

BASIC GENDER TRAINING KIT

Developed by the



**ASIAN
SOUTH PACIFIC
BUREAU OF
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(ASPBAE)
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Preface

Gender mainstreaming in ASPBAE derives its mandate from the Second General Assembly as codified in the Darwin '96 Declaration and the Future Directions of ASPBAE. The process of gender mainstreaming however started much earlier - pioneered in the late 1980's by members of the ASPBAE Women's Programme, it gathered momentum in the events leading to the 1995 UN World Conference on Women in Development in Beijing, China; and was inspired by several training workshops on gender coordinated by ASPBAE with the FAO, FFHC NGO Programme.

The incumbent ASPBAE Executive Council, in pursuit of the ASPBAE General Assembly mandate, has identified gender mainstreaming as a priority strategy and has put in place the necessary institutional structures and processes.

To begin with, the Executive constituted the Gender Steering Committee (GSC) - the body directly accountable to the Executive and charged with the responsibility for over-all leadership and coordination of the gender-mainstreaming process of ASPBAE. The Executive also allocated a significant portion of its budget to support the gender mainstreaming process.

To date, ASPBAE has identified and provided basic gender training to Gender Facilitators. These GFs serve as nodal points within the different parts of the ASPBAE organization-- the Executive Council, the Secretariat, some thematic programs--- to catalyze the process of mainstreaming gender issues and concerns. The GSC, on the other hand, has developed a set of indicators that will help to measure ASPBAE's progress in mainstreaming gender. The tasks at hand remain two-fold: one is to echo ASPBAE's Basic Gender Training to a larger audience, with stress on those who are in the forefront of implementing ASPBAE's programs. As the imperative is to make ASPBAE 's programs and processes gender-aware, the main implementors of these programs and processes must, of necessity, be familiar with basic gender concepts and perspectives. Second, familiarity to basic gender concepts must be translated into a set of gender-aware program plans and activities.

Towards this end, we are happy to present to you ASPBAE's Basic Gender Training (BGT) Kit/Package. These materials were put together in the course of conducting ASPBAE's first Basic Gender Training held in Hua Hin, Thailand in 1997. As you will note, much of the content found here are not original-- they were culled from other sources - but because these were deemed as useful to the BGT, they were included in the Training Kit/Package.

The kit/package consists of four major sections, which are:

1. ASPBAE's Gender Mainstreaming Framework Document and Suggestions for Benchmarks and Indicators in Formulating Gender-Aware Programme Plans in ASPBAE
2. 'Engendering Adult Learning': A Guide to gender: the Monograph which elucidates on some basic gender concepts and perspectives for the training;
3. ASPBAE Gender Facilitators Basic Gender Training Schedule: This outline serves as the basis for the sequential ordering of the monograph on basic gender concepts and perspectives;
4. A compilation of Exercises geared towards evoking experiential notions on gender from the participants as a pedagogical tool for introducing gender concepts and perspectives.

The materials in the kit/packet are by no means written in stone. Instead, these are meant as a kind of generic guide for gender trainers within ASPBAE. Since ASPBAE has a highly diverse membership base and operates in various contexts throughout the Asia-Pacific region, providing training to such a network must be a flexible, fluid process, ever-sensitive to the varied nature of ASPBAE's membership and changing contexts. As such, we encourage ASPBAE trainers to modify, customize, indigenize, add, subtract, and enrich the materials found here in order to make it more relevant to the context that it will be used. We would also be very happy to get your feedback, comments and suggestions following your attempts at using the material in this packet.

We would like to acknowledge, with great appreciation the work put in by Vasanth Kannabiran, Kalpana Kannabiran, the members of the ASMITA Resource Center for Women, in pulling together the various threads of the continuing conversations and dialogue within ASPBAE on gender and education – into this kit. It is our hope that the membership will find this modest contribution useful in the search for creative avenues towards gender justice.

Maria Victoria Raquiza
ASPBAE Programme Officer

Maria Lourdes Almazan-Khan
ASPBAE Secretary General

ASPBAE'S GENDER STRATEGY: A FRAMEWORK FOR MAINSTREAMING GENDER

- 1.1 ASPBAE's vision of building a global order, which empowers people and its commitment to promote the learning and interests of disadvantaged and vulnerable groups, provides the rationale and the basis for its goal of mainstreaming gender. Evolving a gender strategy will thus provide the ideological and practical framework for this effort.
- 1.2 The Fourth World Conference on Women held at Beijing in 1995 provided the impetus for ASPBAE's Women's programme, which in turn provides the foundation for mainstreaming gender.
- 2.1 In the Second General Assembly 1-8 December 1996 held in Darwin, ASPBAE reaffirmed its belief in the transformative potential of adult education and articulated values, strategies and priorities that would guide its future directions. Identifying its fundamental purpose as to defend the rights of adults to learn throughout their lives in order to take control of their destiny. ASPBAE's building bricks for a just and human civil society are:
- ◆ Collectively addressing problems facing humanity
 - ◆ Personal fulfillment and empowerment
 - ◆ Improving the quality of life
 - ◆ Equality in gender relations
 - ◆ Informed social action and community development
 - ◆ Effective participatory democracy in community, workplace, civic and national affairs
 - ◆ Increasing global awareness of our shared humanity

While prioritising capacity building and leadership development and advocacy for adult's rights to learn among its strategies ASPBAE has a commitment to ensure that an active and deliberate commitment to gender equality will inform its strategy.

