did they learn? How will this impact the way they work in communities?

**5 minutes**

**Post-Session Assignment**

*Becoming a Gender Equity Witness*

Try to find out how many World Vision staff members and/or community members know about the existence of the CRC. How can you help disseminate and discuss this?

**Materials**

*Handouts and Activities*

- Handout 6.1a – Transformational Development Frame
- Handout 6.1b – From the UNICEF “State of the World’s Children 2007”: Gender Discrimination across the Life Cycle
- Handout 6.1c – CRC
- Activity 6.1a – Role-Play Starters – Vicious to Virtuous Cycle: Transformed Gender Relationships in the Community

**Facilitator Preparation**

- Make copies of Handouts 6.1a-c for participants.
- Make copies of Activity 6.1a for participants.
- Review all content on handouts.
- Review all discussion questions.
- Prepare a presentation based on Handout 6.1a.
- Prepare PowerPoint slides or copies of discussion questions and assignments for small group work.





## TRANSFORMATIONAL DEVELOPMENT FRAME

Transformational Development that is community-based and sustainable, focused especially on the well-being of all girls and boys.

As followers of our Lord Jesus Christ, we celebrate God's vision for all people from all cultures and we

believe that the preferred future for all boys and girls, families and their communities is

***“fullness of life with dignity, justice, peace and hope.”***

<b>Domains of Change (Areas of desired change) (boldface corresponds to titles of the impact section of the TD Policy)</b>	<b>Scope of change</b>
<b>I. Well-being of children</b> , and their families and communities.	<ul style="list-style-type: none"> <li>■ Capacities of families and communities to:</li> <li>■ Ensure the survival and growth of all girls and boys</li> <li>■ Enhance access to health and basic education</li> <li>■ Provide opportunities for spiritual and emotional nurture</li> <li>■ Develop a sustainable household livelihood with just distribution of resources, and enhancing the capacity of children to earn a future livelihood</li> <li>■ Protect girls and boys from abuse and exploitation.</li> <li>■ Reduce risks and to prevent, cope with, mitigate and respond to disasters, conflicts and HIV/AIDS</li> </ul>
<b>II. Empowered children</b> to be agents of transformation.	<ul style="list-style-type: none"> <li>■ All girls and boys participate in the development process in an age-appropriate manner, becoming agents of transformation in their families and communities, in the present and future.</li> </ul>
<b>III. Transformed relationships</b>	<ul style="list-style-type: none"> <li>■ Restored relationship with God through faith in Jesus Christ.</li> <li>■ Equitable, just, peaceful, productive and inclusive relationships within households and communities that impact spiritual, economic, social, political, and ecclesiastical aspects of life.</li> <li>■ Responsible relationship with the environment.</li> <li>■ Includes all who participate in the process of Transformational Development (donors, sponsors, churches, organisations, staff and their families, boards, the poor, the non-poor) changing their values, and lifestyles to be consistent with Christ's concern for the poor as well as an enhanced relationship with God.</li> </ul>



<b>Domains of Change</b> <b>(Areas of desired change)</b> <b>(boldface corresponds to titles of the impact section of the TD Policy)</b>	<b>Scope of change</b>
<b>IV. Interdependent and empowered communities</b>	<ul style="list-style-type: none"> <li>■ Presence of a culture of participation with families and whole communities empowered to influence and shape their situation through coalitions and networks at local, national, regional and global levels, based on mutual respect, transparency, and ethical/moral responsibility.</li> </ul>
<b>V. Transformed systems and structures</b>	<ul style="list-style-type: none"> <li>■ Includes institutional (culture, tradition, marriage, etc.), structural, systemic, and policy constraints and contributors to Transformational Development including access to social services, citizen participation, means of production, and just distribution of resources in the state, civil society and private sectors.</li> <li>■ Impacts social, religious, economic, and political domains at the local, national, regional, and global levels.</li> </ul>
<p><b>World Vision’s role:</b></p> <p>Work alongside the poor and oppressed as they pursue their transformational development, in partnership with sponsors/donors, governments, churches and other NGOs.</p>	

**In World Vision’s Child Friendly Spaces and Children’s Societies, created as places for children to learn and play safely in the wake of the Asia tsunami, girls had equal chances to be selected by their peers and rise to become leaders and spokespeople. A year later, it appears that such gender-focused and awareness-raising programmes have not only helped reduce post-disaster risks for women and girls, but have also given many a new confidence to face the future.**

- Jan Butter, Communications Manager, World Vision Sri Lanka,  
*La Esperanza*, Volume 1, Issue 4



## Gender discrimination across the life cycle<sup>77</sup>

### Foeticide and infanticide

Gender discrimination begins early. Modern diagnostic tools for pregnancy have made it possible to determine a child's sex in the earliest phase. Where there is a clear economic or cultural preference for sons, the misuse of these techniques can facilitate female foeticide. Although there is no conclusive evidence to confirm such illegal misuse, birth histories and census data reveal an unusually high proportion of male births and male children under five in Asia, notably in China and India, suggesting sex-selective foeticide and infanticide in the world's two most populous countries – despite initiatives to eradicate these practices in both countries.

### The middle years

A principal focus of the middle years of childhood and adolescence is ensuring access to, and completion of, quality primary and secondary education. With a few exceptions, it is mostly girls who suffer from educational disadvantage.

### Primary education

For every 100 boys out of school, there are 115 girls in the same situation. Though the gender gap has been closing steadily over the past few decades, nearly one of every five girls who enrolls in primary school in developing countries does not complete a primary education. Missing out on a primary education deprives a girl of the opportunity to develop to her full potential. Research has shown that educated women are less likely to die in childbirth and are more likely to send their children to school. Evidence indicates that the under five mortality rate falls by about half for mothers with primary school education.

### Secondary education

Recent UNICEF estimates indicate that an average of only 43 per cent of girls of the appropriate age in the developing world attend secondary school. There are multiple reasons for this: There may simply be no secondary school for girls to attend – many developing countries and donors have traditionally focused on offering universal primary education and neglected to allocate the resources to increase enrolment and attendance in secondary education. A girl's parents may conclude that they cannot afford secondary education or may take the traditional view that marriage should be the limit of her ambitions. Secondary education has multiple benefits for

women and children. It is singularly effective in delaying the age at which a young woman first gives birth and it can enhance freedom of movement and maternal health. It also strengthens women's bargaining power within households (see Chapter 2), and is a crucial factor in providing opportunities for women's economic and political participation.

### Adolescence

Among the greatest threats to adolescent development are abuse, exploitation and violence, and the lack of vital knowledge about sexual and reproductive health, including HIV/AIDS.

### Female genital mutilation/cutting

Female genital mutilation/cutting (FGM/C) involves partial or total removal of, or other injuries to, female genitalia for cultural, non-medical reasons. The practice of FGM/C mainly occurs in countries in sub-Saharan Africa, the Middle East and North Africa and some parts of South-East Asia. It is estimated that more than 130 million women and girls alive today have been subjected to FGM/C. FGM/C can have grave health consequences, including the failure to heal, increased susceptibility to HIV infection, childbirth complications, inflammatory diseases and urinary incontinence. Severe bleeding and infection can lead to death.

### Child marriage and premature parenthood

Child or early marriage refers to marriages and unions where one or both partners are under the age of 18. Globally, 36 per cent of women aged 20–24 were married or in union before they reached their 18th birthday, most commonly in South Asia and sub-Saharan Africa. Child marriage is a long-standing tradition in areas where it is practised, making protest sometimes barely possible. Parents may consent to child marriages out of economic necessity, or because they believe marriage will protect girls from sexual assault and pregnancy outside marriage, extend girls' child-bearing years or ensure obedience to their husband's household. Premature pregnancy and motherhood are an inevitable consequence of child marriage. An estimated 14 million adolescents between 15 and 19 give birth each year. Girls under 15 are five times more likely to die during pregnancy and childbirth than women in their twenties. If a mother is under 18, her baby's chance of dying in the first year of life is 60 per cent greater than that of a baby born to a mother older than 19. Even if the child survives, he

<sup>77</sup> Handout taken from *The State of the World's Children 2007*, UNICEF.



or she is more likely to suffer from low birth-weight, undernutrition and late physical and cognitive development.

### **Sexual abuse, exploitation and trafficking**

The younger girls are when they first have sex, the more likely it is that intercourse has been imposed on them. According to a World Health Organisation study, 150 million girls and 73 million boys under the age of 18 experienced forced sexual intercourse or other forms of physical and sexual violence in 2002. The absence of a minimum age for sexual consent and marriage exposes children to partner violence in some countries. An estimated 1.8 million children are involved in commercial sex work. Many are forced into it, whether they are sold into sexual slavery by desperately poor families or abducted and trafficked into brothels or other exploitative environments. Children exploited in the commercial sex industry are subjected to neglect, sexual violence and physical and psychological abuse.

### **Sexual and reproductive health**

Because unprotected sex carries the risk of pregnancy and sexually transmitted infection, including HIV, knowledge of sexual and reproductive health is essential for the safety of young people. Information alone cannot provide protection, but it is certainly a first step. Nonetheless, adolescents around the world continue to have limited knowledge of reproductive health issues and the risks they face.

### **HIV/AIDS**

By 2005, nearly half of the 39 million people living with HIV were women. In parts of Africa and the Caribbean, young women (aged 15–24) are up to six times more likely to be infected than young men their age. Women are at greater risk of contracting HIV than men. One important explanation is physiological – women are at least twice as likely as men to become infected with HIV during sex. The other crucial, and largely reversible, factor is social – gender discrimination denies women the negotiating power they need to reduce their risk of infection. High rates of illiteracy among women prevent them from knowing about the risks of HIV infection and possible protection strategies. A survey of 24 sub-Saharan African countries reveals that two thirds or more of young women lack comprehensive knowledge of HIV transmission. The dramatic increase in infection among women heightens the

risk of infection among children. Infants become infected through their mothers during pregnancy, childbirth or breastfeeding. In 2005, more than 2 million children aged 14 years or younger were living with HIV.

### **Motherhood and old age**

Two key periods in many women's lives when the pernicious effects of both poverty and inequality can combine are motherhood and old age.

### **Maternal mortality**

It is estimated that each year more than half a million women – roughly one woman every minute – die as a result of pregnancy complications and childbirth. Some 99 per cent of all maternal deaths occur in developing countries, with over 90 per cent of those in Africa and Asia. Two thirds of maternal deaths in 2000 occurred in 13 of the world's poorest countries. The same year, India alone accounted for one quarter of all maternal deaths. One out of every 16 sub-Saharan African women will die as a result of pregnancy or childbirth, compared to just 1 out of every 4,000 in industrialised countries. Moreover, motherless newborns are between 3 and 10 times more likely to die than newborns whose mothers survive. Many of these women's lives could be saved if they had access to basic health care services, including skilled attendants at all births and emergency obstetric care for women who develop complications.

### **Women in old age**

Elderly women may face double discrimination on the basis of both gender and age. Women tend to live longer than men, may lack control of family resources, and can face discrimination from inheritance and property laws. Many older women are plunged into poverty at a time of life when they are very vulnerable. Only a few developing countries have safety nets for older people in the form of non-contributory or means-tested pensions. Grandmothers in particular possess a great deal of knowledge and experience related to all aspects of maternal and child health and care. In many families, they are a mainstay of childcare for working parents. Experience has shown that children's rights are advanced when programmes that seek to benefit children and families also include elderly women.



## SUMMARY OF THE CONVENTION ON THE RIGHTS OF THE CHILD (CRC)

**Article 1: Definition of a child.** A child is recognised as a person under 18, unless national laws recognise the age of majority earlier.

**Article 2: Non-discrimination.** All rights apply to all children, and children shall be protected from all forms of discrimination.

**Article 3: Best interests of the child.** All actions concerning the child shall take full account of his or her best interests. The States shall provide the child with adequate care when parents, or others charged that responsibility, fail to do so.

**Article 4: Implementation of rights.** The State must do all it can to implement the rights contained in the Convention.

**Article 5: Parental guidance and the child's evolving capacities.** The State must respect the rights and responsibilities of parents to provide guidance for the child that is appropriate to her or his evolving capacities.

**Article 6: Survival and development.** Every child has the right to life, and the State has an obligation to ensure the child's survival and development.

**Article 7: Name and nationality.** Each child has the right to a name and nationality, to know his or her parents and be cared for by them.

**Article 8: Preservation of identity.** The State has an obligation to protect, and if necessary, to re-establish the child's identity. This includes name, nationality and family ties.

**Article 9: Separation from parents.** The child has a right to live with his or her parents unless this is not in the child's best interest. The child has the right to maintain contact with both parents if separated from one or both.

**Article 10: Family reunification.** Children and their parents have the right to leave any country or enter their own to be reunited, and maintain the parent-child relationship.

**Article 11: Illicit transfer and non-return.** The State has an obligation to prevent and remedy the kidnapping or holding of children abroad by a parent or third party.

**Article 12: The child's opinion.** Children have the right to express their opinions freely, and have their opinions taken into account in matters that affect them.

**Article 13: Freedom of expression.** Children have the right to express their views, obtain information, and make ideas or information known, regardless of frontiers.

**Article 14: Freedom of thought, conscience and religion.** Children have the right to freedom of thought, conscience and religion, subject to appropriate parental guidance.

**Parents are role models and children begin digesting their dynamics when they are small. Children learn a lot by observing in the community too. Right relationships between adults of different genders will allow children to create better relations with each other and a different worldview with regard to gender and the role of women at home and in the community.**

- Blerta Petrela, advocacy and communications manager, WV Albania  
*La Esperanza*

**Article 15: Freedom of association.** Children have a right to meet with others, and to join or form associations.

**Article 16: Protection of privacy.** Children have the right to protection from interference with privacy, family, home and correspondence, and from attacks on their character or reputation.

**Article 17: Access to appropriate information.** Children shall have access to information from national and international sources. The media shall encourage materials that are beneficial, and discourage those which are harmful to children.

**Article 18: Parental responsibilities.** Parents have joint responsibility for raising the child, and the State shall support them in this.

**Article 19: Protection from abuse and neglect.** Children shall be protected from abuse and neglect. States shall provide programmes for the prevention of abuse and treatment of those who have suffered abuse.



**Article 20: Protection of a child without family.** Children without a family are entitled to special protection, and appropriate alternative family or institutional care, with regard for the child's cultural background.

**Article 21: Adoption.** Where adoption is allowed, it shall be carried out in the best interests of the child, under the supervision of competent authorities, with safeguards for the child.

**Article 22: Refugee children.** Children who are refugees, or seeking refugee status, are entitled to special protection.

**Article 23: Disabled children.** Disabled children have the right to special care, education and training that will help them to enjoy a full and decent life with the greatest degree of self-reliance and social integration possible.

**Article 24: Health and health services.** Children have the right to the highest possible standard of health and access to health and medical services.

**Article 25: Periodic review of placement.** A child who is placed by the State for reasons of care, protection or treatment of his or her physical or mental health is entitled to have that placement evaluated regularly.

**Article 26: Social security.** Children have the right to benefit from social security including social insurance.

**Article 27: Standard of living.** Children have the right to a standard of living adequate for their physical, mental, spiritual, moral and social development. Parents have the primary responsibility to ensure that the child has an adequate standard of living. The State's duty is to ensure that this responsibility is fulfilled.

**Article 28: Education.** Children have the right to education. Primary education should be free and compulsory. Secondary education should be accessible to every child. Higher education should be available to all on the basis of capacity. School discipline shall be consistent with the child's rights and dignity.

**Article 29: Aims of education.** Education should develop the child's personality, talents, mental and physical abilities. Children should be prepared for active participation in a free society, and learn to respect their own culture and that of others.

**Article 30: Children of minorities or indigenous populations.** Children have a right, if members of a minority group, to practise their own culture, religion and language.

**Article 31: Leisure, recreation and cultural activities.** Children have the right to rest, leisure, play and participation in cultural and artistic activities.

**Article 32: Child labour.** Children have the right to be protected from economic exploitation, from having to participate in work that threatens their health, education or development. The State shall set minimum ages for employment and regulate working conditions.

**Article 33: Drug abuse.** Children have the right to protection from the use of drugs, and from being involved in their production or distribution.

**Article 34: Sexual exploitation.** Children shall be protected from sexual exploitation and abuse, including prostitution and involvement in pornography.

**Article 35: Sale, trafficking and abduction.** The State shall take all appropriate measures to prevent the sale, trafficking and abduction of children.

**Article 36: Other forms of exploitation.** The child has the right to protection from all forms of exploitation prejudicial to any aspects of the child's welfare not covered in articles 32, 33, 34 and 35.

**Article 37: Torture and deprivation of liberty.** No child shall be subjected to torture, cruel treatment or punishment, unlawful arrest or deprivation of liberty. Capital punishment and life imprisonment are prohibited for offences committed by persons below 18 years of age. A child who is detained has the right to legal assistance and contact with the family.



**Article 38: Armed conflicts.** Children under age 15 shall have no direct part in armed conflict. Children who are affected by armed conflict are entitled to special protection and care.

**Article 39: Rehabilitative care.** Children who have experienced armed conflict, torture, neglect or exploitation shall receive appropriate treatment for their recovery and social reintegration.

**Article 40: Administration of juvenile justice.** Children in conflict with the law are entitled to legal guarantees and assistance, and treatment that promote their sense of dignity and aims to help them take a constructive role in society.

**Article 41: Respect for higher standards.**

Wherever standards set in applicable national and international law relevant to the rights of the child are higher than those in this Convention, the higher standard shall always apply.