- 2.2 In the Darwin Declaration adopted at its Second General Assembly in 1996, ASPBAE
- ◆ Reaffirms its commitment to an empowering and transformative education for women in keeping with the resolutions and Declarations of the Cairo, Copenhagen and Beijing World Conferences.
 - ◆ Calls upon all Governments to ratify CEDAW – (Convention on the Elimination of Discrimination Against Women)
 - ◆ Calls upon UN bodies, Multi and bi-lateral agencies and Donors to provide adequate resources and other mechanisms necessary to meet the objectives of building a world where equity and justice are guaranteed to women and the girl child.
 - ◆ Asserts that environmental education is a life-long learning process, recognising that ecological problems should be seen and addressed within a socio-economic and cultural context.

This provides that backbone of ASPBAE's gender strategy within its larger concern of the pervasive power of globalisation on everyday life and its disempowering effect on workers, indigenous people and women.

- 2.3 ASPBAE aspires to achieve - gender equity in all aspects of work and evolve a strategy that is informed by an active and deliberate commitment to gender equality.
- 2.4 ASPBAE will strive to promote gender aware policies among partners. These will be policies which are not implicitly premised on the notion of a male actor but which recognise that women and men suffer constraints in different unequal ways and often have differing conflicting priorities.
- 2.5 In reaffirming that literacy is a human right and that the region contains two thirds of the world's illiterate and millions of out of school children (of whom more than 50 % are women and girls). ASPBAE's commitment to work for a fully literate society and meet the learning needs of all especially women and girls is an explicit commitment to mainstreaming gender.
- 2.6 Among ASPBAE's five priority program areas – education for women's empowerment is significant while gender is a critical component of sustainable development, universalisation of education, worker's education for social development and education for peace and human rights.
- 3.1 In ASPBAE's effort to use the tool of adult education to challenge the domination of global corporations and the political and economic elites whose policies and practices lead to exclusion, oppression and social degradation a gender perspective is critical because women suffer the worst effects of inadequate and flawed development.
- 3.2 To counter these trends it is essential to see that a gender perspective is integrated at the highest policy levels and to ensure its integration through adult education programmes so that women are strengthened sufficiently to hold political and economic systems and parties accountable. It is also necessary to recognise and support the alternative network/systems that women build in order to take care of their needs.

"A gender perspective means recognising that women stand at the crossroads between production and reproduction, between economic activity and the care of human beings, and therefore between economic growth and human development. They are the workers in both sphere - those most responsible, and therefore with most at stake, those who suffer the most when the two work at cross purposes, and those most sensitive to the need for better integration between the two."

Dawn (p.21)

- 3.3 ASPBAE will therefore evolve an approach that works towards redressing gender hierarchies and inequalities in all spheres of activity while maintaining a focus on women's specific programmes that address women's subordinate position.
- 3.4 In the process of mainstreaming gender, ASPBAE will follow a twin track strategy. One emphasis will be on strengthening and expanding the Women's Programmes within ASPBAE, which will then provide the main plank for the gender mainstreaming of ASPBAE as a whole. The other emphasis will be on to strengthen the gender perspective of all ASPBAE members and constituents so that ASPBAE can gradually move towards its goal of ensuring that a gender perspective underpins the design and implementation of all ASPBAE programmes, organisational processes and practices.

- 4.1 ASPBAE is fully aware of the fact that although the need for a gender perspective is widely acknowledged and a commitment to gender equality is generally accepted gender biases are so deeply internalised and emotionally rooted that raising issues (except on the scale of atrocities) can cause discomfort and a fear of extremism and radicalism.
- 4.2 There is need therefore to work systematically towards building a gender perspective and deepening understanding of gender issues primarily of power and authority between women and men. ASPBAE will therefore strive to build a vision of a gender just society and will make systematic effort in deepening and widening the scope of that vision among all members of the ASPBAE community.
- 4.3 Fundamental to a gender perspective is the perception that gender inequalities are socially constructed and the fact that the processes by which they are constructed are not confined to the household and family but extend across a range of institutions including those that specifically seek to address exclusion and marginalisation in society. ASPBAE will therefore attempt to pay attention to the way in which the institutions, which govern social life operate to produce an unequal distribution of power, resources and responsibilities thus reinforcing and reproducing gender inequality.
- 5.1 ASPBAE is conscious of the diversity of cultures, communities and social reality across the regions as well as of the fact that gender is constructed differently across a spectrum of factors. However, ASPBAE will strive towards the recognition, promotion and establishment of women's fundamental rights as citizens and human beings.
- 5.2 ASPBAE is aware that a rapidly globalising world economy, the resurgence of religions, fundamentalism and cultural nationalism, and the sharpening conflict along race, caste, class and communal lines will influence not only material gender inequalities but will shape the construction of gender identities and the articulation of gender issues in the next millennium. This links directly to ASPBAE's concern for building alternative notions of masculinity and femininity that will counter the stereotypes in current usage that negate the diverse and complex realities of everyday existence in a fast changing environment.

ASPBAE supports the endeavours of its members to promote self-esteem, self-confidence, and a belief in their capacity to do the following in communities with whom they work:

- ◆ To strengthen the **creation and transmission of values**
- ◆ To build a critical consciousness, analytic ability and problem solving skills
- ◆ To formulate a "peoples' vision" for the future
- ◆ To enable people to **question, re-examine, and analyse those aspects of 'tradition' and 'culture' which have led to unequal power relationships, and to arrive at interpretations of 'tradition' and 'culture', which would strengthen and empower the community, and serve their interests.**

- 5.3 ASPBAE plans to build capacity within its community of adult educators in the region on gender issues. As part of this effort and as a follow up of the Gender Training Consultation in Chinagmai, an elementary course on gender sensitisation and training will be put together. This course will include inputs from across the region thus making it flexible and easy to contextualise locally. Further basic courses and training will be made

available within ASPBAE as part of its mainstreaming gender in its programmes, organisational processes and practices. It was further recommended in the Gender Consultation in Chinagmai that a Gender Steering Committee be set up as the EC mandated body to oversee the gender mainstreaming process within ASPBAE. It is expected that gender integration in ASPBAE's work would have reached satisfactory levels by the Third General Assembly of ASPBAE.

References:

- ◆ Darwin Declaration 1996
- ◆ Notes on Gender Training Consultation, October 1997
- ◆ Minutes of Women's Committee Meeting, October 1997
- ◆ Gender Policy Document of Donors and NGOs

Benchmarks And Indicators In Formulating A Gender-Aware Programme Plans in ASPBAE

A) Programme Benchmarks:

The programme benchmarks were suggested at three levels, that is, strengthening conceptual understanding, activities and processes and mechanisms of implementation. These are presented below. Though the indicators suggested here relate mainly to workshops, specific indicators need to be developed for each of the strategies of ASPBAE.

- 1. At a conceptual level:** The programme is based on an understanding of gender inequalities (general and specific) within the target communities.
 - ◆ The indicators could include the analysis of men's and women's differential needs, roles, responsibilities, access to resources and information in diverse contexts.
- 2. At the Level of Action/Activities:** The program objectives and implementation should respond to problems and issues arising from an analysis of the gender inequalities and relationships at different levels - individual, community, other institutions.

The indicators could include:

- ◆ an increase in confidence of women in ASPBAE to take on additional and higher responsibilities,
 - ◆ existence of specific curriculum/texts/training materials addressing gender issues, and
 - ◆ number and type of activities that address gender issues.
- 3. At the Level of Processes:** The programme processes should be gender-fair for all phases (planning, implementation and evaluation cycle) of the programme, ensuring the inclusion and participation of women while acknowledging the importance of developing gender-sensitive men as both educators and learners. Affirmative action is important in a context wherein women start with a disadvantage, the realities of gender relationships today being such that women continue to have double roles, restrictions on their mobility etc.

The indicators were suggested under two broad headings in the case of processes. These include:

- ◆ ensuring gender balance in the number of facilitators and learners, and in mechanisms of decision-making and processes of selection of programme activities, monitoring and functioning of these activities; and
- ◆ workshop/activities planning and implementation considerations that facilitate women's participation, given an understanding and goal of transforming gender inequality, such as choice of venue, travel convenience and safety, childcare, contact details, timing, advance notice, communication facilities, shopping time etc.

B) Organisational Benchmarks:

In terms of the organisational framework, the following areas were identified as important benchmarks.