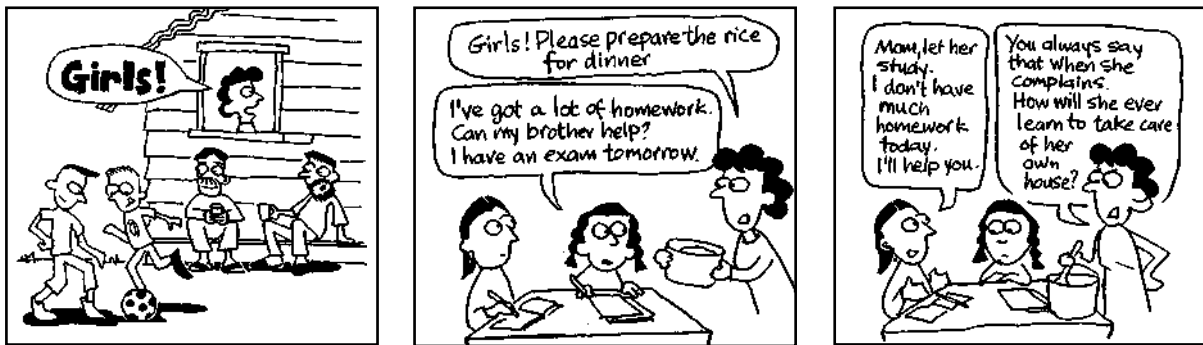
**Articles 42-54: Implementation and entry into force.**



## Role-Play Starters: Transformed Gender Relations

1. Look at each scenario in the activity and assign members of your group the different roles in each. Use their words and act out the scenario.
2. Take the same scenarios and prepare a skit for presentation to the plenary group with different responses and language – a transformed scenario.

### Scenario #1: Households/Division of Labour



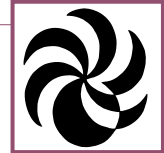
### Scenario #2: Disciplining Boys and Girls



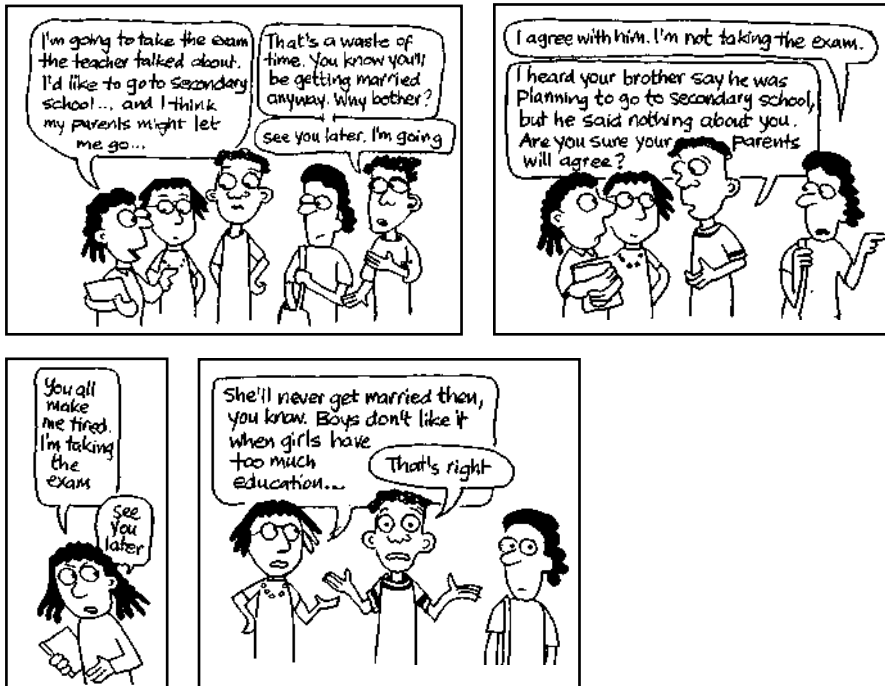
### Scenario #3: Girls and the ADP Activities



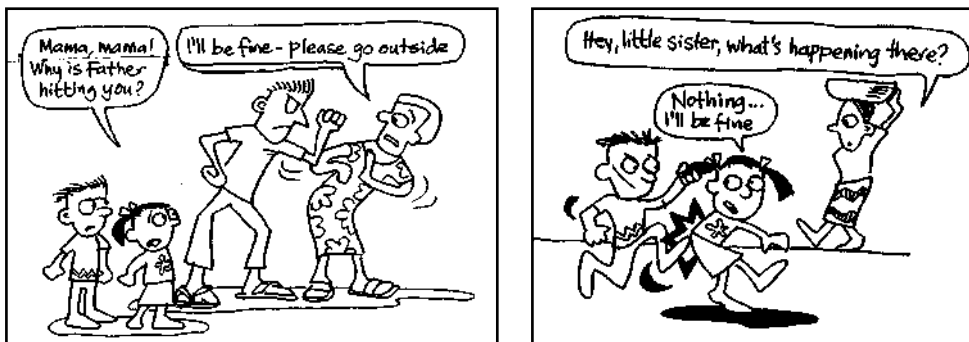




**Scenario #4: Secondary Education**



**Scenario #5: Domestic Violence**



## 6.2. KEY CONCEPTS, TYPES, METHODS AND GUIDELINES FOR FULL PARTICIPATION OF GIRLS AND BOYS<sup>78</sup>

### Objectives

- Understand key concepts linked to effective participation for girls and boys in the LEAP Cycle
- Be aware of guidelines for effective and appropriate participation of girls and boys
- Become familiar with diverse methodologies that support interesting and effective participation of girls and boys
- Learn to differentiate between six different configurations of participation for girls and boys in the LEAP Cycle

**Estimated Session Time:**  
2 hours and 40 minutes

### Session Flow and Description

#### 15 minutes

##### Introduction

- Have participants share their name and position, and an experience they had as children when they were involved in important decision-making in their families or communities.
- Share session objectives with participants.
- Elicit participants' expectations for this gender training experience.

#### 15 minutes

##### Plenary Group Presentation

#### *Handout 6.2a Key Participation Concepts*

#### **20 minutes Small Group Work – Key Participation Concepts (Handout 6.2a)**

Assign each group one or two key categories in this handout and ask them to identify four or five reasons why this concept is relevant in their work.

#### **20 minutes – Plenary Group Debriefing – Key Participation Concepts**

Ask each group to share their findings. As each group presents, display the relevant PowerPoint slide for that concept.

#### **20 minutes – Small Group Work – Participation Methods (Handout 6.2c)**

Give each group Handout 6.2c and ask them to choose one specific type or piece of GAD information they want to gather (related to gender equity and transformed relationships). Ask them to design an oral, spoken and visual methodology that will elicit that information.

#### **15 minutes – Plenary Group Debriefing**

Ask the small groups to share their work with plenary. Allow time for brief Q and A after each presentation.

#### **15 minutes – Plenary Group Presentation – 6 Configurations for Participation (Handout 6.2c)**

#### **20 minutes Small Group Work – Activity 6.2a**

Using Activity 6.2a, ask groups to choose a project they know well and identify the type of involvement in each phase of the LEAP Cycle. Ensure that they have copies of Handout 6.2c for reference as they work.

#### **15 minutes – Plenary Group Activity – Six Configurations of Participation**

Using methodologies designed by the small groups using Handout 6.2c (oral, visual and written), ask the plenary to revisit the work of each small group and match each methodology with one of the six configurations of participation.

#### 15 minutes

##### Plenary Group Presentation - Guidelines for Participation

Present the categories for the specific guidelines, and ask participants to review them carefully before they work with girls and boys in their communities.

#### Discussion Question

- Why are comprehensive guidelines necessary when we are working with girls and boys in communities?
- How can following the guidelines lead to more effective programme design, implementation, monitoring and evaluation and reflection processes?
- Who pays the price if the guidelines are not followed?

<sup>78</sup> Based on "Child Participation Workshop Participant's Manual: World Vision International Child Rights Network", May 9-10, 2005.

- How does following these guidelines support a Transformational Development process in communities?

**5 minutes**

**Post-Session Assignment**

*Becoming a Gender Equity Witness*

Reflect on the dynamics of your daily interactions with children in your household or community. What have you learned in this session that will influence those interactions? Observe the difference it makes with the children in your life when you take them seriously and pay close attention to their interests, concerns and dreams.

**Materials**

*Handouts and Activities*

- Handout 6.2a – Key Participation Concepts
- Handout 6.2b – Participation Methods
- Handout 6.2c – Six Configurations of Participation in the LEAP Cycle
- Handout 6.2d – Participation Guidelines
- Activity 6.2a – Identifying Types of Participation in Your Projects

**Facilitator Preparation**

- Study the material in the handouts.
- Make copies of all handouts.
- Make copies of Activity 6.2a for participants.
- Review all discussion questions.
- Prepare presentations based on Handouts 6.2a-d.
- Prepare slides of discussion questions and assignments for small group work.



## KEY CONCEPTS FOR ENCOURAGING PARTICIPATION OF GIRLS AND BOYS<sup>79</sup>

### Listening to All Girls and Boys

Where war, poverty, and diseases such as AIDS have decimated the adult population, young people must step into their parents' shoes, often at a very young age. Even with parents, many young people are forced into an early adulthood. They may carry the burden of finding food, shelter, clothing and health care for themselves and younger siblings. Many must sacrifice education to make a living. These young people are caught in a difficult world; they must do the work of an adult but are often considered too young to have a voice in their communities.

Girls and boys, young women and men of all ages have the right to be heard and to participate, although much work to date involving girls and boys has been with older children. The depth of young people's participation will increase as they mature and develop their capacity and knowledge. Contrary to the fears of some adults and governments, participation of girls and boys does not mean that young people will have complete control over decisions; the emphasis is on adults and youth working together, and for youth of both genders to develop their decision-making skills with the guidance of supportive adults.

### The Right to Participate

Full participation by members of each gender is an integral part of many of the Human Rights Conventions. Participation is both a necessary outcome and a necessary aspect of the process of development. As such, attention is given to issues of accessibility, including access to development processes, institutions, information and redress or complaints mechanisms. In a rights-based approach, facilitation of participation in societal decision-making (capacity-building so that children and youth recognise that they have rights and understand the mechanisms for claiming their rights) is an objective in and of itself.

Among the most significant provisions of the CRC are the ones which relate to participation of children in decisions that affect their lives. Participation and shared decision-making is the means by which a democracy is built, and it is a standard against which democracies should be measured.

Every society hopes and expects that its girls and boys will grow up to be capable and responsible citizens who contribute to the well-being of their communities. This development is not something that occurs overnight, when the boy or girl suddenly reaches the age of maturity. As with other aspects of growth and development in children, it is a gradual process that must be nurtured. Girls and boys will most likely become active members of a vigorous society if, as children, they are given the opportunity to participate in the life of their society.

**PARTICIPATION** rights cover the right of all children to *express their views* in all matters affecting them and to have *due weight* given to their views (depending on age and maturity). They allow girls and boys to take an *active role* in their communities and nations.

### Maturity and evolving capacities

Participation rights are tempered by a realistic awareness of the fact that girls and boys of different ages have different levels of ability when it comes to understanding the world around them and making decisions about what they want. The basic participation article in the CRC, Article 12, makes this clear when it says that the views expressed by the child will be *given due weight in accordance with the age and maturity of the child*. Child development experts caution that child development is very context-specific. Age-based assumptions about a girl's or boy's capacities can be misleading; therefore, when considering *evolving capacities*, assume competence to some degree and focus on identifying the type of support that will allow girls, boys and youth to participate meaningfully. Girls and boys and youth can and should provide crucial insights into the kind of supports they need from adults.

### Non-discrimination

Children are not a homogenous group. Girls and boys have varied interests, needs and priorities based on their *age, gender, socio-economic status* and *ethnicity*. Special attention needs to be given to those children who are more vulnerable or at risk – those who tend to be excluded because of gender, ethnicity, *religion, race, disability* or other factors of *vulnerability* (eg., juveniles in prisons or war-affected children).

<sup>79</sup> Excerpt from "Child Participation Workshop Participant's Manual: World Vision International Child Rights Network", May 9-10, 2005.



## Participation Methods<sup>80</sup>

A variety of participatory methods and tools can be used when working with children. While not exhaustive, the following table illustrates some of these choices. Choosing the best often depends on: cultural and political contexts; sectors to be addressed; kinds of stakeholders involved.

METHODS	Individual	Group
<b>Oral</b>	<ul style="list-style-type: none"> <li>■ Role-play</li> <li>■ Puppetry</li> <li>■ Song</li> </ul>	
		<ul style="list-style-type: none"> <li>■ Drama</li> <li>■ Street theatre</li> </ul>
	<ul style="list-style-type: none"> <li>■ Oral testimony</li> <li>■ Oral or life history</li> <li>■ Interview</li> </ul>	<ul style="list-style-type: none"> <li>■ Focus group discussion</li> <li>■ Group interview</li> <li>■ Citizens' juries</li> </ul>
<b>Visual</b>		<ul style="list-style-type: none"> <li>■ Mapping</li> <li>■ Ranking</li> <li>■ Pie/ bar charts</li> <li>■ Problem trees</li> </ul>
	<ul style="list-style-type: none"> <li>■ Drawings and paintings</li> <li>■ Sculpture, collage and other plastic arts</li> <li>■ Photographs and videos</li> <li>■ Board games</li> <li>■ Visioning</li> </ul>	
<b>Written</b>		<ul style="list-style-type: none"> <li>■ Timelines</li> <li>■ Mind maps</li> </ul>
	<ul style="list-style-type: none"> <li>■ Essays</li> <li>■ Diaries</li> <li>■ Recall</li> <li>■ Questionnaires</li> <li>■ Surveys</li> </ul>	<ul style="list-style-type: none"> <li>■ Report cards</li> <li>■ Testimonies</li> <li>■ Poetry and art books</li> </ul>

<sup>80</sup> Excerpt from "Child Participation Workshop Participant's Manual: World Vision International Child Rights Network", May 9-10, 2005.



## Participation of Girls and Boys in the LEAP Cycle<sup>81</sup>

Child participation with both genders can be planned, implemented and reviewed throughout the LEAP Cycle. Indeed, it is both important and helpful in every component of the LEAP Cycle. Even in a scenario where a project has been identified and designed without children, girls and boys can share in execution and decision-making during the implementation phase. Additionally, monitoring of a number of activities may be initiated and directed by girls and boys in the project. In some cases, a project will be jointly conceived by women and men, boys and girls, and their involvement during the implementation phase will be one of consultation. Ideally, participation of girls and boys should grow and deepen over the project cycle, adding both insight and precision to project implementation, monitoring and evaluation, as well as reflection and re-design.

The following table can be used to help assess types of participation that are helpful when involving girls and boys in the project cycle. Note that this table combines types of participation with the five stages of the project cycle.

### Types of participation

In many respects, girls' and boys' abilities to exercise participation rights is dependent on the ability and willingness of adults to help them exercise those rights. As adults, we often tend to underestimate girls' and boys' capabilities. For participation by girls and boys to be meaningful, all stakeholders need to understand and accept its importance for a programme. The process of deciding the type and nature of their participation should involve all programme stakeholders, including the girls and boys themselves. If the purpose and results are not commonly accepted and clearly stated in the project plan, participation by girls and boys can easily be overlooked, neglected or reduced to tokenism.

One aspect of increasing participation by girls and boys is amplifying their voices. However, giving them voice is not enough. We need to monitor whether anyone is listening and responding.

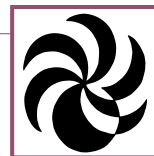
### Six different types of participation:

1. **Girls and boys assigned, but informed:** There are adults who work with children with some seriousness. The adults in this category decide on what needs to be done, but keep girls and boys well informed. They encourage children and youth to engage in activities. They will guide girls and boys to implement tasks, but do not necessarily expect input into the larger design of the process.
2. **Girls and boys are consulted and informed:** Some adults believe in consulting girls and boys and keeping them involved. The adults take the lead role, but inform girls and boys about the situation and seek their opinions. The adults try to give children and youth a sense of ownership over some aspects of the process, but the project remains under adult supervision. Adults are still in control over the process, but they keep it flexible to incorporate suggestions and concerns of the girls and boys.
3. **Adult-initiated shared decisions with girls and boys:** There are adults who initiate a process or a programme, but clearly are willing to share decision-making space with girls and boys. These adults see the project as a collaborative interaction. Even though initiated by adults, the project or programme is a joint effort. The girls and boys may take on different roles than the adults, yet those roles are defined by mutual consent.
4. **Girls- and boys-initiated, shared with adults:** Some organisations encourage girls and boys to call the first shot, and invite adults to collaborate with them. The girls and boys ensure that adults are jointly involved in deciding what needs to be done, and share ownership of both the process and the outcome. Within this collaboration, girls and boys may take on different roles than the adults, yet those roles are defined by mutual consent.

<sup>81</sup> Excerpt from "Child Participation Workshop Participant's Manual: World Vision International Child Rights Network", May 9-10, 2005.



5. **Girls- and boys-initiated and -directed:**  
In some organisations and specific projects, girls and boys are in total control, and they may or may not involve adults. If they do decide to involve adults, the children or youth work out the framework in which the adults are to participate. Girls and boys continue to keep the process under their control and maintain total ownership of both the process and the outcome.
6. **Jointly initiated and directed by girls and boys and adults:** There are adults and girls and boys who have developed a partnership to jointly initiate and direct the processes. They have joint ownership of the idea, the process, and the outcome. They may play different roles, based on mutual consent. This relationship is possible only when both the adults and the girls and boys are empowered and are able to pool respective strengths to achieve a common objective, in partnership with each other.



## Monitoring Participation of Boys and Girls in the LEAP Cycle<sup>82</sup>

Use the table below in your small groups and choose a project to discuss. Identify the type of involvement you currently have with girls and boys in your project during each part of the LEAP Cycle. Be prepared to discuss this in Plenary. Use Handout 5.2c to review descriptions of the types of participation. If the types are different for girls than for boys, make a note of that.

Type	Assessment	Design	Monitoring and Evaluation	Reflection	Re-design/ Transition
Jointly initiated and directed by children and adults					
Child-initiated and -directed					
Child-initiated, shared decisions with adults					
Adult-initiated, shared decisions with children					
Consulted and informed					
Assigned but informed					
No involvement					

<sup>82</sup> Adapted from “Child Participation Workshop Participant’s Manual: World Vision International Child Rights Network”, May 9-10, 2005.