1. **Vision, mission and goal:** A gender analysis of the vision, mission, goal statement of ASPBAE should be based on a gender-specific explication and understanding of reality and approaches to change. This would highlight areas where women are unable to get access to learning opportunities, the obstacles faced and suggest ways of addressing them.
2. **Governance mechanism:** The Constitutional Amendments in 1991-92 have already mandated gender balance for the sub-regional representatives, but ambiguities remain in the coopted slots, President, Vice-President and Secretary-General. It was suggested that instead of codifying this, the principle of overall gender balance should be maintained in the composition of the EC.
3. **Systems:**
 - a) *Resource allocation:* Need to support those programmes that are promoting gender equality.
 - b) *Staff recruitment and HRD:* The composition of full-time staff, part-time staff, consultants, etc. needs to be gender-balanced. While compensation to be based on qualification, experience etc, and to be non-discriminatory, positive discrimination can be shown towards women staff in terms of access to learning opportunities.
4. **Procedures and rules:** The current gender-sensitive procedures remain informal. These, particularly relating to travel and leave, need to be documented, so that they can be codified when the need arises.
5. **Organisational culture and values:** While initiating an educational process to sensitise members including the EC about the need for affirmative action, it was considered important that ASPBAE foster an organisational culture where men and women can interact freely and easily with each other, as also develop some norms to avoid sexual harassment at the workshops etc.



ENGENDERING ADULT LEARNING

Introduction

This is a Basic Training Course designed for ASPBAE members. It is an integral part of the effort to mainstream gender within ASPBAE. ASPBAE has had a strong women's programme which received further impetus from Beijing. As a result of the processes set in motion at Beijing coming together at the Second General Assembly of ASPBAE in Darwin in 96 it was decided to mainstream gender within ASPBAE. The recognition that gender cuts across all programmes and concerns of ASPBAE and also needs to be addressed specifically is indicated clearly in the Darwin Declaration. As a consequence of this the decision to mainstream gender was formally endorsed by the Executive and a gender strategy evolved at Chiangmai in a gender workshop was adopted. A Gender Steering Committee has been set up to facilitate this process with the active support of the Women's Programme. The Training course flows naturally from the Studies commissioned by ASPBAE (with the FAO, FFHC NGO Programme) on Education for Women's Empowerment and Gender Training in South Asia.

This course consists of two sections:

Part One provides a theoretical outline for the social relations of Gender.

Part Two presents definitions of key concepts and tools for gender analysis and puts together a few frameworks for gender analysis. This is at best a sample of the large range of work available in this area, which can deepen and enlarge our understanding of the issues in Gender and Development.

I would like to place on record my thanks to Marivic Raquiza and Maria Khan for giving me this task, for their patience and confidence in me. And to all the members of the Women's Program for useful suggestions. I am grateful to Kalpana for her painstaking polishing of the manuscript. I would like to place on record my thanks to Padmini for typing in my several drafts and to Asmita for the infrastructural support.

I would like to say at the very outset that nothing in this course is original. It is drawn from the various sources that have provided me with material during my many years as a trainer. An important resource has been the Oxfam Gender Training Manual. This is an attempt to draw together as simply as possible the arguments establishing gender inequality while retaining some measure of its depth. Since there are no short cuts to an in-depth analysis, the exercise is a piece of tightrope walking. But I sincerely hope there is enough here to provide every facilitator with some tools on which s/he can build to enlarge the scope of the argument.

If any of my references seem incomplete, it is because many of these ideas are far too familiar and well known to need referencing rather than from any intention to claim them as my own. The only totally original piece of writing in the course is this preface.

Vasanth Kannabiran

1. **What is Gender?**

Men and women are different. Society treats them as different and pays detailed attention to maintaining and emphasising that difference, through clothes, ornaments, gestures and roles.

Men and women are also similar but there is no general interest displayed in the similarity. Although women and men are both human beings, both social beings who share many things in common, their similarity and commonality of interests are often forgotten. If anything the similarity is dismissed. And yet women's *separate* and *specific* needs do not receive much attention. At best their needs and interest are subsumed under the "general" interest which is men's. We are used to hearing the words "men include women". This assumption instead of including women ensures that men are the norm and women are perceived as "also" there. This perception affects the quality of women's lives in profound ways and so we need to examine and understand the difference and similarities between men and women and the basis for this assumption. And gender is the basis of these assumptions.

To understand the various levels at which gender operates, one must take a look at the family, at interpersonal levels, and at the way society is divided into the public and private spheres. One needs to go beyond production to reproduction, beyond the family to each institution to understand how gender operates there. Gender relations are present in all types of institutions from the school, market, street or workplace to the state and religious institutions. It is important to understand how gender structures these institutions. And as we begin to understand each specific set of gender relations we can begin to work out strategies to transform them. It is not useful to generalise from any given set of gender relations but to evolve the strategy from each context.

2. **What is the difference between sex and gender?**

The most obvious and easily perceived difference between men and women is the physical difference. This is covered by the term sex. The sexual difference between male and female lies chiefly in their reproductive organs and their secondary sexual characteristics. While this is a *natural difference*, there is a whole series of differences that are added on to men and women in each society *depending on the needs of the society and the manner in which it chooses to regulate its reproduction*. Gayle Rubin (1975) uses the term *sex-gender system* to describe this organisation. These differences vary from country to country, culture to culture and through historical periods of time depending on the manner in which each society chooses to regulate its reproduction. This *socially constructed* difference which caters to the organisation and ideological/cultural needs of a society is called gender.