Children and young people have the ideas, set up the project, and invite adults to join with them in making decisions.

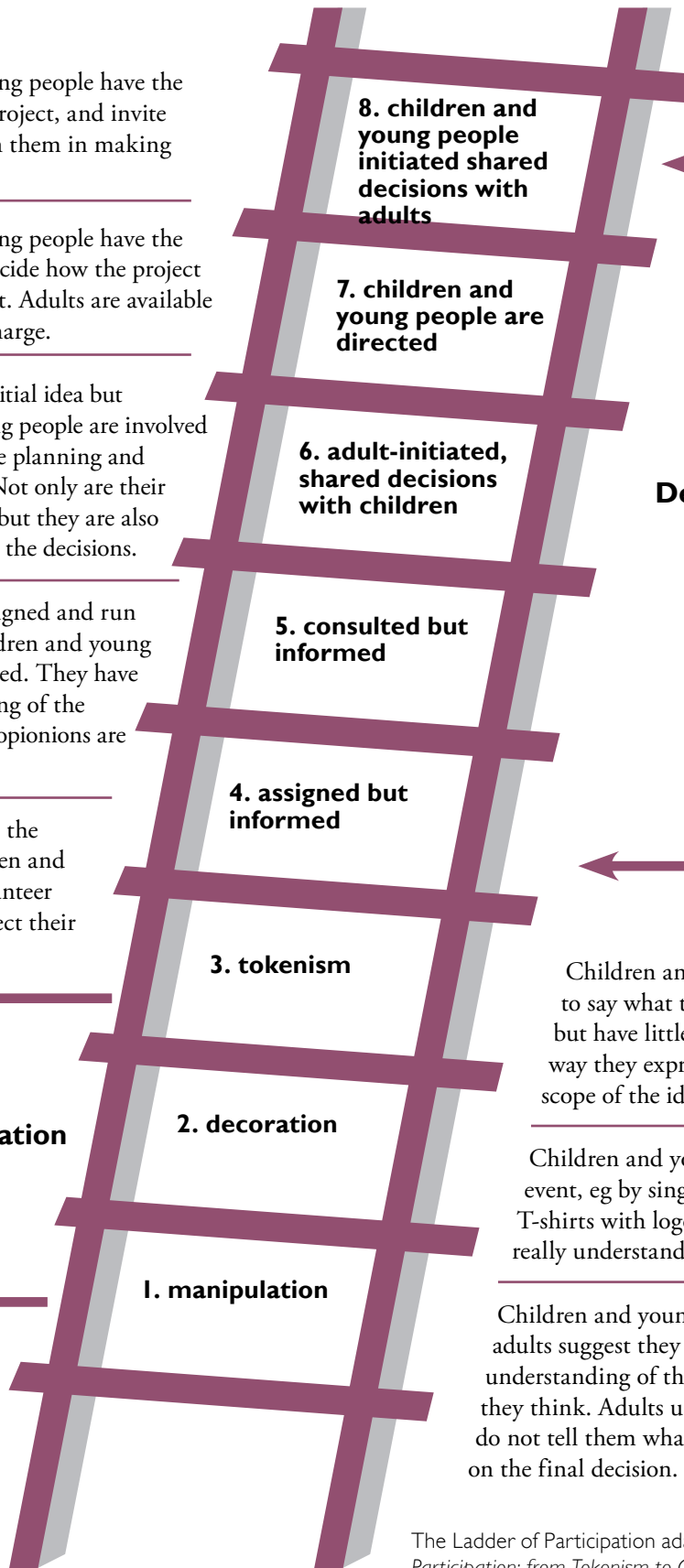
Children and young people have the initial idea and decide how the project is to be carried out. Adults are available but do not take charge.

Adults have the initial idea but children and young people are involved in every step of the planning and implementation. Not only are their views considered, but they are also involved in taking the decisions.

The project is designed and run by adults but children and young people are consulted. They have a full understanding of the process and their opinions are taken seriously.

Adults decided on the project and children and young people volunteer for it. Adults respect their views.

**Non-participation**



**8. children and young people initiated shared decisions with adults**

**7. children and young people are directed**

**6. adult-initiated, shared decisions with children**

**5. consulted but informed**

**4. assigned but informed**

**3. tokenism**

**2. decoration**

**1. manipulation**

**Degrees of participation**

Children and young people are asked to say what they think about an issue but have little or no choice about the way they express those views or the scope of the ideas they can express.

Children and young people take part in an event, eg by singing, dancing, or wearing T-shirts with logos on, but they do not really understand the issue.

Children and young people do or say what adults suggest they do, but have no real understanding of the issues, or are asked what they think. Adults use some of their ideas but do not tell them what influence they have had on the final decision.

The Ladder of Participation adapted from *Children's Participation: from Tokenism to Citizenship*, by Roger Hart, published by UNICEF, 1992



## Guidelines for Supportive and Appropriate Participation by Girls and Boys<sup>83</sup>

### A. Make sure the information-gathering activity is necessary and justified.

- Before starting the activity, clearly define its intended purpose and audience, and make sure sufficient staff and money are available to conduct the activity in an ethical manner.
- Use direct data-gathering methods with children only if the required information is not otherwise available.
- If the information-gathering activity will not directly benefit the children and adolescents involved, or their community, do not proceed.

### B. Design the activity to get valid information.

- Develop a protocol to clarify aims and procedures for collecting, analysing and using the information to which all partners agree.
- Apply community definitions to set clear criteria for inclusion. Use existing records when possible, and recognise social and cultural barriers to participation. For surveys, use the minimum number of respondents to achieve demonstrable results.
- All tools, such as questionnaires, should be developed through discussions with experts. These tools should then be translated locally, back-translated, and field-tested.
- Use of a comparison group totally deprived of services is inappropriate with vulnerable children. Alternative approaches should be explored to strengthen research findings. Comparison groups should be used only under careful ethical supervision.

### C. Consult with community groups.

- Consult locally to determine who must give permission for the activity to proceed.
- Interviewers must be sensitive that they may be highly visible and a source of local interest. Clarify roles and expectations through community meetings and honour commitments.
- An independent local community stakeholder group should monitor activities.

### D. Anticipate adverse consequences.

- In partnership with the community, anticipate all possible consequences for the children and adolescents involved. Do not proceed unless appropriate responses to potentially harmful consequences can be provided.
- Avoid stigma by holding community sensitisation meetings and using community terminology.
- If the safety and security of children and adolescents cannot be assured, do not proceed.
- Interviewers should have experience working with children. They should be trained to respond to children's needs, and require ongoing supervision and support. If appropriately skilled interviewers are unavailable, do not proceed.
- In partnership with the community, determine what kind of follow-up is appropriate to respond to children's needs, recognising age, gender, ethnicity and so on. If appropriate support cannot be assured to meet the children's needs, do not proceed.
- Prepare a reaction plan to anticipate serious needs. If support for the child cannot be assured, do not proceed.
- Confidentiality should be breached to provide immediate protection to the child or adolescent. Staff should make sure that participants are aware of this before asking for any information.

### E. Conduct consent and interviewing procedures with sensitivity to children's specific needs.

- Children must give their agreement to participate, but consent is required from appropriate adults.
- Interviewers should make sure that children know they can stop or withdraw at any time.
- Investigators must provide children and adolescents, and their parent or guardian, with information about the activity in a manner appropriate to their culture and education.

<sup>83</sup> Excerpt from 'Child Participation Workshop Participant's Manual: World Vision International Child Rights Network', May 9-10, 2005.



- Consent forms and informational tools should be developed with community members and field-tested.
  - Use an independent advocate to represent views of children if there is any doubt about the protection provided by their guardian.
  - Avoid efforts to unduly influence participation by the use of incentives. If incentives are used, they should be in line with local living standards.
  - Interview procedures should reflect the need to protect the children's and adolescents' best interests. Consult with community members to determine appropriate practises.
- F. Confirm that all stakeholders understand the limits to the activity and next steps.**
- Use appropriate procedures to maintain the safety and security of participants.
  - Share findings with community members in an accessible, appropriate format.

## 6.3. Using Gender Analysis Tools with Girls and Boys

### Objectives

- Examine ways to use Gender Analysis Tools with girls and boys in a community.
- Deepen participants' understanding of girls' and boys' capacity to truly be agents of transformational change.

**Estimated Session Time:**  
1 hour

### Session Flow and Description

#### 15 minutes

##### Introduction

- Have participants share their name and position, and a brief description of some household or community gender dynamic that they examined and either questioned or understood when they were children.
- Elicit participants' expectations for this gender training experience.
- Share session objectives with participants.

#### 15 minutes

##### Plenary Group Presentation

*Handout 6.3a Gender Analysis Tools and Possible Adaptations for Use with Girls and Boys*

### Discussion Questions

- What obstacles and/or challenges may hinder the effective use of Gender Analysis Tools with girls and boys?
- What strategies can address these obstacles/challenges?

#### 20 minutes

##### Small Group Work – Linking Methodologies to Gender Analysis Tools

### Assignment

Assign each of the small groups one or two tools described on Handout 6.3a. Ask the groups to identify specific ways they would use these tools in one component of the LEAP Cycle.

### Include

Audience, Information to be gathered, Methodology.

#### 5 minutes

##### Post-Session Assignment

### *Becoming a Gender Equity Witness*

Research current use of Gender Analysis Tools with girls and boys. Can you encourage colleagues and ADP managers to use them effectively? How?

### Materials

#### *Handouts and Activities*

- Handout 6.3a – Gender Analysis Tools/Adapting for use with Girls and Boys

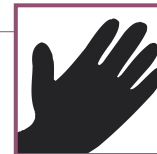
### Facilitator Preparation

- Review the structure and protocols for the Gender Analysis Tools referenced in Handout 5.3a.
- Prepare a presentation based on Handout 6.3a.
- Make copies of Handout 6.3a for participants.
- Review discussion questions.
- Prepare a copy of the small group assignment.



## Adapting the Gender Analysis Tools for Girls and Boys

GAD TOOLS	Adaptations to Use with Girls and Boys
<ul style="list-style-type: none"> <li>■ <b>Harvard Analytical Framework:</b> Also known as the Gender Analysis Framework, the Harvard Analytical Framework is a data-gathering tool that can be adapted to a variety of situations. It can be used to develop a description and analysis of gender relations in a community. The framework addresses definition of project objectives, assessment of how these objectives relate to women's and men's involvement within a project, and the effect of the project on gender.</li> </ul>	<ul style="list-style-type: none"> <li>■ <b>Activity Profile:</b> To determine how girls and boys use their time within a community. Many creative methodologies can be used to gather the information – this profile disaggregates the gathered data by gender and helps show patterns and trends.</li> <li>■ <b>Access and Control Profile:</b> This tool can be used to organise information gathered on girls' and boys' decision-making power, as well as access to and control of community resources.</li> <li>■ <b>Factors influencing Access and Control:</b> Used creatively, this framework can assist in determining what community institutions, cultural beliefs, institutions and services are “pro” children and which are obstructing children's empowerment and need to be transformed.</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Equality and Empowerment Framework (EEF):</b> Also known as the Longwe Hierarchy of Needs, the EEF suggests five levels of equality as a basis from which to assess levels of women's development in any area of social or economic life. The framework may be applied to any situation when deciding where to focus future activities. It permits assessment of existing advantages in women's situations and illumines what remains to be done.</li> </ul>	<ul style="list-style-type: none"> <li>■ This tool is excellent for determining current levels of empowerment in the lives of boys and girls in communities and for using those empowerment levels as a baseline and project-planning tool. Children will easily understand the concepts and the diagram, and can be involved in both determining their own level of empowerment and measuring increased empowerment for themselves and for others in their community.</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>The Gender Analysis Matrix</b> is used at the community level to determine how development interventions may impact women and men differently. It is implemented by a group within the community (men and women) and an experienced trainer/facilitator. At the planning stage, it determines whether potential gender effects are desirable and consistent with programme goals. At the design stage, it indicates where gender considerations may require a change in design of the project. During monitoring and evaluation stages, it addresses broader programme impacts.</li> </ul>	<ul style="list-style-type: none"> <li>■ With older children, this tool can help them analyse and discuss patterns within their community. Additionally, as it can provide a baseline – children can work with adults to determine whether projects are supporting actual change towards desired outcomes.</li> <li>■ Helping children actively analyse community structures, trends and dynamics gives them an excellent foundation for shared leadership amongst their peers and future leadership positions within the community.</li> </ul>



GAD TOOLS	Adaptations to Use with Girls and Boys
<ul style="list-style-type: none"> <li>■ <b>PLA (Participatory Learning Approach)</b> tools are designed to ensure that community members participate in their own development. Doing PLA activities with men and women separately will reveal differences in their perceptions. These activities are beneficial for understanding how men and women perceive and experience reality differently. Discussing results together builds common understanding between genders.</li> </ul>	<ul style="list-style-type: none"> <li>■ The naturally diverse and creative approaches advocated by PLA give girls and boys a wide array of methodologies to analyse community dynamics of empowerment and development potential for all generations.</li> <li>■ If girls and boys gain a thorough understanding of the potential for particular approaches, they will become increasingly adept at both analysis and designing appropriate solutions.</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>The 24-Hour Day:</b> This analysis of daily use of time is disaggregated by gender to raise awareness about the gender division of labour, as well as the value and extent of women's work. This activity can be a starting point for discussion about how to reduce women's heavy workloads.</li> </ul>	<ul style="list-style-type: none"> <li>■ Together with the Activity Profile in the Harvard Analytical Framework, this simple yet effective tool can help boys and girls discern differences in both responsibilities and opportunities within their expected workloads, study, and recreational times. Alert youth will begin to make adjustments that will lead to transformed gender relations in their communities.</li> </ul>

# Gender Training Toolkit

SECOND EDITION



## Module 7

### Gender and Advocacy







## GENDER AND ADVOCACY

Almost all development initiatives focused on transformed gender relations involve some level of advocacy involving women and men, boys and girls who are affected. In this module, participants become familiar with World Vision's definitions, priorities and categories of advocacy. International conventions are introduced as a standard and guideline for ideal conditions for both genders.

Participants also look at issues and concerns when embarking on advocacy work, and appropriate responses. Finally, participants look at dynamic engagement by World Vision colleagues to advocacy challenges, and consider how to match the appropriate advocacy response to each issue they are addressing.

## SESSION DESCRIPTIONS

### **Session 7.1 GAD and Advocacy in World Vision – An Introduction**

In this session, participants are introduced to World Vision definitions and priorities in advocacy. They discuss their experiences in advocacy, and identify common concerns in working with advocacy issues and how to overcome resistance to change, within themselves, within ADP staff and within the communities in which they work. Presentation of international conventions to which World Vision adheres ensures that participants recognise their responsibility to uphold these conventions in their development work.

### **7.2 World Vision’s Categories of Advocacy Practise – Linking GAD to Advocacy**

In this session, World Vision’s categories of advocacy practise are presented to participants with specific examples of their use and possible outcomes. Participants then use an Advocacy Category matrix to reflect on advocacy issues in their own programmes, and how advocacy initiatives can effectively address these.

## 7.1 GAD AND ADVOCACY IN WORLD VISION: AN INTRODUCTION

### Objectives

- Become familiar with World Vision definitions and priorities in Advocacy
- Examine ways in which gender advocacy contributes to ongoing work in World Vision ADPs
- Become familiar with international conventions as a guideline in development planning and implementation
- Address common concerns about advocacy work

**Estimated Session Time:**  
2 hours and 15 minutes

### Session Flow and Description

#### 15 minutes

##### Introduction

- Ask each participant to share their name, role in World Vision, and an experience when an individual or organisation advocated on their behalf and changed a dynamic in their lives.
- Elicit participants' expectations for this gender training experience.
- Share session objectives with participants.

#### 20 minutes

##### Plenary Group Presentation

*Handout 7.1a – Introduction to GAD Advocacy in World Vision*

- GAD works to change structures and inequitable interactions. How does advocacy play a role in all GAD work?
- How does advocacy at national or regional levels impact local conditions?
- How does local advocacy impact national structures or laws? Explain.

#### 20 minutes

##### Small Group Work

##### Assignment

Ask participants to share their experiences with opportunities for advocacy in their work. Were they able to take advantage of these opportunities? Were there obstacles and/or challenges? Groups should use each of the categories identified as World Vision Advocacy priorities in Handout 6.1a to guide their discussion. Remind them that time will limit discussions for now, so they should choose two or three categories. Alternatively, assign specific categories to each group.

#### 20 minutes

##### Plenary Group Debriefing

Ask small group spokespersons to share the groups' findings. On a flip chart, list opportunities in one column and obstacles/challenges in a second.

#### 20 minutes

##### Plenary Presentation/Discussion

*Handout 7.1b, Common Concerns in Advocacy Work*  
Present each of the common concerns, and a brief summary of response to each in Handout 7.1b. As possible, relate concerns presented in this handout with obstacles/challenges participants identified in their small group work. When there is "common ground", ask participants how they might respond creatively to these challenges/obstacles. The important element in this presentation/discussion is to work through some of the resistance to advocacy work for GAD that is natural when approaching this process.

#### 20 minutes

##### Small Group Assignment International Conventions

*Handout 7.1c, International Conventions – CEDAW*

Examine specific recommendations of the international conventions and identify any that are or have been addressed in World Vision programmes you are familiar with.

##### Discussion Question

- How will enacting legislation impact overall sustainability of the transformational goals of the community or ADP in which you are working?

- What is the link between Gender Analysis and a community’s ability to support advocacy for CEDAW?
- Why is it important to have specific guidelines for women’s rights if our goal is transformed gender relations?

**20 minutes**

**Plenary Debriefing from Small Group Work**

Ask small groups to share their findings and key points in their discussion. Close the discussion and the session with a wrap-up of the importance of advocacy with GAD work, World Vision’s emphasis on advocacy, and a reminder of important responses to common concerns.

**5 minutes**

**Post-Session Assignment**

*Becoming a Gender Equity Witness*

Has your country ratified CEDAW? If not, is this on the agenda? If so, what is the current status in its implementation? What can you do, both as a World Vision staff member and as a citizen in your country, to encourage ratification and implementation?

**Materials**

*Handouts and Activities*

- **Handout 7.1a** – , Introduction to GAD Advocacy Work in World Vision
- **Handout 7.1b** – Common Concerns in Advocacy Work
- **Handout 7.1c** – CEDAW Convention

**Facilitator Preparation**

- Be prepared to discuss your own research regarding CEDAW and to guide discussion on how and where to conduct research into each country’s implementation.
- Make copies of Handout 7.1a-c.
- Create PowerPoint presentations based on Handouts 7.1a-c if possible.
- Be familiar with Common Concerns in Advocacy so that you can fluidly integrate these into discussion and presentation.
- Prepare copies of discussion questions and assignments for small group work.



## Introduction to GAD Advocacy Work in World Vision

World Vision's Mission Statement clearly endorses "promotion of justice that seeks to change unjust structures affecting the poor among whom we work." Advocacy is both tool and process in World Vision's Transformational Development work supporting implementation of this goal. Additionally, advocacy involves work in all sectors and intersects with many key gender issues and concepts. This training addresses reasons advocacy is essential for transforming gender relations, and is relevant for those whose primary responsibility is advocacy work as well as for those concerned about gender issues.

### **World Vision Partnership Definition of Advocacy**

*"Advocacy is a project, programme or programmatic approach which seeks to address the structural and systemic causes of poverty by changing policies, systems, practises and attitudes that perpetuate inequality and deny justice and human rights. Advocacy is a ministry of influence using persuasion, dialogue and reason to obtain change. To be successful in advocacy we must work at two complementary levels: policy influence and citizen empowerment."*

World Vision works to empower both genders as it considers gender roles and needs in communities to reduce poverty. Yet, gender awareness and analysis on a local level may be hindered by regional, national and international structures and legislation that fail to protect women from domestic violence, ensure their right to own property, or set a minimum age for marriage.

Advocacy and fieldwork are closely interrelated. Programmes in communities and ADPs increase their effectiveness through advocacy that seeks to change unjust structures on behalf of the poor. Simultaneously, the experiences of community development workers inform advocacy work. Primary methods of advocacy include research, education and legislation.

Gender issues that can be addressed on a structural level through legislation include:

- Early (child) marriage
- Female genital mutilation (FGM)
- Sexual exploitation and violence
- Restrictions for women:
  - Owning property
  - Inheriting from their parents or from their husband after being widowed
  - Having children bear their nationality if they are married to a foreigner
  - Equal education, health care or political participation
  - Obtaining credit or loans



## Common Concerns in Advocacy<sup>84</sup>

Many partners have concerns about becoming involved in advocacy, even before they consider how structures and systems are set up. Some common concerns are listed below, with advice regarding possible ways to overcome the challenges. Please add your own concerns to this list, along with suggested solutions.

### ■ **‘We are too small and can make no difference ourselves’**

It may well be true that your office is small, with too much time pressure on members already. But sometimes advocacy action is just a case of *using the information, contacts and networks which you already possess, in a more strategic way*. World Vision already has three large networks of staff working on advocacy around the world, and has a comprehensive and wide-ranging list of reports and research on many advocacy issues which you can utilise. If you are small within your own country, the best approach is to talk to as many other organisations as possible to discover whether they are acting on the issue or whether they know of any networks or organisations you could get involved with. It is vital to find out what is being done before starting something yourselves. If nothing is being done, then working with other organisations is likely to make any advocacy more effective, as it will increase overall input to the issue and overall reach of the message. *A small but strategic contribution to a network can make a big difference if it involves providing something that adds to or complements what others provide, eg, specialist knowledge and understanding of a local situation.*

### ■ **‘We do not know enough about the situation’**

Initially, you may not have a full grasp of the overall situation, globally or nationally, especially if your office is new to the issue or to advocacy work. However, the WV Partnership distributes, contributes to and publishes many reports, resources and sources of information on a whole variety of advocacy issues. The best place to start is to contact the Advocacy Capacity-Building Co-ordinator, or the Convenor of one of the three Advocacy Networks who will point you in the right direction. Also, it is a good idea to contact other organisations and networks in your country/region to see who has any information or may be willing to become

involved in gathering information and, subsequently, in advocacy work. You may find that collectively all the information and contacts you need are available, and the main work becomes a matter of co-ordinating and using the resources strategically. *(See the case study of WV Cambodia’s work on sexual exploitation of children for an example of co-operation with government, academic and NGO organizations.)*

### ■ **‘Advocacy is confrontational’**

This is not necessarily the case. World Vision’s experience and history in Advocacy has rarely involved confrontation. More common approaches include dialogue, relationship building, educating people about the reality of a situation and finding common ground. Moreover, governments and authorities are often aware that there is a problem and may welcome suggestions as to how it can be solved. Advocacy can often be collaborative, with the advocate contributing to formulation of new government policy and approach – not necessarily protesting against existing policies or actions. An example of this is the work done by ASHA, an indigenous Indian NGO, in which a staff member built a relationship with slum landlords and helped them to see how it was in everybody’s interest to tackle some of the problems oppressing slum dwellers (eg, lack of access to water and sanitation).

ASHA has also worked with the local and national government to find solutions to the lack of health care. In theory, the Indian government is committed to affordable healthcare for all, but this has not always been implemented. However, as the local government worked with ASHA, trust and respect grew, and government leaders began entrusting resources to ASHA, knowing they will be well used. ASHA negotiated for 23 buildings for new housing, all paid for by the government. Now the government’s housing policy has adopted the model used to transform a slum into an established community.

### ■ **‘Romans 13 tells us to submit to authority, so advocacy that challenges authority goes against biblical teaching’**

Paul’s writing about authority in Romans 13 comes on the heels of Romans 12, when Paul is instructing Christians not to repay evil with evil, but to overcome evil with good. He instructs them

<sup>84</sup> Handout excerpted from *The Art of Advocacy Training Manual* (World Vision International Policy and Advocacy, October 2002), p. 15.



to leave room for God's wrath, some of which will be administered through his servants who are in authority on earth.

Those in power are to be God's servants, who rule with integrity and righteousness, and who will reward good and punish evil: *"For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer"*(13:4).

However, what if those in authority are not governing according to God's laws, doing good and bringing punishment to the wrongdoer? What if authorities are not looking after the poor, the fatherless and the widows? What if they do not administer justice and encourage righteousness?

In fact, the Bible is full of calls by God through his prophets urging his people to pursue justice and relieve oppression. It is surely in this situation that we have a duty to hold those in power to account for their actions and to try to encourage them to change their policies and practises to be more in line with God's ways. There will be many instances when it will be more in line with biblical teaching to challenge authorities on behalf of those who are suffering than to keep quiet. See World Vision's Advocacy Policy, which states, "Where WV is aware of injustice, silence can itself be a statement or an acquiescence." Also see World Vision devotional materials on The Biblical Basis for Advocacy, addressing these issues in more detail and including comprehensive Scripture references.

### **Possible Threats with Advocacy Work**

Real threats arise in advocacy work, both internal and external. These threats need to be understood before any advocacy work is undertaken. Potential dangers need to be weighed alongside potential advantages and opportunities of advocacy work. The following outline lists some of the most common threats and possible ways to overcome them:

#### ■ **'Speaking out may bring harm to our**

#### **organisation or those we speak for'**

This is a serious concern, particularly in countries run by a military government or other oppressive or corrupt regime, or where local law enforcement is weak. For this reason, World Vision requires strict protocols for conducting advocacy. Any office conducting advocacy must get consent from the relevant Country Director and Regional Director before beginning any advocacy or releasing any external documents. If the advocacy activity is deemed inappropriate or unsafe in any way, authorisation is denied. A basic principle guiding WV uses of advocacy is that "each Partnership entity owns all advocacy concerning its own country and government" (see 'Advocacy Protocols' or 'Essential Information about Advocacy' for details). This issue is taken very seriously within World Vision. If you have any concerns regarding this, you should contact the Director for Policy & Advocacy.

An alternative approach is to consider anonymous advocacy, sometimes referred to as "witnessing" – in which information is passed on to a third party, such as a human rights organisation, which has access to decision-makers and others with influence but will not reveal their sources.

Consider also that undertaking advocacy as part of a coalition is usually safer, as the more people there are working on a particular issue, the harder it is to isolate advocates or stop the campaign, and the less likely that individuals will be targeted.

#### ■ **'We will be ostracised if we speak out'**

Most advocacy, especially if the context allows for co-operation with those who have power, is likely to have few negative repercussions for those involved. Nevertheless some advocacy can include risk(s) for those involved, in terms of being ostracised from the community, losing funding or, in extreme cases, being asked to leave a country. Where this is the case, a decision on whether to engage in advocacy will be weighed very carefully by senior management of the country/region concerned, as stipulated by World Vision's Advocacy Protocols.<sup>85</sup> These individuals' jobs entail being accountable to discern

<sup>85</sup> An example of this kind of decision, although not related to advocacy per se, occurred when WV Sudan had to make the extremely difficult decision about whether to sign the SRRA Memorandum of Understanding in 2000. Not signing would deny them permission to continue operating in Sudan and force the closure of operations, but it was felt that signing would compromise their neutrality and impartiality and make them complicit in maintaining the war economy. WV Sudan decided not to sign, taking a long-term rather than short-term stance. Since then, WV Sudan has been granted permission to access a different part of Sudan where few NGOs are working but where the need is great.



what is in the best interests of those whom World Vision serves. It is worth noting that if advocacy is conducted in the context of respect for the humanity of those with power and influence, with clear explanations of what is being sought and why, risks can often be minimised.

■ **‘Advocacy work can raise unrealistic expectations about how fast change can come about’**

Groups who undertake advocacy work may do so with expectations that within a few months many of their problems will be sorted out. They may experience disappointment, frustration and even disillusionment if this proves not to be the case. To prevent these outcomes, it is important to set realistic objectives that are time-bound and communicated with all stakeholders. When doing advocacy amongst the poor and/or vulnerable populations, it is important to discuss goals with those affected and assess chances of success, as well as to consider whether speaking out on an issue is as important as achieving change.

■ **‘Advocacy will divert resources away from other work’**

It is true that becoming more involved in advocacy will require human and financial resources. However, as pointed out earlier, dealing with causes of the poverty rather than just symptoms can bring enormous pay-offs in the medium- to long-term.

As Urban Advance programmes demonstrated, it can often be more cost-effective to mobilise the poor to advocate for government services owed to them.

The issue is often more about communicating effectively and persuasively to donors, explaining the longer-term impact advocacy activities are likely to have. Setting up and implementing good monitoring and evaluation systems will help to justify expenditure and demonstrate impact. Again, the secret to success is setting realistic objectives.

There are ways to reduce the budgetary and staff strain. Integrating advocacy into your existing programmes is one way of reducing extra expenses and raising funds – donors are increasingly open to, and some even expect, proposals that include a budget line for advocacy activities. Consider existing

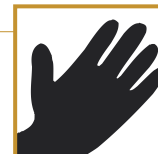
sources of funding in-country, such as embassies – as it is now a requirement for all offices to build up contacts with other NGOs and embassies as part of emergency preparedness, why not use these contacts for advocacy purposes as well?

■ **Becoming involved in advocacy work can compromise people in the organisation or compromise the organisation as a whole**

Becoming involved in advocacy work means becoming involved in power structures and meeting people who wield power to bring about significant change. It is a common saying that “power corrupts”, and this is not only for those who have power, but for those who are close to power or who want power for themselves. A real danger in advocacy is that your organisation or community becomes too close to those in power and you compromise your independence, the strength of your message, or forget the people you claim to represent (or fail to accurately represent them). The fact that you have access to power and important people could become more important than the need for change, or the need for the poor to have access to decision-makers. Various solutions to minimise the potential for people in the organisation to become too close to those in power, to lose accountability and/or become compromised include:

- Require participatory policy-making, so that policy is made by a group of people, including those directly affected.
- Develop a clear internal system of accountability, so that those involved in lobbying or networking are accountable for their actions, both to internal staff, the Board, and to those directly affected.
- Wherever possible, ensure that those affected by problems represent themselves.
- Ensure that different people have contact with decision-makers, so that all contacts and influence are not concentrated on one person (usually the Director!).
- Review progress, objectives and activities regularly, so that you can monitor and evaluate your effectiveness and use of resources.





## CEDAW and International Conventions

- Press for closed meetings to be opened up to more representative groups, and for decision-making processes to be clarified and formalised and more participative, especially including grassroots groups and the poorest people in the society or community.

World Vision is dedicated to upholding the worth and dignity of all people as made in the image of God. This worth and dignity are recognised internationally in the language of human rights, in documents such as the Universal Declaration of Human Rights and various treaties binding countries to the protection of these rights. These treaties include the Convention on the Rights of the Child (CRC) and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). The basic concept of human rights sets standards that safeguard the worth and dignity of all people in all countries.

International conventions that protect the human rights of all, including women and girls, can be useful in advocacy on behalf of the poor. World Vision's Girl Child Review in 2001 measured the impact of the organisation's development work amongst girls. The report concluded:

- This research has strengthened our belief that international instruments can and must be used as a framework that informs our work and, in keeping with this, that advocacy is a critical complement to our work on the ground.... One thing made possible is a language for the challenges we face. In defining the essential issues and identifying who must be assisted and how, international instruments provide common understanding and a scaffold for field work.<sup>86</sup>

Conventions such as CEDAW and CRC are useful on many levels. Internationally, most countries that are members of the United Nations have ratified these conventions, obligating their governments

to translate the conventions into national law. Communities can use the conventions to educate the poor about their rights, and if necessary, advocate for creation or enforcement of gender-equitable laws.

### CEDAW

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is the major international treaty that guarantees women basic human rights and freedom from discrimination. It is an institutional framework of 30 articles protecting women from discrimination affecting their enjoyment of rights on an equal basis with men in the "political, economic, social, cultural, civil or any other field". The United Nations drafted the Convention in 1979 and the treaty came into force in 1981. As of 2001, 168 countries have ratified CEDAW.

### CRC

As an organisation committed to children and Transformational Development, World Vision recognises the needs of the girl child. The UN adopted the Convention on the Rights of the Child (CRC) in 1989, and it has been ratified by 191 countries. The CRC has been helpful for World Vision's efforts in advocating for children's rights both internationally and in the field. Article 2 of the CRC mentions that all rights must be respected without discrimination on the basis of sex:

- States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

But the CRC does not explicitly address issues specific to girl children. CEDAW, therefore, fills the gaps of the CRC regarding rights of girl children.

<sup>86</sup> Rose, Loretta. *Every Girl Counts: Development, Justice and Gender*. Mississauga, Canada: World Vision, 2001, p. 7. This report was based on a year-long review of World Vision programme and advocacy services for girls and included 34 field visits and 234 surveys in five countries.

<sup>87</sup> *Human Rights for Children and Women* (New York: UNICEF, 1995). Similar conclusions were reached by the recent World Vision *Girl Child Review: Internal Report*, which said, "Comparisons of the CRC with CEDAW show how the application of the CRC can be strengthened for girls by using the principles set out in the CEDAW. CEDAW is primarily a tool for eliminating discrimination against women and is also useful for eliminating discrimination against girls."

The CRC and CEDAW committees have agreed:

- The CRC and CEDAW have a complimentary and mutually enforcing nature and they should be an essential framework for a forward-looking strategy to promote and protect the fundamental rights of girls and women and decisively eradicate inequality and discrimination.<sup>87</sup>

Both conventions are based on principles of human rights as articulated in international covenants, and both reaffirm human rights as universal, indivisible and interdependent. UNICEF has concluded that “the rights of girls today are the rights of tomorrow’s women”. There is a clear connection between the CRC and CEDAW. How well can a line be drawn between an older girl and a woman? Women need their rights protected at all stages of life.

#### **How Other Countries Have Benefited from CEDAW and the CRC**

Many countries have been positively affected by CEDAW. Oftentimes local NGOs use CEDAW as an advocacy tool to lobby their government:

- In Colombia, women’s groups banded together in 1991 and succeeded in getting CEDAW principles incorporated into the new constitution.<sup>88</sup>

- The high court in Tanzania cited CEDAW in its decision to invalidate customary law that prevented women from inheriting clan land from their fathers.
- In Botswana, a woman married to a foreigner challenged the citizenship law that denied her children citizenship rights. Since it violated CEDAW and other constitutional and international laws, the law was deemed unconstitutional.<sup>89</sup>
- In 16 countries in the Americas and Caribbean region, national laws have been adapted to the Convention on the Rights of the Child; among them, Venezuela has passed significant child rights legislation, and Chile, Panama and Uruguay have drafted children’s codes.<sup>90</sup>

<sup>88</sup> *Bringing Equality Home: Implementing the Convention on the Elimination of All Forms of Discrimination Against Women* (New York: United Nations Development Fund for Women, 1998).

<sup>89</sup> Amnesty International, *Ratify the Women’s Human Rights Treaty: How Women in Other Countries are Using CEDAW*, [www.amnestyusa.org](http://www.amnestyusa.org).

<sup>90</sup> UNICEF, [www.unicef.org/crc](http://www.unicef.org/crc).

## 7.2 World Vision’s Categories of Advocacy Practise – Links to Gender Advocacy

### Objectives

- Be familiar with World Vision priorities and advocacy practises
- Look at practical ways in which these practises address gender advocacy issues
- Examine ways to link advocacy practises and gender issues in their area

### Estimated Session Time:

1 hour

### Session Flow and Description

#### 10 minutes

##### Introduction

- Ask each participant to share their name, role in World Vision, and a gender issue in their area which requires advocacy.
- Elicit participants’ expectations for this gender training experience.
- Share session objectives with participants.

#### 20 minutes

##### Plenary Group Presentation

*Handout 7.2a – Categories and Types of Advocacy Practise*

### Discussion Question

- Why is it important to have several types of advocacy?
- When might it be necessary to apply more than one type of advocacy to a specific gender advocacy issue?