Sex refers to the biological difference that is related to the act of reproduction and is on the whole fixed. By and large females bear children and produce milk to feed them for a period like most mammals. Males produce sperm and impregnate the female just as animals do. But what appear to be purely animal functions become *human* the moment they are *conscious* activity. Animals neither plan to *bear* or *not bear* children nor do they plan to *feed* or *not feed* them. They simply conceive, breed and feed their children. The fact that human reproduction is a matter of conscious choice makes a basic difference. Human beings make conscious choices in reproduction. They choose to bear or not bear children. They choose when to have children. Human reproduction is therefore a social activity although the conception and bearing of children seems natural.

The basic difference between sex and gender is that sex does not vary across geographical, historical or cultural planes. Differences between males and females are by and large constant and easily perceived. Gender however varies across contexts, is constantly changing and fluid while giving the illusion of being fixed and permanent. It draws this appearance of permanence from the fact that it appears to be based on sex but its function is to establish and maintain a social order. By shifting the emphasis from sexual difference to an understanding of how gender is constructed in each society we are able to perceive possibilities for change.

The greatest problems in understanding gender arises from the fact that it is based on biology. But nature itself has been worked on and transformed by human agency. Human beings are constantly transforming nature and in the process transforming themselves. Human biology itself has changed as a result of technology and scientific progress. An example of how human agency can transform human biology is the kind of training and medical back up that most sports persons undergo. The training regime they undergo is one that attempts to transform them from human beings into high powered machines which go far beyond the limit of normal human performance. Or for example the whole technology of producing beauty queens and fashion models. Yet another example is the range of fertility and reproductive techniques that help or prevent the bearing of children. Human biology should also be seen as socially constructed and gendered in the process of responding to changing forms of production and reproduction.

"Gender refers to the socially constructed and culturally variable roles that women and men play in their daily lives. As a conceptual tool it has been used to highlight various structural relationships of inequality between men and women as manifested in labour markets and in political structures, as well as in the household. The class distinction on which the term's legitimisation depends rests on the progressive demarcation of a biological 'sex' and a socially constructed 'gender'. 'Sex' refers to the anatomical differences between male and female, which are much the same across space and over time; gender, the socially constructed differences and relations between males and females, varies greatly from place to place and from time to time. Gender can therefore be defined as a notion that offers a set of frameworks within which feminist theory has explained the social and discursive construction and representation of differences between the sexes. Attention to 'gender' results in renewed emphasis being placed on the situated, that is to say local structure of knowledge; that one cannot speak on behalf of humanity as a whole and therefore that the scientific position cannot claim to represent universal values but rather extremely specific ones" (Masefield, 1994)

The moment reproduction becomes a *human conscious activity* involving elaborate planning and execution it ceases to be a merely animal function. This involvement of *conscious will*, shifts it from the realm of the natural to the social. The relations between men and women that spring into being around the act of reproduction can then be understood as social relations. In other words the relations between men and women are socially constructed and based on the social control of the act of reproduction. These are set in place by human beings to serve their social needs. As such they are liable to error, subject to bias and serve to entrench privilege. Therefore, they are open to correction and change.

3. **Why separate sex from gender?**

As long as we see men and women as defined by sex then what is merely a set of social arrangements acquires a permanent immutable character. Every attempt at analysis then breaks down because we see sex as "natural" and given. And it is difficult to escape the belief that biology is destiny. The division of labour between men and women if seen as a sexual division of labour also seems to acquire a permanence and sanctity of

its own. The perception that a relation is social rather than given in nature opens up possibilities for change; for a transformation of relations that are based on dominance or inequality. A category like gender is useful because it helps us to break free from a model that is fixed and frozen, that seems immutable, and unchanging, into one that is more easily unpacked and understood.

To separate sex from gender and to look at the social construction of human beings into men and women is to see the material and cultural bases of that construction. To look at its cultural configurations helps us to separate the grain from the chaff. What it is to be a man or woman in any society is not a simple objective fact. It is a complex fusion of individual psychological processes and emotions with culturally constructed meaning. It is often difficult to sift the subjective perception of gender from what is objectively defined. Culture is critical not only in constructing the masculine and feminine but also in determining how resources and benefits are divided between men and women. Culture is a description of a way of life, which expresses meanings and values not only in art and learning but also in institutions and ordinary behaviour. Culture not only governs social relationships but structures, institutions and practices in every society.

4. What is patriarchy?

Patriarchy is defined as the control of the labour, reproductive power and sexuality of women for the benefit of men. Although patriarchy is a structure that operates through various institutions of society, the loose use of the term has led to mean men oppressing/exploiting women. Patriarchy emerged initially in radical feminist analysis to underline the fact that while society was divided into classes horizontally there was also a vertical division along men and women. Patriarchy helps us understand that while social interests are divided and contradictory through horizontal divisions of class and wealth they are also divided vertically on the basis of sex; that the relations between men and women are exploitative and unequal.

There has been a lot of debate about whether patriarchy is the primary contradiction in a society or class. And there have been many attempts to integrate class and patriarchy in analysis. The oversimplification of the term through loose and a historic usage has gradually resulted in the loss of sharpness as an analytical tool. To overcome this the socialist feminist school came up with the concept of gender as a social construct. The use of gender as a category helps to overcome this problem but patriarchy is still a much more useful and dynamic concept for mobilising women around their interests and rights.

Gender has gradually replaced patriarchy as a conceptual tool because it offers a more historical and holistic analysis of social reality. It has also gained acceptability because it is possible to use it in a political neutral tone, which is not possible with patriarchy.

5. What is the role of ideology?

For human beings to accept domination and inequality they need to believe in the rightness of power and authority. Ideology has an important role in maintaining the relations of power and domination, which characterise gender relations. A factor which is critical in maintaining this inequality is the gender division of labour.

"Domestic work is overwhelmingly performed by women across countries and regions. This is despite the fact that a clear distinction can be made between biological reproduction and daily family maintenance, and between childbearing and child rearing. Family maintenance and

child rearing are socially assigned; they are not biologically determined tasks. Yet biological reproduction and the controls exercised over women's sexuality and reproduction activities in most societies have resulted in the reduction of women's mobility and in their concentration in the household as the primary area of their activity. Consequently, it is also in the household that certain basic sets of power relations between the sexes are formed. These power relations as well as a division of labour, which attaches deeply ingrained, even if socially determined, roles to each sex, are projected onto social relations outside the household" (Beneria & Sen, 1982:166).

The ideology underpinning the gender division of labour ensures that women's work which revolves around housework and children's or reproductive labour is valued low. This reproductive labour which is also called the production of life is popularly perceived not as *labour* but as part of her natural existence. The non-recognition of housework as labour and the consequent low value attached to it also extends to the person who performs the labour. The low value placed on women's labour within the home extends to every sector outside the home devaluing not only labour but also the labourer. This low value that is placed on women, their labour and the way in which femininity itself is defined and the commodification of women's bodies have far reaching and grave consequences that extend beyond the home and family into caste, community and region. When the Taliban leadership takes over in Afghanistan, the first instruction is that men wear white skull caps and grow beards while women should cover themselves and remain indoors. Women are prohibited from working or using public baths. It is interesting to see the connection between a new political regime and the gender regime that comes into force and the way a gender division of labour is reinforced. The sex trafficking that is overriding every other problem in Nepal is a direct consequence of this division of labour; a division of labour which is not confined to the house but stretches across the region. When *fatwas* are issued against women who organise and when rape is read as adultery punishable by death what we see is not a simple allocation of roles but an exercise of power. When a whole caste group marches sword in hand in defence of *sati* and temples are built to honour a *sati mata* we are not looking at a mere cultural practice. Whether the apparent cause is poverty or religion it is closely connected to a larger pattern. The sexual division of labour therefore is not a structure in its own right. It is part of a system of production, consumption and distribution which is structured by gender (Connell, 1987).

6. The role of stereotypes

Stereotypes, which are generally products of each culture, serve to signal the tensions and power relationships between groups. Stereotypes which superficially seem harmless and humorous have fairly serious consequences for the group that is being stereotyped. Once we are aware that stereotyping has cultural, political and economic consequences for the target we can begin to see how stereotypes get created and perpetuated. The perpetuation of these stereotypes then affects the fulfillment of the desires, aspiration and genuine needs of the group. They soon begin to inhibit the human rights of a group and are so deeply internalised that it is difficult to question or break the stereotype.

A very simple example would be the assumption that a woman's place is in the home and kitchen. Now this begins to affect not just women's, access to information, education and skills but also her freedom of movement and right to work. It affects her access to better paid jobs, promotions and decision making positions because it is believed that women should primarily be home makers and child rearers. Women Prime Minister's cabinets have been nicked named "kitchen cabinets" and women in power are seen as iron ladies or as "wearing the pants in the government". This has the subtle effect of not only denigrating the women in power but also of discouraging other women from seeking power. Besides the men working for such a woman are labeled impotent and incompetent. What should be an issue of political capacity and social accountability is reduced to a joke on gender stereotypes.