#### 20 minutes

##### Small Group Work Activity 7.2a

Give participants the blank template (Activity 7.2a) and ask them to briefly share advocacy issues in which they have participated. Ask the group to choose one of these activities and use the blank template to record category, type, narrative and possible outcomes.

#### 20 minutes

##### Plenary Group Debriefing

Ask small group spokespersons to share the advocacy issues explored by the groups.

#### 5 minutes

##### Post-Session Assignment

### *Becoming a Gender Equity Witness*

Discuss categories on the World Vision Advocacy Practises template with your colleagues. Have them tell you advocacy stories in their own words, as you listen for the types, activities and outcomes.

### Materials

#### Handouts and Activities

- **Handout 7.2a** – Categories of Advocacy Practise in World Vision
- **Activity 7.2a** – Categories of Advocacy Practise in World Vision

### Facilitator Preparation

- Be prepared to discuss your own advocacy experiences.
- Make copies of Handout 7.2a and Activity 7.2a.
- Create a presentation using Handout 7.2a.
- Prepare copies of discussion questions and assignments for small group work.



## Four Categories of Advocacy Practise

World Vision uses the following four categories of advocacy to organise and design advocacy initiatives. While many advocacy issues exist, we will explore the relevance of these categories to gender advocacy issues, issues which may impact men, women, girls or boys.

### Policy Influencing

#### 1. Policy/Legal Change

- Lobbying and Dialogue
- Networking
- Education and Sensitisation
- Public Campaigning
- Research
- Participating in Government Consultations

#### 2. Policy/Legal Implementation

- Monitoring Implementation of Policy
- Legal Action
- Rights Training for Government Agencies and/or Police

### Citizen Empowerment

#### 3. Education & Awareness-Raising

- Education on Rights, Citizenship Issues, and Broader Causes of Poverty

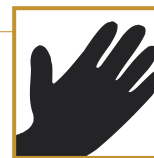
#### 4. Mobilisation

- Building Confidence amongst Groups to Engage with Policy-makers through Skills Development, Formation of Committees, or Direct Experience (eg., taking part in lobbying a government official or giving a media interview)



# Using Advocacy Categories to Address Gender Issues

Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?
<p><b>I. Policy/Legal Change:</b></p> <p>The central focus of any advocacy strategy usually involves activities aimed at influencing decision-makers or policy-makers to change a law or policy that is contributing to injustice. These can be formal or informal/traditional policy-makers.</p>	<p>Lobbying and Dialogue</p>	<p>Violence against Children: focus on gender-based violence</p>	<p>Every September, the Committee on the Rights of the Child (CRC) holds a “Day of General Discussion” (DGDs) to examine certain aspects of child rights in a less formal setting than the regular sessions of the Committee, with NGOs and academics presenting their views.</p> <p>WV has actively participated each year in recent years. The DGDs have often been one of the starting blocks for global child rights developments. World Vision participated in two DGDs in two consecutive years where the issue of violence against children was discussed.</p> <p>This led to the Committee recommending that the UN study the issue, which led to a landmark UN study on Violence Against Children. One of the major recommendations of the study was to “Address the gender dimension of violence against children”. These Days of General Discussion are an example of how dialogue can be used to influence gender advocacy. Child rights that are affected by gender are an appropriate issue for World Vision to bring to the CRC.</p>	<p>The CRC is a powerful instrument to ensure child rights are respected. If a particular issue is to be addressed, it might require the partnership of multiple NGOs and time to become a priority with a group that requires much buy-in and consensus.</p>
<p><b>Networking:</b> Attending meetings or events held by government, NGOs, donors, etc., and using these as opportunities to discuss policy issues</p>	<p>CSW</p>	<p>World Vision has been a significant voice at the annual UN conference of the Commission on the Status of Women (CSW), advocating for elimination of gender-based violence, protection of women and children from trafficking, sexual exploitation and harmful traditional practices including female genital mutilation (FGM) and early marriage, better access to resources, health and education, and protection of women and girl children’s rights.</p> <p>Every year, in addition to government meetings and debates at the UN, women’s groups and NGOs gather to present and discuss ideas, best practices and policy in side event meetings and caucus meetings. These present significant opportunity to shape the “gender agenda”. In 2007, WV partnered with Plan International and Save the Children in lobbying and presenting panel discussions on the girl child; included in our delegation was a 16-year-old sponsored Kenyan girl, Teresa, who spoke about her refusal of FGM. The CSW government member states passed new resolutions against female genital mutilation and early marriage, which were issues that we strongly advocated in government meetings and discussed through panel presentations while in New York.</p>	<p>The CSW meetings are a critical place to influence governments as they are debating an outcome document of resolutions on the status of women. The CSW also has become one of the best places to learn what other groups are doing for advancement of women and girls and to share and influence ideas.</p>	



Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?
	<p>Education and Sensitisation of policy makers: convincing those with power to make changes, using our knowledge of a situation. Means vary widely, from village level workshops, project visits by politicians, meetings, newspaper editorials, and sharing of research through varied means.</p>	<p>Women as Entrepreneurs and MED</p>	<p>In 2006 the WV GAD department submitted a letter to the editor of the international newspaper, Financial Times, in response to an article that spoke about the contribution of women to the growth of Western economies. The letter raised awareness of the role women are playing in poor nations through small business ventures and entrepreneurial activity, often thanks to micro-enterprise development. The letter was published, raising both awareness of the important role these women are playing in their families, communities and national economies, and the important role of investing in women through training and loans.</p>	<p>Large International Newspapers can reach wide and diverse audiences with a message of awareness that can influence behaviours.</p>
<p><b>Public Campaigning: running public Awareness raising and mobilisation activities (eg, petitions, marches, street theatre) to influence the public, who can pressure their leaders. Using celebrities to raise awareness on an issue is particularly effective, eg, Princess Diana and landmines, Jubilee 2000. E-mail and the Web are also very powerful.</b></p>	<p>CSW</p>	<p>The International Day for the Elimination of Violence Against Women (November 25) is an ongoing international campaign. Women activists have marked November 25 as a day against violence since 1981. The date comes from the brutal assassination of the three Mirabal sisters, political activists in the Dominican Republic, on orders of Dominican ruler Rafael Trujillo (1930-1961). Every year, women's groups, NGOs and individuals use the day and the month to raise public awareness of violence against women through rallies, parades, events, publications, media campaigns, the internet and more. A theme is chosen each year to guide the focus of the day, but groups are encouraged to contextualise the day as an opportunity to push for local policy and law changes in their own nations, as well as behaviour changes.</p> <p>WV offices have participated in this day around the world for many years. In 2006, WV DRC participated by joining more than 300 organisations and thousands of women to commemorate the day. Most women were dressed in black and placed the palm of their hands on their cheek or put their hands on their head – which are signs of sorrow in the Congolese culture.</p> <p>A World Vision contingent wore white T-shirts as a sign of hope, and ten World Vision staff members took part in the march, holding banners that read: “Stop All Forms of Violence Against Women”, and, “Protecting a Woman is Protecting a Whole Nation”. WV India organised public debates on the issue and women's self-help group meetings, utilising the news media to spread their message. To learn more about the Day for the Elimination of Violence Against Women go to <a href="http://www.unifem.org/campaigns/november25">http://www.unifem.org/campaigns/november25</a></p>	<p>VAW is a broad issue that affects women all around the world yet is often ignored and remains hidden. An International Campaign helps bring the issue to the attention of people on all levels of influence and power. It can influence individual behaviour and international policy. The flexible and decentralised nature of the campaign allows it to be adapted to various activities, audiences and contexts.</p>	



Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?
	<p>Research: In order to inform all of the above activities, we usually have to do some research on the impact of policies on the communities we work with. This acts as our “evidence” and proof that our recommendations are based on direct experience and therefore is very important.</p>	<p>Discrimination against Girls</p>	<p>Plan (a Child Rights NGO peer to WV) launched a campaign in 2007 with the publication of “Because I am a Girl”. This report provides a comprehensive examination of the situation and rights of girls throughout their childhood, adolescence and as young women. Subsequent reports in the series will focus on specific violations of girls’ rights and the mechanisms for securing them. “Because I am a Girl”, reports on the disturbing situation, pulling together global statistics highlighting the extent of female infanticide, early marriage, abuse and violence and the lack of education given to girls in the world’s poorer countries. The agency will also follow the lives of 125 baby girls living in nine developing countries as part of a cohort study on girls’ rights and gender discrimination. Plan is proposing an eight-point action plan which calls for increased participation of girls and young women, more investment in girls, changing and enforcing the law, changing attitudes, the need for a safety net for the poorest girls, the need for better data on girls, and the importance of taking a life-cycle approach and documenting best practise.</p>	<p>It has become clear during the course of researching this report that more data on girls and young women specifically is urgently needed. Statistics and material are collected either on children or on women in general. National data disaggregated by sex and age has to be collected and used by policy makers.</p>
	<p><b>Input into government consultation: On subjects that affect access to resources, employment rights, rights to land, etc. These actions may range from ADP members attending a meeting held by local authorities on planning future services to WV staff providing input for a World Bank meeting on the impact of trade tariffs on coffee farmers in Nicaragua.</b></p>			



Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?
<p><b>I. Policy /Legal</b> Implementation: Achieving change in policy or laws is only one side of public policy influencing. We also have to ensure that laws and policies are being implemented as promised. This can involve a variety of approaches.</p>	<p>Monitoring &amp; Research: Sharing information on the reality of what happens on the “ground” is something that many NGOs do as a way of monitoring government compliance with international declarations. They feed this to organisations specially set up to feed the information to governments or committees.</p>	<p>Female Genital Mutilation (FGM)</p>	<p>Female Genital Mutilation is a harmful traditional practise that is illegal in nearly every nation. Yet it persists in many nations and communities, supported by tradition and cultural acceptance. It is often difficult to enforce laws against FGM because FGM is usually not an individual “crime” but a communal affair. This is because FGM is an identity issue for the communities that practise it. WV’s approach has been to advocate within entire communities for the implementation of the laws prohibiting FGM through changing the community’s acceptance of the practise. We monitor the number of cases and continue to do research on the numbers of instances as well as the harms suffered by girls because of FGM. We share that research with the communities especially so that they can make informed decisions and reject FGM.</p>	<p>End practise of FGM. Communities are informed and choose to reject FGM and adopt alternative rites of passage. Governments are informed of the numbers of incidences of FGM to better combat and prevent this abuse.</p>
<p><b>Legal Action: helping sufferers of abuse (child/ domestic, etc.) find legal redress through due legal process (eg, taking them to the police), or actively working to protect groups whose rights are being threatened (eg, land rights).</b></p>	<p>Sexual abuse and exploitation of children</p>	<p>“Alianza por tus Derechos”, a Costa Rican NGO, works for victims of sexual abuse and commercial sexual exploitation through a programme that provides support for victims. The support consists of legal aid and support for victims as well as orientation to the general public on how to denounce such cases. They have lawyers, social workers and psychologists who assist victims through the legal procedure, recovery and reintegration.</p>	<p>It is important to have laws and policies in place, but if citizens are not supported in claiming their rights, the laws will not be applied. In cases that involve sexual abuse, legal aid should be complemented with support for the victims, to help them recover from the trauma and encourage them to continue with the legal procedures to ensure that perpetrators are taken to jail and do not represent a danger for society.</p>	





Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?
<p>Citizen Empowerment: The following two categories aim to bring about change by changing the knowledge, attitudes and behaviour of ordinary people toward poverty or rights issues. Often this can mean empowerment of those who previously thought they had no voice or power to influence change.</p>	<p>Training for Implementers: Where groups responsible for implementing laws, such as the police, are failing to uphold domestic laws, we can press for human rights training, and support it either with funds or input.</p>	<p>Child Sex Tourism and Commercial Sexual Exploitation</p>	<p>WV Cambodia helped write a training programme for police that covered the rights of prostitutes (whom WV was caring for in other programmes). They also developed curriculum that included guidance for tour operators on actions they could take to address the problem of child sex tourism. In both cases, the training helped protect children's rights.</p>	<p>Police often treat the children being pimped and trafficked as the criminals rather than those who were exploiting and abusing. Often they need to be trained on appropriate responses to protect victims. Corruption can also prevent justice and require awareness raising.</p>



Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?
<p>3. Education</p>	<p>Rights education: Educating individuals about their rights and responsibilities and about the system of governance in their context and the law, or explaining the causes of poverty beyond their locality is another approach. This can be done either by ourselves as part of our programme work (eg, training on CRC or on Community Based Performance Monitoring), or by encouraging others, such as education authorities, to include rights training in the school curriculum. It can also be used as a method for changing behaviour on an issue, eg, FGM. Methods can be formal (training) or informal (a poster campaign aimed at the illiterate, radio programmes, cultural competitions, field visits, drama and song, etc.). Ultimately, helping groups to critically question and understand their situation or another's, and to explore root causes of problems and solutions, serves to build their capacity and encourages them to be their own advocates.</p>	<p>Training women leaders in the community</p>	<p>WV Chile is currently contributing to the empowerment of citizens at the local level by training 30 female leaders each year. The women receive training through workshops and participation in a promotional activity called <i>Visita Ciudadana</i>. This activity is carried out with the involvement of some 1,000 people (including children) and consists of distributing information about the rights of women and children.</p> <p>Public education and awareness-raising is done through artistic expression, including puppet shows. Last year, the programme also contributed to devising a training manual: The manual was prepared with the contents of the workshop, including issues concerning gender, the rights of women and children, etc. The manual includes a CD on which the training process is recorded.</p>	<p>Citizens need to know their rights and feel confident to exercise them. By teaching and raising awareness on rights people become aware of their entitlements. But knowing is not enough, people need to learn skills to apply and claim those rights. To this end, workshops and manuals have proven to be very useful tools.</p>



Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?
<p><b>4. Mobilisation:</b> Mobilisation and building confidence of groups to engage with policy makers (formal or informal) are the other important elements of building change from the bottom-up. They contribute to developing an active civil society. This can be done by equipping groups with relevant skills (organisation, public speaking, budget analysis, etc.) or with experience, eg, taking part in an advocacy initiative with WV. Formation of special advocacy committees to work on an issue is a great way to mobilise an ADP community for action. Mobilising WV sponsors in Europe or India to buy fairly traded goods or to ask their MPs to press for debt relief are other excellent examples.</p>		<p>Mobilising men against violence in Nicaragua</p>	<p>WV Nicaragua has supported the creation and development of a network of men against violence. This network has periodic meetings in which men from different ADPs come together to discuss and support each other in exercising responsible manhood. The workshops empower men in finding alternative methods in conflict resolution so they do not see violence as the only possible way. They are trained in identifying cultural patterns that make them respond in violent ways, and replacing them with healthy ones. The network is still in its first steps, but it is already contributing to the birth of a new generation of men, equipped with all they need to make a significant contribution to society.</p>	<p>In order to achieve gender equity in society, both men and women need to be trained in skills required for peaceful conflict resolution and advocacy. Once people are trained and empowered at community level, they can reach policy makers and advocate for either law/policy changes or implementation of existing laws that are not applied due to lack of interest and insensitivity by law enforcers. Cases of domestic violence and sexual abuse are often not investigated -although laws exist - because police or judicial personnel do not regard those issues as important.</p>



## Using the World Vision Advocacy Categories for Gender Advocacy Issues

Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?	Possible Outcomes?
<p><b>I. Policy/Legal Change:</b> The central focus of any advocacy strategy usually involves activities aimed at influencing decision makers or policy makers to change a law or policy that is contributing to injustice. These can be formal or informal/traditional policy makers.</p>	<p>Mobilising men against violence in Nicaragua</p>				
	<p><b>Networking:</b> Attending meetings or events held by government, NGOs, donors, etc., and using these opportunities to discuss policy issues.</p>				
	<p><b>Education and Sensitisation:</b> of policy makers: convincing those with power to make changes, using our knowledge of situations. Means vary widely, and may include village-level workshops, project visits by politicians, meetings, newspaper editorials, and the sharing of research through various means.</p>				
	<p><b>Public Campaigning:</b> Running public awareness raising and mobilisation activities (eg, petitions, marches, street theatre) to influence the public, who can pressure their leaders. Using celebrities to raise awareness on an issue is particularly effective, eg, Princess Diana and landmines, Jubilee 2000. E-mail and the Web are also very powerful.</p>				



Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?	Possible Outcomes?
<p>2. Policy /Legal Implementation: Achieving change in policy or laws is only one side of public policy influencing. We also have to ensure that laws and policies are being implemented as promised. This can involve a variety of approaches.</p>	<p>Research: In order to inform all of the above activities, we usually have to do some research on the impact of policies on the communities we work with. This acts as our “evidence” and proof that our recommendations are based on direct experience and therefore is very important.</p>				
	<p>Input into government consultation: This consultation can inform government officials on subjects that affect access to resources, employment rights, rights to land, etc.</p>				
	<p>Monitoring &amp; Research: Sharing information on the reality of what happens on the “ground” is something that many NGOs do as a way of monitoring government compliance with international declarations. They feed this to organisations specially set up to feed the information to governments or committees.</p>				
	<p>Legal Action: Helping sufferers of abuse (child/ domestic., etc.) find legal redress through due legal process (eg, taking them to the police), or actively working to protect groups whose rights are being threatened (eg, land rights).</p>				



Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?	Possible Outcomes?
<p>Citizen Empowerment: The following two categories aim to bring about change by changing the knowledge, attitudes and behaviour of ordinary people toward poverty or rights issues. Often this can mean empowerment of those who previously thought they had no voice or power to influence change.</p>	<p>Training for Implementers: Where groups responsible for implementing laws, such as the police, are failing to uphold domestic laws, we can press for human rights training, and support it either with funds or input.</p>				



Advocacy Type	Advocacy Category	Issue	Narrative	Why this approach to this issue?	Possible Outcomes?
<p>3. Education</p>	<p>Rights education: Educating individuals about their rights and responsibilities and about the system of governance in their context and the law, or explaining the causes of poverty beyond their locality is another approach. This can be done either by ourselves as part of our programme work (eg, training on CRC or on Community Based Performance Monitoring), or by encouraging others, such as education authorities, to include rights training in the school curriculum. It can also be used as a method for changing behaviour on an issue, eg, FGM. Methods can be formal (training) or informal (a poster campaign aimed at the illiterate, radio programmes, cultural competitions, field visits, drama and song, etc). Ultimately, helping groups to critically question and understand their situation or another's, and to explore root causes of problems and solutions, serves to build their capacity and encourage them to be their own advocates.</p>				
<p>4. Mobilisation: Mobilisation and building confidence of groups to engage with policy makers (formal or informal) are the other important elements of building change from the bottom-up. They contribute to developing an active civil society. This can be done by equipping groups with relevant skills (organisation, public speaking, budget analysis, etc.) or with experience, eg, taking part in an advocacy initiative with WV. Formation of special advocacy committees to work on an issue is a great way to mobilise an ADPP community for action. Mobilising WV sponsors in Europe or India to buy fairly traded goods or to ask their MPs to press for debt relief are other excellent examples.</p>					





# Gender Training Toolkit

SECOND EDITION



## Module 8

### Gender and HEA





## GENDER AND HEA

Gender sensitivity is essential in Humanitarian & Emergency Affairs (HEA) programming responses to relief and emergency scenarios. As soon as development practitioners and HEA experts are called into a response mode, there is little time to integrate GAD knowledge and insights. Pre-response, rather than mid-response or even post-response, is the best time for thoughtful consideration of Gender Analysis components within a relief and emergency modality to be incorporated into HEA plans.