Since stereotypes limit action and access, an important part of unpacking gender is to counter and breakdown stereotypes. We need to recognise how stereotypes are useful in dominating, subjugating or oppressing a group and how they function in fostering a low self esteem in the target group. A small grain of truth in a stereotype makes it seem harmless, but it lifts the whole character out of historical context and generalises to apply it to the whole group. This ignores individual qualities and differences. An example would be "women are good mothers and housewives". This not only ignores the fact that a good number of women are bad mothers and indifferent housewives but goes hand in hand with the conviction that they cannot be good at anything else. This stereotype is not only internalised by women but also by her prospective employers sealing the circuit effectively. It is thus important to challenge stereotyped roles that inhibit fulfilment of a wide range of aspirations and needs. We need to challenge attitudes that cast men and women into unidimensional types and redefine roles that will allow the full blossoming and development of the different dimensions of our personalities. We need to re-establish and recognise the right to difference and to complexity.

7. *Production and Reproduction*

In order to survive every society needs to produce its material life, its means of existence, and women as well as men are involved in this process of production. It is equally important that in order to survive every society also requires to reproduce itself or produce a generation of human beings who will carry on the existence of each society. Most of the labour associated with the reproduction of this new generation of human beings is socially assigned to women. Their productive tasks are then rescheduled to accommodate the primary task of reproduction.

The manner in which societies organise themselves in relation to the means of production to produce their means of existence is the relations of production. Men and women enter into a set of social relations depending on their position and tasks. They could be peasants, workers, slaves, landlords or capitalists.

Productive work involves producing for the market, for subsistence and home production and *generates income* in cash or kind. It has an exchange value.

Societies need to produce a new generation but they also need to reproduce themselves. There is a whole range of activity outside production that helps them to recover and reenergise themselves for the work of production. Such activity includes the cooking and consumption of food, rest, recreation, health care and emotional sustenance.

Reproductive work involves the bearing and rearing of children and other countless domestic tasks like cooking, cleaning, food processing, care of the aged and sick which serve to reproduce and maintain the labour force. Though work is indispensable to the home and community it *generates no direct income* and does not have exchange value.

As an extension of this women also take on the provision and maintenance of resources for collective use like water, fodder, fuel, health care and education. Since much of this work is seen as non productive and natural it does not carry remuneration or a corresponding increase in power and status within the community. Thus although women's labour is the backbone of the economy it is neither acknowledged nor remunerated suitably. And the division of social life into the public and private spheres serves to make women's reproductive labour invisible.

8. *The Public - Private Dichotomy*

Most societies and modern society particularly is distinguished by its separation of social life into the public and the private sphere. The inner and outer worlds. The public sphere is the visible and legitimate social arena, which includes areas like production, politics, work, religion, culture and the arts. Men occupy spaces in the public sphere as a matter of right and generally conduct the affairs of society. The private sphere consists of the family, household (the inner quarters, the harem) and is occupied largely by women. Sex, reproduction, the rearing of children, care of the sick and aged and the transmission of ideology takes place here. Men move freely into the private sphere occupying places of authority and power. Women similarly have a few traditional spaces in the public sphere, as workers in the lower rungs of production and as artists, dancers and sex workers.

9. *The Gender Division of Labour*

Each society has various needs that must be met. Needs for producing its means of existence. Needs for reproducing itself. Each society then evolves a set of arrangements by which these needs are met. This constitutes the division of labour. The sexual division of labour is the allocation of responsibility in the spheres of production and reproduction.

As long as any division of labour is voluntary and a matter of choice or aptitude there is no problem. It is when a division of labour turns rigid forcing human beings into certain moulds and curtailing their freedom to move out or expand their horizon of activity and interest that it turns into an alien power enslaving them instead of being in their power.

While a division of labour that is based on sex exists within the household it also extends outside the household to every nook and corner of society determining which areas of employment are open to women and which to men. This is the gender division of labour.

This division of labour is also based on a generalisation of the ideology of the Western conjugal family. Its central feature is the acceptance of the model of male breadwinner and female dependant housewife. A model internationalised during the period of colonial and capitalist expansion it was assumed to be the basis of social and economic organisation across the world. The definition of women as housewives and non-workers and of their relationship to the workplace as secondary to their primary responsibility to the home is characteristic of modern industrialised societies. While what is women's work in one part of the world may be men's work in another, what characterises the gender division of labour is the lower economic and social value assigned to women's work (*Reddock, 1994*).

While there is a social division of labour in every society a division of labour that is based on sex is the linchpin of the social construction of gender. It is ironic that labour is assigned (presumably) on the basis of sex and then gender is constructed on the (apparent) basis of who should perform what tasks. Gender then defines the qualities and characteristics that are most suitable to that set of tasks. Once the qualities suitable to a particular set of tasks are defined, then those very qualities begin to limit and define (the capacities) of that class of human beings to perform other tasks in society. For instance if gentleness and compliance are defined as qualities of a mother/wife then those very same qualities begin to disqualify women from performing tasks that are seen as requiring firmness or resistance. The gender division of labour assigns separate productive tasks to men and women. What we need to see is how the *products* of that labour are allocated and controlled. Do women's functions revolve around purely reproductive needs?