Elaine Enarson worked with World Vision staff during the recent Asia tsunami, and much material

in Module 8 stems from her work there and in other HEA scenarios around the globe. Checklists cover every area practitioners need to consider before, during and after a relief scenario. Participants will discuss these in small groups and present findings and observations in plenary. They examine their own experiences in relief responses and consider the difference that Gender Analysis makes. Finally, participants are introduced to CIDA's Capabilities and Vulnerabilities Framework as a way of organising a gender-sensitive response. Exposure to this framework also ensures that participants are familiar with an internationally recognised and widely used framework.

## SESSION DESCRIPTIONS

### **8.1 Introduction to Gender and HEA**

In this session, a background reading by Elaine Enarson offers participants and facilitators an in-depth look at how to think about a GAD focus in emergency scenarios and how this focus can lead to sustainable development. Participants relate these insights to World Vision HEA experience, to understand how concepts of reproductive, productive and community work apply to Gender Analysis in post-disaster scenarios.

### **Session 8.2 Gender Considerations in HEA Programming and Planning**

Sound GAD practises in both rapid-response mode and in post-disaster development planning are introduced through presentation and handouts of checklists for every development area. Using these checklists, participants work in small groups to evaluate past experiences in HEA and what they will do differently next time.

### **Session 8.3 The Capacities and Vulnerabilities Framework**

CIDA's Capacities and Vulnerabilities Framework gives relief workers another tool to work flexibly within emergency or refugee scenarios. Knowledge of and aptitude in using this tool is especially important in partnering with other agencies that use CIDA's framework to plan their response.

## 8.1 INTRODUCTION TO GENDER AND HEA

### Objectives

- Examine key concepts related to gender relations and disaster response
- Relate these concepts to World Vision HEA experience
- Understand how women’s triple roles in reproductive, productive and community work changes in post-disaster scenarios

**Estimated Session Time:**  
2 hours

### Session Flow and Description

#### 20 minutes Introduction

- Ask each participant to share their name, role in World Vision, and a brief summary of personal experience in disaster response, either as a World Vision staff member or as a member of an affected community.
- Elicit participants’ expectations for this gender training experience
- Share session objectives with participants.

#### 20 minutes Plenary Group Presentation

##### *Handout 8.1a – Understanding Gender Relations and Needs in Disaster and Post-Disaster Response*

Present each key point in Handout 8.1a. After each point is presented, focus on the following question:

#### Discussion Question

- Why does this particular point need to be emphasised when we consider gender relations in a disaster and post-disaster response mode?

#### 30 minutes Small Group Work

##### *Understanding Gender Relations and Needs in Disaster and Post-Disaster Response*

#### Assignment

Assign each group to consider one or two of the five points in Handout 8.1a. Ask the groups to read

the text after each question aloud and discuss three or four examples from their own experiences that illustrate the point’s importance.

#### 20 minutes Plenary Group Presentation

##### *Handout 8.1b Women’s Triple Role in Post-Disaster Response*

- Review the three kinds of work – Women’s Triple Role as presented in Module 3 – Session 3.4.
- Ask participants whether they think of women as “victims” of a disaster or as pro-active responders. Elicit reasons for their responses.
- From Handout 8.1b, present ways that women are actively involved in all three roles in post-disaster response.

#### 15 minutes Small Group Work

#### Assignment

Identify at least four ways that consideration of women as pro-active responders in this Triple Role paradigm will impact the way that HEA programming is designed and carried out.

#### 5 minutes Post-Session Assignment

##### *Becoming a Gender Equity Witness*

Discuss what you have learned in this session about gender relations with members of your community. What are their attitudes and beliefs about gender relations/needs/response in a disaster or conflict scenario? How can what you have learned influence these beliefs?

#### Materials

#### Handouts

- Handout 8.1a – Understanding Gender Relations and Needs in Disaster and Post-Disaster Response
- Handout 8.1b – Women’s Triple Role in Post-Disaster Response Background Reading, 8.1a

**Facilitator Preparation**

- Read Background Paper 8.1a and prepare to integrate insights into your presentation.
- Study points made in Handout 8.1a. and Handout 8.1b.
- Make copies of Handout 8.1a-b.
- Create presentations using Handouts 8.1a-b.
- Prepare slides and copies of discussion questions and assignments for small group work.

## Background Reading<sup>91</sup>

### Why Gender? Why Women? Why Now?

Meeting emergency needs in an effective, timely and culturally appropriate way is the urgent task at hand for humanitarian relief workers whose primary concern is life safety. Other concerns seem indulgent when people cling to trees above floodwaters or walk long distances for any kind of shelter or food. The “*tyranny of the urgent*” is often noted as a factor in the neglect of gender in emergency response and reconstruction. But thinking clearly about how gender relates to disaster is not a luxury; it is a vital aspect of emergency relief, but even more central to vulnerability and capacity assessment, hazard mitigation, preparedness and community mobilisation to strengthen resilience to disaster.

Gender relations are not always the key issue in resilience to the “*daily disaster*” of chronic malnutrition and extreme poverty, the challenges of global warming, human-induced attacks or technological disasters, or extremes of weather and earth movements. But relationships between women and men are never irrelevant.

A decade of reports from the field and academic case studies have amply demonstrated the impact of sex, gender identity, and gender relations based on gender markers such as the division of labour and economic activities, sexuality and intimate family life, community life and cultural expectations about the use of power and space.

We understand far more clearly now that, like race relations, *gender relations are a central organising principle of social life* very much in play in disaster contexts. Gender is the primary basis for the division of labour within private households where so much family education about risk and preparedness takes place and so many key decisions about mitigation and preparedness are made. At the community level, in government agencies and across the specialised professions engaged in emergency management, gender has been found to play an important role in determining how risk is defined, and under what conditions and by whom it is addressed.

Aid workers, emergency managers and other disaster responders often “see” poverty or disability or ethnicity first as significant dimensions of people’s vulnerability, overlooking gender as a cross-cutting

dimension of human life shaping all people’s life experiences and opportunities. Paradoxically, girls, widows, single heads of household, and women unaccompanied by men stand out as *needy victims* and the reproductive health concerns of women in child-bearing years are self-evident.

*Gender stereotypes* propagated by photographs and media stories of overly emotional women rescued by strong-armed men make it more difficult for responders to see women as *partners in risk reduction*. But we now know through research and observation that *gender-based capacities of both women and men are invaluable* before, during and after disasters.

Communities are stronger for the rich life experiences of women in their roles as environmental resource users and managers, carriers of cultural tradition and educators of youth, community organisers, and risk-averse providers and caregivers in the home. This is important knowledge that can assist planners, communities, and emergency managers moving from an emergency relief focus to a development-focused approach emphasising vulnerability reduction and disaster resilience.

The very real *gender-based social vulnerabilities* that increase people’s risk also warrant attention. Some are self-evident, such as mobility restrictions based on pregnancy or the greater longevity of women leading to age-related disabilities. Women’s generally larger responsibility for protecting and responding to infants and children, the frail elderly, persons living with chronic illness or disabilities or the terminally ill is also very clearly a factor in emergencies. In contrast, the economic vulnerabilities of women, especially those whose income depends on natural resources and those who earn income inside their homes, are less often attended.

Gendered expectations of men as family providers often underlie the mental health issues arising for men when they lose jobs, property, land or tools. Conversely, many women’s recovery from disaster is delayed or reduced precisely because they lack these economic assets or control over their use in the aftermath of a deadly cyclone. Futures forfeited when girls are forced out of school, or jewellery reserved for dowry sold to enable a household to survive the next period of drought, are less salient but can have even more long-lasting impacts. This is

<sup>91</sup> Handout excerpted from the training manual *Gendering Emergency Relief: Training Strategies and Resources for World Vision International* (September 2005), produced for World Vision International by Elaine Enarson, Colorado, USA.

also true of disaster-induced male migration which so often exposes men (and consequently women) to sexually transmitted diseases and robs them of the support of home life. In some contexts, men's more frequent use of power tools used in housing construction exposes them to injury and death at higher rates than women in the post-disaster period.

Additionally, students of disaster draw attention to *gender-based power differences* and implications for women's human rights in crisis. Gender differences matter in disasters because they help explain how people and organisations anticipate, survive, cope with, respond to, and recover from natural, technological and human-induced calamities. But gender inequalities are of more and lasting import.

Women's legal and customary rights come into play when families and communities relocate and resources are destroyed and redistributed. Their ability to make decisions on their own behalf or access information equitably can be the difference between life and death. Constraints on self-expression in public settings and, more tellingly, constraints on women's mobility based either on cultural norms or on lack of access to warnings or to transportation are other significant power differences. While gender-specific data on injury and fatality from natural disasters are rare, it is often the case that more women than men are hurt when buildings fail due to their generally more home-bound lives. More evidence is also now available on the risk to girls and women of increased sexual abuse and domestic violence in temporary camps and shelters, and during the long reconstruction period.

The much-remarked "*window of opportunity*" for social change following disasters galvanises some risk managers and crisis responders to reach out to women and integrate gender equality

goals as possible throughout crisis response and reconstruction. Partnering with women and women's grassroots organisations to reduce risk before disasters makes it much more likely that the window of opportunity can be propped open to the benefit of women.

Disaster-induced changes in the gendered division of labour are often observed in the short-run: men do more hands-on child care, for example, and women's access to nontraditional employment often increases. Many women hit hard by disaster learn to take control of their lives as single heads of household, even as they are challenged economically. Yet when people struggle to survive war or epidemic or drought, the constraints of gender are as likely to grow stronger as to weaken. The "starting over" period is fraught with potential for changes of many kinds and a gender perspective is essential to minimise avoidable harm and capitalise on opportunities for empowerment. The challenge to aid workers is to intervene in ways that allow women and men alike to demonstrate their full human array of strengths and skills, and to identify and promote changes in gender relations that leave communities stronger in the face of the next disaster.

International scholars particularly have pushed the gender and disaster field toward mitigation and risk reduction. Indeed, as the UN DAW Expert Working Group observed, the key issues relate not so much to gender-fair emergency relief (though this is important) but to the much larger project of embedding disaster risk reduction in everyday life across communities, a goal which can only be realised by capitalising on the capacities and resources of all people and engaging women and men equally.





## Gender Issues when Responding to Natural Disasters and Conflict Scenarios<sup>92</sup>

Gender relations as well as natural disasters take place in socially constructed arenas in diverse geographic, cultural, political-economic and social conditions. They have complex social consequences for women and men, boys and girls. The following are key considerations when thinking about disaster response.

### 1. Gender powerfully shapes human responses to disaster, both directly and indirectly. Women are especially hard-hit by social impacts of environmental disasters.

While natural disasters often impact human communities very broadly, residents are not equally at risk of loss and harm, nor equally able to recover. Poor households are well-known to be especially vulnerable, but gender-specific effects are also suggested, for example:

- **Post-disaster mortality, injury, and illness rates** are often (but not universally) higher for girls and women.
  - **Economic losses** disproportionately impact economically insecure women (eg, agricultural losses of women farmers, destruction of women's home-based businesses, limited access to post-disaster economic aid).
  - **Work load changes** suggest that disasters increase women's responsibilities in the domestic sphere, paid workplace, and community through the disaster cycle of preparation, relief, reconstruction, and mitigation.
  - **Post-disaster stress** symptoms are often (but not universally) reported more frequently by women.
  - **Increased rates of sexual and domestic violence** against girls and women are reported in disaster contexts.
- 2. Gender inequality is a root cause of women's disaster vulnerability. Global forces and social changes placing more people at greater risk of disaster also disproportionately impact women.**

Women face greater risks due to power relations intersecting with gender (eg, social inequalities based on race/ethnicity, social class, age) and to global patterns of development. Demographic trends also increase women's relative risks.

**Increased longevity** results in an older and more feminised population more likely to be living with significant physical and/or mental limitations.

The global **rise in women heading households** overloads women during crises, generally increases their economic insecurity, and may exclude single mothers and their children when disaster relief is geared to male-headed households.

**Changing household structure** also puts more women at risk. Rising rates of women living alone point to increased social isolation, and hence reduced access to disaster warnings or recovery information. At the same time, more older and frail women will reside in group homes or nursing homes, where they may have acute needs for assistance during natural disasters.

Gender relations also increase men's vulnerability, for example through risky but "heroic" search-and-rescue activities, self-destructive "coping strategies" involving interpersonal violence and substance abuse, and masculinity norms which may limit their ability to ask for needed help.

### 3. Women are not universally or identically impacted by disasters. Highly vulnerable women have specific needs and interests before, during, and after disasters.

Taking gender relations into account suggests that those most likely to be hard-hit and to need long-term assistance recovering from environmental disasters will include:

- destitute, low-income, and economically insecure women; women who are contingent workers or unemployed; homeworkers and others in the informal sector; small-scale farmers; women in caregiving jobs and professions
- women in subordinated racial/ethnic/cultural groups; recent immigrants and undocumented women; women migrant workers
- women heading households; those in large complex households; and women caring for many dependents
- frail senior women; undernourished women; those with chronic health problems or disabling physical and mental conditions; and women

<sup>92</sup> Handout excerpted from the training manual *Gendering Emergency Relief: Training Strategies and Resources for World Vision International* (September 2005), produced for World Vision International by Elaine Enarson, Colorado, USA.



whose mobility is restricted due to pregnancy or childbearing

- widows and single women; socially isolated women; rural women
- women subject to domestic and sexual violence; and those insecurely housed in shelters
- functionally illiterate women; women not fluent in majority languages

It is important to remember that these groups may not be socially visible or included in disaster plans, even though they have urgent needs that include:

- safe and accessible evacuation space and temporary housing
- equitable access to food, clothing, and other relief goods; transportation assistance; and emergency communication in community languages
- child care and other services supporting women’s long-term care of surviving dependents
- reproductive health care and gender-sensitive mental health services during evacuation, relocation and resettlement
- provision for mitigating violence against women in disaster contexts
- long-term economic recovery assistance and access to paid disaster relief and recovery work

**4. Gender issues must be effectively integrated into disaster research, planning and organisational practise.**

These observations suggest the need to fully incorporate Gender Analysis into disaster planning by:

- supporting a comprehensive gendered research agenda to identify in specific contexts the immediate needs and long-term interests of disaster-vulnerable women;
- generating sex-disaggregated data for community vulnerability and capacity assessments;
- supporting action research projects, programme evaluations, and case studies designed and conducted with at-risk women in vulnerable communities;
- engaging women from vulnerable social groups as full and equal partners in community-based disaster planning and “nonstructural” mitigation initiatives;
- developing gender and disaster materials for use in cross-training representatives from women’s organisations and disaster organisations;
- increasing awareness about gender bias in disaster practise, eg, through training, planning guidelines, recruitment and retention of gender-aware staff, and mechanisms for professional accountability to gender issues;
- supporting regular gender audits to identify factors increasing and decreasing gender bias in the culture, policy and practise of institutions and organisations with disaster response missions.



## Women’s Triple Role in Post-Disaster Response<sup>93</sup>

Media images of weeping women passively awaiting rescue influence, reflect and reinforce deeply imbedded notions of gender – which shape responses to disaster by organisations, political leaders and local residents. In fact, gender relations and the gendered division of labour situate women at the centre, not the margins, of disasters as active responders as well as likely victims.

Reality, when examined in light of the three kinds of work (reproductive, productive and community), presents a different and important picture. Women’s local community knowledge, strong social networks, key roles in families, and active work roles make them resourceful social actors in crisis, yet they are rarely recognised as “front-line” responders.

### Women’s reproductive disaster work includes:

- mitigating effects of hazards on residences and possessions;
- organising activities of family, kin, neighbours and community members to prepare for anticipated disaster (eg, cyclone, flood);
- securing relief (food, water, clothing, medical care, emergency shelter and temporary accommodation, economic aid, rebuilding materials, information) from emergency authorities and in other ways;
- meeting immediate survival needs of family members;
- providing comprehensive and long-term care for children, ill and disabled family members, and seniors;
- managing temporary household evacuation and temporary or permanent relocation;
- making or managing household repairs and reconstructing residences.

### Women’s productive disaster work includes:

- mitigating effects of hazards on land, livestock, tools, and other economic resources;
- provisioning households for crisis (eg, planting drought-resistant crops; organising emergency food supplies);
- preparing, cleaning up, and repairing job sites and home-based work spaces;
- responding to disaster survivors through skilled jobs and professions in human and social services (eg, child-care providers, crisis workers and counsellors, teachers, social workers);
- waged disaster-relief positions (eg, food-for-work programmes, emergency relief jobs, “front-line” medical responders);
- responding to changed economic conditions (eg, through migration, retraining, new jobs).

### Women’s community disaster work includes:

- identifying and assisting highly vulnerable girls and women (eg,, single mothers, isolated rural women, foreign domestic workers, women and children in battered women’s shelters);
- voluntary neighbourhood/community emergency preparedness, evacuation, search and rescue, emergency relief, and recovery work;
- formal and informal political leadership through crisis and reconstruction (eg,, making women’s needs known, organising politically against gender or racial bias in the relief process).

<sup>93</sup> Taken from the training manual *Gendering Emergency Relief: Training Strategies and Resources for World Vision International* (September 2005), produced for World Vision International by Elaine Enarson, Colorado, USA.

## 8.2 Gender Considerations in HEA Programming and Planning

### Objectives

- Raise awareness of key gender issues and questions for disaster preparedness and mitigation
- Examine gender issues in rapid-response mode and post-disaster planning
- Present key concepts and important practises to promote gender sensitivity throughout the HEA Programming Cycle

**Estimated Session Time:**  
2 hours

### Session Flow and Description

#### 20 minutes Introduction

- Ask each participant to share their name, role in World Vision, and two experiences: one in which they became aware of the impact of an emergency or disaster scenario on women, and one in which they witnessed the impact on men.
- Elicit participants' expectations for this gender training experience.
- Share session objectives with participants.

#### 20 minutes Plenary Group Presentation

##### *Handout 8.2a – Mapping Gender Vulnerability: Selected Indicators for Disaster Planners*

Give a presentation of each category in Handout 8.2a. After each category is presented, suggest three or four examples of key information needed.

### Discussion Question

- Why is this kind of information-gathering important for disaster preparedness/mitigation?
- What would it be like to try to gather this information in the aftermath of a disaster?
- What difference will it make if the community has this detailed picture when and if a disaster strikes?

#### 20 minutes Small Group

##### *Rate Your Programme*

### Assignment

Give each group a copy of Handout 8.2b. Assign each group two or three segments. Ask them to review the guiding questions in their segments and evaluate the current status of their programme. Are they ready? What should they do to improve readiness in these specific areas?

#### 20 minutes Plenary Debriefing

Ask a spokesperson from each group to share their assessment. After each presentation, ask to see a show of hands from participants if they are “ready for anything” on that particular point. When all groups have presented, emphasise the importance of pre-disaster planning and mitigation to ensure an appropriate gender response. Elicit specific steps they plan to undertake to improve readiness in their communities or ADPs.

#### 20 minutes Small Group Work

##### *Handout 8.2c – Gender Sensitivity in HEA Programming*

Divide participants into four groups and assign each one of the four areas covered in Handout 8.2c.

### Assignment

Using Handout 8.2c, prepare a five-minute presentation to the group designed to persuade them of the importance of gender sensitivity in the assigned area. Include specific things that should be done and why these are important. Illustrate with examples.

#### 20 minutes Plenary Presentations from Small Group Work

Give each group an opportunity to share their presentations. When all have presented, ask for new insights gained in the process of both the small group work and the presentations.

**20 minutes**

**Work in Pairs Post-Disaster Interview**

**Assignment**

Interviewee: Imagine that your ADP has just emerged from disaster response mode. The interviewer will go through the checklist to determine which actions were carried out during the disaster response. Some were and some weren't. Respond accordingly.

**15 minutes**

**Wrap-Up**

**Questions**

- What new practises will participants include in their work as a result of this session?
- What current practises will be modified?

**5 minutes**

**Post-Session Assignment**

*Being a Gender Equity Witness*

Discuss what you have learned about gender relations in this session with members of your community. What are their attitudes and beliefs about gender relations/needs/response in a disaster or conflict scenario? How can what you have learned influence these beliefs?

**Materials**

*Handouts*

- Handout 8.2a – Mapping Gendered Vulnerability: Selected Indicators for Disaster Planners
- Handout 8.2b – How are we doing? Seven Analytic Tasks of Gender Mainstreaming
- Handout 8.2c – Gender Sensitivity through the Disaster Preparedness and Response Cycle
- Handout 8.2d – HEA Operational Checklists by Sector

**Facilitator Preparation**

- Study points made in Handout 8.2 a-d.
- Make copies of Handout 8.2a-d.
- Create presentations using Handouts 8.2 a-d.
- Prepare PowerPoint slides and copies of discussion questions and assignments for small group work.



## MAPPING GENDERED VULNERABILITY: SELECTED INDICATORS FOR DISASTER PLANNERS<sup>94</sup>

Because effective disaster response and mitigation depend on accurate knowledge of vulnerabilities and capacities, community assessment and mapping should include social as well as environmental factors. Gender-specific data on the points below are a vital planning tool for practitioners, though not always easily available.

Disaster planners can work with local researchers, women's groups, and community leaders to create this knowledge base, ensuring more inclusive and comprehensive planning, and engaging women as partners in disaster preparedness and mitigation.

### HOUSING, HOUSEHOLD AND FAMILY STATUS

- What is the average family size in this community? How many are very young or very old?
- What proportion of local households are headed by women? What is their economic status and family size?
- How many single women reside here, in what age groups? How many women are widowed? How many local women are primarily homemakers, married, with children under the age of 18?
- How many senior women live alone here, and how many women reside in social housing projects?
- What child care and elder care resources are there, and how are they accessed by various households? How many households typically include foster children?
- How many women reside in non-familial institutions on average throughout the year, including battered women's shelters and transition homes?
- What proportion of homeowners and renters are women?
- How many pre-disaster homeless are there here, and what proportion are women? How many of these are women with children, and what resources do they access?

### ECONOMIC STATUS AND EMPLOYMENT

- How is women's and men's work different locally in the household, in voluntary community work, in agriculture, and in work organisations?
- What percentage of local women and children live beneath the poverty level? Where do most reside?
- How many local women are in the paid labour force? What is women's seasonal unemployment rate? What are average annual earnings of employed women?
- How many women work full-time in dual-earner households? How many work part-time, in family-owned businesses, or as self-employed homeworkers? How many own small businesses, or are employed in executive or managerial positions?
- How many women are employed in potential disaster-responding professions such as counselling, primary school teaching, and nursing? Do disaster agencies employ many dual-career couples in response roles?
- Do migrant worker families reside in this community seasonally? How many are headed solely by women?
- Are women land-owners in this community? Do they access credit through banks and other lending agencies?

### EDUCATION, LITERACY AND COMMUNICATION

- What proportion of local women did not complete secondary school? What proportion of post-secondary diplomas or degrees are awarded to women locally?
- How many women here lack formal education and literacy in any language? How many are multi-lingual?
- What training institutes or post-secondary institutions do women here access?

<sup>94</sup> Taken from the training manual *Gendering Emergency Relief: Training Strategies and Resources for World Vision International* (September 2005), produced for World Vision International by Elaine Enarson, Colorado, USA.



- What community papers, radio stations and other media are most popular among area women?
- Which radio programmes, newsletters or community papers serve primarily female audiences, if any?

**ETHNIC AND CULTURAL PATTERNS**

- What ethnic and cultural communities are represented here? What is the overall economic status of these groups, and where do the majority reside?
- How integrated or segregated is the community by national origin, citizenship status, race or ethnicity?
- How many languages are spoken by women in this community? How many women do not speak the dominant community language?
- What formal or informal leadership roles are available to women in different communities at the local level?
- What is the economic, social and political status of First Nations women in this region? What are their primary health and housing needs?

**HEALTH AND WELL-BEING**

- Are reproductive health care services affordable and accessible? What resources exist for maternal and infant care?
- How many ill, disabled or other residents are cared for at home by informal caregivers? What alternatives to in-home care are available locally?
- How many residents on average reside in extended health care facilities here? How many are women?
- How many local residents are physically and/or mentally disabled? How many are women?

- What resources exist for women experiencing sexual or domestic violence and for women living with AIDS or substance-abuse problems?
- What mental health services exist here? How many specialised programmes target women?

**POPULATION PATTERNS AND TRENDS**

- What is the age distribution among the total population, and among the female population?
- What is the citizenship status of women in this community? Are many recent immigrants to this country?
- How transient is the local population? Do women migrate here for work or other reasons?
- What proportion of women here live outside municipal boundaries? How many reside in isolated rural areas?

**SOCIAL AND POLITICAL STRUCTURE**

- What forms of political leadership do women exercise here by appointment or election? How active are different groups of women in local electoral politics?
- Who exercises informal leadership or is visible locally on women’s issues? Who here speaks for which women?
- What formal and informal groups or organisations serve women locally? Which take leadership roles on gender equity issues?
- How integrated are women’s services with other community-based organisations or networks? How visible are women’s issues in this community?
- How have local women been involved traditionally in disaster mitigation or response – for example as agency volunteers or staff – in school or neighbourhood-based activities, or in environmental groups?

<sup>95</sup> Originally prepared by Elaine Enarson for the conference “Women in Disasters: Exploring the Issues,” 1999, Vancouver, Canada.

**MEN AND MASCULINITY IN DISASTERS  
SELECTED ACTION RECOMMENDATIONS<sup>95</sup>**

Ensure that the unique needs of men in disasters are considered in:

- targeted emergency communications recognising gender norms in male hazard awareness, household preparedness, emotional recovery, etc.
- access to non-traditional occupations and roles in emergency management
- community-based strategies for educating boys, teens and adult men about human impacts of disaster
- support services for men in caregiving roles (eg, single fathers, disabled spouses)
- organisational practises, taking care that these are sensitive to men’s family responsibilities (eg, dual-career responder couples, dependent caregivers)
- pre-disaster mental health initiatives targeting at-risk first-responders
- workplace-based programmes identifying at-risk men severely impacted by disaster
- gender-sensitive disaster mental health outreach to especially vulnerable men, including:
  - male “first responders”
  - widowers/single fathers
  - marginalised minority men
  - homeless men
  - migrant workers
  - men in rural farming communities under stress
  - unemployed men
  - socially isolated men





## How Are We Doing? Seven Analytic Tasks Of Mainstreaming<sup>96</sup>

- 1. Ask questions about responsibilities, activities, interests and priorities of women and men, and how their experience of problems may differ.**

### **Examples in disaster contexts:**

How can sole women in emergencies be supported? Men on their own? How do health and security needs of adolescent girls and boys differ in emergency settlements? Do we consistently provide sex-appropriate food, personal hygiene items, and other personal items in relief packs? What challenges do women living with disabilities or HIV/AIDS in emergencies face?

Do our Rapid Emergency Response teams have a solid knowledge base about how women's and men's lives relate in this cultural context? Do we know how being female or male makes a difference in sub-groups such as the widowed or unemployed here?

- 2. Question assumptions about “families”, “households”, or “people” that may be implicit in the way a problem is posed or a policy formulated.**

### **Examples in disaster contexts:**

How are marriages formed here, and how does this affect women's access to relief goods? How do we know that girls and women in disadvantaged positions within households are receiving relief supplies? How do we reach women and men not living in households?

- 3. Obtain data or information to allow the experiences and situation of both women and men to be analysed.**

### **Examples in disaster contexts:**

What data are available before the crisis that are gender-specific? Do we know unemployment rates for women, or major health risks faced by boys and men here? Have we sought out advocacy groups, academic and government bureaus, and international data sources for information about “disaster prone” areas we are likely to serve?

When we respond to disasters, do we seek out elders of both genders, and women more knowledgeable than men about the vulnerability of girls and women

here to sexual assault and domestic violence? Are we learning from village women, too, or mainly from local men?

- 4. Seek inputs and views of women, as well as men, about decisions that will affect the way they live.**

### **Examples in disaster contexts:**

Do we consult with people depending on our services for feedback about access, quality, and specific unanticipated needs? How do we learn about women's networks in this emergency, or women's advocacy groups? How do we ensure that their views as well as men's are heard when questions or conflicts arise? If we are not including women as decision-makers, how would we know?

- 5. Ensure that activities where women are numerically dominant (including domestic work) receive attention.**

### **Examples in disaster contexts:**

What do we know about the gender-based division of labour here? Do we know what women's dominant areas of responsibility are, for example in food production or care of dependents? How are girls and boys, respectively, involved in household labour, and what does that tell us about their post-disaster needs? Do we know in what areas of employment women and men respectively are dominant in this community and region? Do post-disaster recovery plans reflect this?

- 6. Avoid assuming that all women or all men share the same needs and perspectives.**

### **Examples in disaster contexts:**

When we help disaster-stricken communities relocate, how do we monitor effects on women's and men's livelihoods, respectively? On women's personal security and mental health? On men's physical well-being and mental health?

What efforts are we making to reach subgroups – for example, men migrating to new areas alone, women heading households alone, or grandmothers with additional responsibilities for ill or orphaned children? Does outreach to the unemployed

<sup>96</sup> Taken from the training manual *Gendering Emergency Relief: Training Strategies and Resources for World Vision International* (September 2005), produced for World Vision International by Elaine Enarson, Colorado, USA.



reach women who earn income at home? Do we understand social differences and resources amongst women of varying castes or ethnic groups or language groups?

**7. Analyse the problem or issue and proposed policy options for implications from a gender perspective, and seek to identify means of formulating directions that support equitable distribution of benefits and opportunities.**

**Examples in disaster contexts:**

What opportunities for empowering girls and women arise in the aftermath? How do we know? How is this reflected in our outreach and response?

Are budgetary allocations to response and relief resulting in equal services to women and to men? How do we know? Do we employ women in decision-making positions who are knowledgeable about culturally specific gender relations, as well as other social conditions, in crisis? What are we learning about gender mainstreaming from this disaster? How?



## Gender Sensitivity through the Project Planning Cycle<sup>97</sup>

### I. CONSULTATION

- Consult with as wide a range of affected women as possible. Attend to women's domestic work and other activities "behind the scenes" which may not be visible to outsiders or, perhaps, to community men in consultations with World Vision.
- Consult in times, ways and places that maximise possibilities for women's participation, bearing in mind the competing demands on caregivers, earners and community volunteers.
- Also consult with women in informal leadership roles about broader concerns, as they often have a very gender-sensitive "bird's-eye" view of the community as a whole.
- Consult early and often with affected women across social groups, ages, etc., as specific plans are developed and revised. Work with them to establish mechanisms for women's in-put, eg., representation on local village/town committees or development of new or women-only committees.
- Communities are complex. Seek out women likely to be silent or overlooked. In some contexts, this may be migrant women, women engaged in sex work or other stigmatised occupations, women with limited mobility due to disability or chronic illness, or women who do not speak the dominant community language. How can you support these mothers and children?
- Know the community. Learn about ethnic, religious, economic, social and other differences among women, and ensure that these are reflected in all projects.
- Listen – don't tell. What outside observers believe to be essential resources may not be. For example, some studies of older women in disasters find that while they ask for help replacing income to maintain their independence, they are provided instead with psychosocial counselling. Earning income to keep their children in school is often women's priority.
- Like communities, households are complex and diverse. Consider how the design of this project will affect women, men and children inside various households. Who will control relief goods? Whose interests prevail in the event of conflicts?
- Mirror the diversity of a community, for example, by focusing on different kinds of households. Look for children at risk of abandonment, due to loss of their mother, for households headed by children or adolescent girls or boys in the aftermath, and for senior women and men heading households with children.
- Design projects bringing women and men together, and bringing women together across ethnic and religious boundaries, as feasible.
- Avoid stereotypes (for example, that all households headed by women are vulnerable) by considering such cross-cutting issues as economic status, ethnic group, local traditions, land rights and access to male labour.
- Use gender data and consult with gender specialists, as well as affected women, to anticipate likely gender-specific effects of lines of programming. For example, livelihood support cannot fully reach women if designed solely or mainly around the formal economy.

### 2. GENDER ANALYSIS

When emergency conditions have stabilised, specific projects promoting short- and long-term recovery should be developed drawing on Gender Analysis of the everyday activities and living conditions of women and men, respectively.

Ask the right questions. Community life is structured primarily around gender, age, ethnicity and economic status. Community profiles used for planning purposes should ask: *Who does what? Why? How? Under what constraints? With what consequences?*

Gender Analysis provides important information for project planning and implementation.

<sup>97</sup> Taken from the training manual *Gendering Emergency Relief: Training Strategies and Resources for World Vision International* (September 2005), produced for World Vision International by Elaine Enarson, Colorado, USA..



**For example, learn the following:**

- What is the division of labour by gender? Consider work in the formal economy (jobs, occupations, organisations) and the informal economy (home-based income-generating activities). Consider full- and part-time labour, waged and unwaged.
- Who are the primary caregivers for girls and boys, and adolescent women and men? Under what conditions before, during and after the disaster? How and to what extent are women and men, respectively, meeting needs of disaster-affected children now?
- How do boys and girls, respectively, contribute to household income? How does this affect schooling of girls and boys? Their prospects for marriage?
- What assets and resources do women and men have access to, such as income, savings, land, equipment, tools, training, supplies, knowledge, technology, etc. Which do they control?
- Do women have a claim on other people's labour? Do they have resources to purchase other people's labour?
- How are women and men organised? Consider community-based groups women and men lead or participate in, separately and/or together.
- What community structures bring girls together in a positive way? Boys?
- Who has leadership roles and formal authority to speak for others or make decisions? Who has informal power and influence? Look behind the scenes.
- How are women and women's groups involved in community-building activities such as health promotion or environmental conservation? How about community spirit-building activities?
- Are women and men equally able to attend meetings, speak publicly, represent their community, and move about freely? Does caring for children or others limit time, energy, and hours available for community participation? What would make this more likely?

- Does concern for personal safety and freedom from sexual harassment, sexual assault or domestic abuse limit movement or options of girls and women? What would make this less likely?

**Also consider gender-specific impacts and significance of projects**

- Who will benefit most from this intervention? How will this be determined?
- Are girls already at high-risk (for example, of gender-based violence in temporary encampments, of trafficking or involuntary prostitution, and/or abduction to armed conflict) made safer by this project? What about boys?
- If mothers are less able to participate, how does this affect their children's recovery? How about fathers?
- If microfinance projects are planned, do these offer girls and women broader opportunities? How significant are post-disaster recovery projects for women's overall income? Men's? How are these funds spent by women/men?

**Also consider long-term implications of projects, as well as short-run benefits.**

- For example, school-based projects can help girls resist pressure for early marriage, especially if measures are in place to monitor and discourage their school leaving rates in the face of pressure for early marriage.
- Projects involving mothers and grandmothers may be undermined by increased child-care responsibilities on women in the wake of disasters, eg, following the tsunami.
- Incorporate long-term outcomes that support women and men in non-traditional roles. Skills training for youth must include a range of income-earning skills for women as well as for men.
- Projects supporting safe maternity, healthy families and reproductive health must include men as well as women.



### 3. OPERATIONS

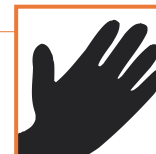
- Reach women. In some conditions, women-only field teams or specialists may be needed to reach women whose public mobility and contact with men outside their family is limited.
- Consider gender-segregated activities, for example women and men asked to map village households especially hard-hit by the disaster or with unique resources or needs. The insights of women and men may well vary, and both are important.
- Collaborate with women leaders, women holding informal community power, women-led community groups, female political leaders and technical experts to solicit women's active and informed participation. You can't do it without them.
- Understand and respect cultural constraints and conditions affecting women in the field to the extent feasible while still meeting World Vision's commitment to social justice and gender equality. Consider alternatives, be creative.
- Implement "family friendly" practises and policies enabling participation by those with extensive child-care responsibilities.
- Careful attention is needed to avoid overburdening women who may already be overtaxed by caring under very difficult conditions for children, the injured or ill, and other dependents in temporary shelters and encampments.
- Promote the safety of girls and women at all times. Mechanisms for reporting must be in place, and staff trained to respond appropriately. Mitigation of hazardous conditions and efforts to prevent gender-based violence should be incorporated into the design of all projects. Documented increases after disasters of violence against women and girls make this a priority. Additionally, specific projects working with men as well as women can proactively address gender-based violence, including increased risk of sexual harassment, sexual assault, domestic abuse, forced prostitution, coerced sex (sex for food) and trafficking.

### 4. MONITORING AND EVALUATION

- First and consistently, consult with affected women. How do they define improvement, or success, or participation, or change? What makes a difference?
- Avoid shallow measures (eg., the number of women attending a meeting), and work with local people to select measurable objectives of significance instead (eg., the numbers and percentages of women in decision-making roles in the community, increased control over income, or increased mobility due to increased protection from violence).
- Participation of male/female WVI staff in gender-oriented projects should be tracked – as gender-oriented projects are, or should be, of concern to men as well as women.
- How effectively did managers support gender-sensitive projects? What promoted or inhibited this level of support?
- Gender-specific indicators should be developed to identify gender patterns and track gender trends. Examples: percentages of females/males receiving skills training, percentages of training funds targeting girls.
- Gender-specific data collection tools are needed for this purpose. Examples: documentation forms tracking numbers and percentages of target populations (eg., women/men, or young women/older women and young men/older men).
- Gender-sensitive budgeting is essential. Collect and analyse expenditure of funds by gender to the degree feasible. Identical expenditures are unrealistic (consider women's maternal health needs, for example) but equitable access to relief assistance can be assessed in many ways. Are skills-training projects targeting women and men comparable in size and level of support? Do (effective) women's projects receive sustained funding? Are women and men hired in appropriate levels and roles to support gender-sensitive programming?



- Strive to document who the end users of project resources are. Are intended benefits actually reaching women and girls? Young people generally? Girls and women across ethnic groups? Those most marginalised within affected communities?
- Monitor changes over time. Popular micro-credit programmes targeting women may have short-term benefits but not substantially improve the well-being of women and children after disasters over the long-run. What other forms of income assistance do they think would benefit them?
- Solicit project proposals from community groups, with particular focus on women's community-based groups and women's advocacy groups knowledgeable about gender concerns in disaster. How many gender-focused projects were supported in this project cycle? Why?
- Relate evaluation to Gender Analysis. Knowing about women's less visible work in the fishing industry (sorting, preparing, marketing), their informal/formal jobs and occupations in tourism, homestead gardening and small husbandry makes gender-aware projects possible. Home-based production is especially important in disasters: when homes are workplaces, women lose both.
- Integrate gender evaluation with measures of cultural sensitivity to ensure that gender differences within ethnic and religious groups are taken into account.
- Where feasible, evaluations should be conducted by, for and with affected women who are service users. Men who are knowledgeable about gender relations in the community should also participate in community evaluations.



## Operational Gender Checklists by Sector<sup>98</sup>

Note: This compilation draws directly on well-regarded practise guidelines developed by Sphere, FAO, WFP, InterAction and other organisations. Action points are not rank-ordered by priority and are presented in the past tense to promote self-evaluation. Additional checklists include Infrastructure, Livelihood and Education, Monitoring and Evaluation, Leadership Development, Environment, Capacity-Building and Advocacy, Disability, and Child Protection.

### GENERAL

- Indicators and all data collected were disaggregated by gender.
- Gender-specific data were used to determine benefits from relief measures (short-/long-term, immediate/secondary).
- Gender training was provided to all members of field staff.
- Civil society organisations serving girls and women (eg., education, health, literacy) were engaged as partners in design and delivery of post-disaster services.
- Partnerships were promoted involving women's organisations and grassroots groups active in disaster response and reconstruction where interests and resources converged.
- Gender Analysis was conducted, with attention to differences between age groups.

### SHELTER

- Gendered division of labour within the household was analysed as a factor in everyday lives before, during and after the disaster.
- Extra burdens taken on by women as caregivers and home-based earners were reflected in aid measures.
- Significance of the home and homestead in women's domestic production (for consumption and for sale) was reflected in plans for reconstruction.

- Site planning was conducted in collaboration with women as well as men.
- Affected women were directly involved in housing design, location and construction to better suit their needs and obligations.
- Increased risk of forced prostitution due to homelessness was considered in shelter and livelihood projects.
- Women and women's groups were meaningfully involved in monitoring housing reconstruction projects.
- Women were equally consulted with respect to relocation and resettlement proposals and decisions.
- Women were fully engaged in risk-reducing reconstruction, eg, through training in seismic- and flood-resistant construction techniques.
- Women and men have equal opportunities to own land and/or the new temporary/permanent shelter.

### HEALTH AND NUTRITION

- Caloric intake here was known and disaggregated by gender with special reference to infants and young children, pregnant and lactating women.
- Food taboos or other cultural norms shaping women and men's daily lives were known and reflected in commodities offered.
- Maternal health care facilities in temporary encampments were supported and designed and operated in collaboration with affected women.
- Minimum standards for humanitarian relief were met with respect to reproductive health care, eg, prioritising antenatal services, providing information and services to reduce sexually transmitted diseases and prevent excess neonatal and maternal morbidity.
- Women and women's organisations participated actively in design, delivery and monitoring of

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health care services; eg, women’s community groups providing informal health education and service.

- Men as well as women collaborated in health-related projects, including reproductive health outreach and mitigation of HIV/AIDS risk in the aftermath of disasters.
- Female health workers were available in contexts where women will not seek health services from male providers.

**WATER AND SANITATION**

- Women were consulted in design, construction and location of toilets.
- Water distribution points and latrines were sited to reduce risk to women and children accessing them, in consultation with affected persons.
- At-risk populations with special water requirements were identified using data disaggregated by age and gender.
- Measures were taken to monitor health effects of contaminated water on women and children as primary consumers and users.
- Specific measures were in place to ensure personal safety and security of women and girls when gathering water.

**FOOD AID AND FOOD SECURITY**

- Participation in income-earning opportunities was designed so as not to undermine child care or other caring responsibilities, as this could increase risk of malnutrition, child safety, etc.
- Provision of care providers or care facilities was considered.
- Special food needs of pregnant and lactating women were considered.
- Remuneration rates for work (food or cash for work) were equal for men and women.
- Access to distribution sites and times of distribution were equal for men and women.
- Women and men were consulted when considering what, when and how to distribute food.
- Distribution plans took into consideration gender norms in the given context.



## 8.3 The Capacities and Vulnerabilities Framework

### Objectives

- Achieve a working knowledge of CIDA's Capacities and Vulnerabilities Framework
- Motivate increased use of this framework in disaster and humanitarian interventions
- Integrate knowledge of this framework with current relief programmes

**Estimated Session Time:**  
1 hour and 20 minutes

### Pre-Session Preparation for Participants

- Bring relief and emergency documents.

### Session Flow and Description

**5 minutes**

#### Introduction

- Present session objectives to participants.

**20 minutes**

#### Plenary Group Presentation

*Handout 8.3a – The Capacities and Vulnerabilities Framework*

**35 minutes**

#### Small Groups

Give groups a copy of Handout 8.3a. Ensure that each group has programme planning documents from a relief programme.

### Assignment

Use the framework to analyse the relief programme documents.

- What information was gathered from the internally displaced? How?
- What are programming implications of your analysis?
- Select a group member to present results of the group analysis to the plenary.

**20 minutes**

#### Plenary Group Discussion

### Discussion Questions

- After working with the framework and the documents, what recommendations would you make for planning changes?

### Materials

#### Handouts

- Handout 8.3a – The Capacities and Vulnerabilities Framework

### Facilitator Preparation

- Ask participants to bring programme-planning documents from a relief operation.
- Create a presentation from Handout 8.3a.
- Make copies of Handout 8.3a for small group work.
- Ensure that there are sufficient copies of relief programme planning documents for all small groups.
- Review discussion questions. Talk to relief personnel in World Vision and other NGOs to gather anecdotal material for the presentation.
- Prepare copies of discussion questions and assignments for small group work.



## The Capacities and Vulnerabilities Framework

The Capacities and Vulnerabilities Framework (CAV) was designed for use in humanitarian interventions and for disaster preparedness. The CAV helps development agencies plan assistance in natural and complex emergencies in such a way that assistance meets immediate needs and at the same time builds on the strengths of people and their efforts to achieve long-term social and economic development.

The CAV is based on the central idea that people's existing strengths (or capacities) and weaknesses (vulnerabilities) determine the impact a crisis has on them, as well as the way they respond to the crisis.

Capacities refer to existing strengths of individuals and social groups. These capacities relate to people's material and physical resources, their social resources, their beliefs and their attitudes. Capacities are built over time, and they determine people's ability to cope with crisis and recover from it.

Vulnerabilities are long-term factors that weaken people's ability to cope with sudden onset of disaster or with drawn-out emergencies. Vulnerabilities also make people more susceptible to disasters. Vulnerabilities refer to factors that directly contribute to displacement and suffering resulting from the emergency and also to factors that affect a community's ability to respond to the emergency.

### Categories of Capacities and Vulnerabilities

**Physical and material** – These include features of climate, land and environment where people live, or lived before the emergency. It also includes their health, skills, housing, technologies, water and food supply, and access to capital and other assets. When using the CAV, two questions about physical and material factors should be asked:

1. What were/are ways in which women and men in the community were/are physically vulnerable?

2. What productive resources, skills and hazards existed/exist? Who (men and/or women) had/have access and control over these resources?

**Social and organisational** – These factors include formal political structures and informal systems through which people make decisions, establish leadership or organise various social and economic activities. When using the CAV, three questions about the community's social fabric should be asked:

1. What was the social structure of the community before the disaster, and how did it serve them in the face of this disaster?
2. What has been the impact of the disaster on social organisation?
3. What is the level and quality of participation in these structures?

**Motivational and attitudinal** – These factors include cultural and psychological factors, which may be based on religion, on the community history of crisis, or on their expectation of emergency relief. When using the CAV, three questions about community psyche and confidence should be asked:

1. How do men and women in the community view themselves and their ability to deal effectively with the social/political environment?
2. What were people's beliefs and motivations before the emergency and how has the emergency affected them? This includes beliefs about gender roles and relations.
3. Do people feel they have the ability to shape their lives? Do men and women feel they have the same ability?



## The Capacities and Vulnerabilities Matrix

CAV Matrix	Capacities		Vulnerabilities	
	Women (girls)	Men (boys)	Women (girls)	Men (boys)
<b>Physical/Material</b> Resources, skills, hazards, etc.				
<b>Social/Organizational</b> Relationships, leadership, social structures, etc.				
<b>Motivational/Attitudinal</b> Sense of ability to change and control their environment, etc.				

# Appendix: Glossary

## APPENDIX: GLOSSARY

### ■ CAPACITIES AND VULNERABILITIES FRAMEWORK

A gender analysis model for use in emergency situations. It has two areas of analysis (capacities and vulnerabilities) and three categories of analysis (physical or material capacities and vulnerabilities, social or organisational capacities or vulnerabilities and motivational and attitudinal capacities and vulnerabilities).

### ■ EMPOWERMENT

The process of generating and building capacities to exercise control over one's life. Empowerment programmes for women provide a climate where they can develop critical thinking skills, reactivate their minds and reorganise their perceptions about themselves and the environment in which they live. An empowerment programme would also offer women the opportunity to question and analyse issues in a different perspective in order for them to overcome the subordination syndrome and emphasise self-actualisation, self-identity and positive validation.

### ■ GENDER

The socially constructed roles and responsibilities assigned to women and men in a given culture or location. Gender identity is learned and changes over time.

### ■ GENDER ANALYSIS

An organised approach for considering gender issues in the entire process of programme or organisational development. The purpose of gender analysis is to ensure that development projects and programmes fully incorporate the roles, needs and equal participation of women and men. Gender analysis requires separating data and information by sex (known as gender disaggregated data) and understanding how labour, roles, needs and participation are divided and valued according to sex (whether one is a man or a woman). Gender analysis is done at all stages of development projects.

### ■ GENDER ANALYSIS MATRIX

A gender analysis model developed for grassroots use. It has four levels of analysis (women, men, household and community) and four categories of analysis (potential changes in labour, time, resources and socio-cultural factors).

### ■ GENDER AND DEVELOPMENT

An approach to development that shifts the focus from women as a group to the socially determined relations between women and men. Gender and development (GAD) focuses on social, economic, political and cultural forces that determine how men and women can participate in, benefit from and control project resources and activities.

### ■ GENDER BIAS

The tendency to make decisions or take actions based on gender, resulting in arrangements that favor one sex over the other.

### ■ GENDER BLINDNESS

The inability to perceive that there are different gender roles and responsibilities and a gender-based hierarchy. A lack of recognition that gender is an essential determinant of life choices available to us in society; and, consequently, the failure to realise that policies, programmes and projects can have different impact and effects on women and men.

### ■ GENDER DISAGGREGATED DATA

Statistical information that differentiates between men and women, i.e., "number of women and men in the labour force" instead of "number of people in the labour force." This disaggregation allows one to see where there are gender gaps.

### ■ GENDER DISCRIMINATION

Prejudicial treatment of an individual based on gender stereotype (often referred to as sexism or sexual discrimination).

### ■ GENDER DIVISION OF LABOUR

The different work, responsibilities and activities that are assigned to men and women as a consequence of their socialisation patterns. The identification of tasks as "men's work" or "women's work."

### ■ GENDER EQUALITY

Refers to an equal sharing of power between women and men, in their equal access to education, health, administrative and managerial positions, equal pay for work of equal value and equal seats in parliament. It entails the same status, rights and responsibilities for women and men.

■ **GENDER EQUITY**

The fair distribution of resources and benefits between women and men, according to cultural norms and values. It is usually based on the traditional perception that women and men do not necessarily have the same needs and rights.

■ **GENDER GAP**

The gap between men and women in terms of how they benefit from education, employment, services, etc.

■ **GENDER IMPACT ANALYSIS**

The study of how a policy or programme will affect women and men differently.

■ **GENDER ISSUES**

Specific consequences of the inequality of women and men.

■ **GENDER RELATIONS**

Gender relations examine the relative position of men and women in the division of resources and responsibilities, benefits and rights, power and privilege. The use of gender relations as an analytical category shifts the focus away from viewing women in isolation from men.

■ **GENDER ROLES**

Ways in which a culture or society defines rights, responsibilities and identities of men and women in relation to one another.

■ **GENDER SENSITIVE**

Being aware of the differences between women's and men's needs and their culturally determined roles, responsibilities and constraints.

■ **HARVARD ANALYTICAL FRAMEWORK**

A gender analysis model that identifies and organises information about the gender division of labour in a given community according to three levels of analysis: the activity profile, the access and control profile, and the influencing factors. One of the first gender analysis frameworks to be developed.

■ **MOSER FRAMEWORK**

A gender analysis model that concentrates on power relations between women and men and integrates a gender planning perspective in all development work by looking at women's triple role, practical and strategic gender needs and categories of women in development (WID)/gender and development (GAD) policy matrix.

■ **PRACTICAL GENDER NEEDS**

Practical needs are immediate and material and can be met in the short term through practical solutions.

■ **SEX**

The biological differences between women and men, which are universal, obvious and generally permanent.

■ **STRATEGIC GENDER NEEDS**

Strategic gender needs are long term and relate to changes in position in society. They include legislation for equal rights and opportunities for increased participation in decision making.

■ **TRIPLE ROLE OF WOMEN**

The three types of work done by women: productive (all tasks that contribute economically to the household and community), reproductive (tasks carried out to reproduce and care for the household and community) and community (tasks carried out to support social events and services at the community level).

■ **WOMEN IN DEVELOPMENT**

An approach to development that focuses on women and their specific situation as a strategic group. WID projects frequently involved only women as participants and beneficiaries and failed to have a policy impact.

■ **WOMEN'S EMPOWERMENT FRAMEWORK**

A gender analysis model that traces women's increasing equality and empowerment through five phases: welfare, access, conscientisation, participation and control.





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