How rigid is the differentiation between *reproductive* and *productive* tasks? Are women without the responsibilities of childcare also assigned the same functions? If so why?

10. Implications of the Gender Division of Labour

When we talk of the division of labour it is important to understand that we are not dealing with a simple allocation of work and responsibility but with the nature and organisation of that work. We cannot separate the nature and organisation of work from the way in which its products are distributed. Who provides the services and who benefits? Where does the income go? How is it that this sexual division of labour ensures that men are better paid and more highly skilled than women? Who defines skills?

This gender division of labour extends into every corner of society and critically affects women's access to education, skills and resources. Lacking education and technical skills women are automatically segregated into low paid jobs which are "unskilled" and unorganised. The lack of education and training which are a consequence of women's household responsibility and child care [her reproductive labour] as well as the priorities within the household which determine who gets how much of what, form the underbelly of the skilled division of labour. The gender division of labour then passes for a division of labour based on skills. One of the most significant implications of a gender division of labour is the methodical crippling of women's capacities and their automatically being assigned to low paid unskilled jobs.

11. Why does women's work lose value?

This leads us to the question of how and why women's work gets devalued in the course of the gender division of labour. Of how and why a hierarchisation of tasks takes place. It is not enough to accept that men and women have separate roles and spheres of work in society. It is necessary to see *on what basis* these areas are divided and how *the division affects the way resources and power are assigned*, and how the activity of each sphere is valued in political and economic terms. In most societies there is a kind of cultural doublespeak which while acknowledging the irreplaceable "contribution" of women to society will consistently consign them to reproductive tasks that render them too lowly to enter or operate the realms of power and authority. No division of labour is in itself oppressive. It turns oppressive when the division becomes rigid and does not permit any exchange of tasks. Inevitably one set of tasks gets devalued and the class of people assigned to that task also is devalued in that society. An ideal example of this is the division between mental and manual labour. Those who perform manual labour are gradually reduced to lesser humans who are naturally assumed to be too inferior to take on the performance of mental labour. So in looking at any division of labour one has to see the manner in which it ensures how the products of that labour and the resources are allocated and controlled. It is important to understand how the fact that men and women's labour cannot be compared automatically leads to an *unequal* assignment of resources. Women can never hope to match the paid work that men do because of their *unpaid reproductive labour*. This in turn keeps them in unskilled, part time,

* Note: In an ideal society it should be possible to hunt in the morning, fish in the afternoon, tend cattle in the evening and criticise after dinner according to one's inclinations without ever becoming hunter, fisherman, shepherd or critic. In an ideal society women should be able to hunt in the morning, mother in the afternoon and criticise poetry in the evening without having to choose as they often do at present between motherhood and a career. It is when motherhood instead of being a matter of choice becomes rigid and inescapable that women experience motherhood as a kind of alienation. And their relationship with the product of that labour becomes one of dependence and isolation.

casual employment and invisibilises their contribution. What is even more important for us to understand is that this absence of women in the public sphere is not purely accidental but is socially created and deliberately maintained. Culture is a vital mechanism to ensure that this is maintained.

12. The Double Burden

Women in addition to the labour they contribute to production have to perform domestic work and family maintenance. This is an additional burden women bear.

The assumption often behind the double burden that women bear has in a sense been that women are inevitably primarily responsible for childcare and housework and that the additional burdens they taken on (out of choice and circumstance) makes their condition much more acute. Often their role in production is "accommodated" to facilitate their role in reproduction. This double burden needs to be looked at a little closely. The labour involved in social reproduction (which includes converting raw material into hot meals, clean clothing, clean beds and clean houses) is assigned to women and then by a sliding from these socially assigned tasks to the "natural" responsibility of child bearing (and rearing) all these tasks are converted into "naturally" women's responsibilities. Popular understanding of what is natural includes eating, breathing, sleeping etc. functions, which are not defined or perceived as labour and which *are of no value except to the individual*. Child bearing and rearing then (accompanied by the array of household reproductive chores like cooking, cleaning, chopping and washing) become "natural functions" devoid of value. Women are seen as doing this work for "their own ones" hence for *themselves* and are therefore only fulfilling *individual* needs and not any social responsibility. It is also a fact that in a monetised economy, work that does not generate income has no value. Further when women engage in production both the gender division of labour and cultural practice ensures that she is kept in low paid, unskilled work which is an extension of her domestic work. When women actually enter areas that are largely occupied by men they have to struggle with the burden of their domestic and household responsibilities and compete on what is projected as an even playing field. The result is women often having to make choices between careers and family, a choice which men do not normally have to make. When men travel or are posted elsewhere the women either travels with him or remains behind holding the family secure. To ensure that the family is kept secure, for the emotional health of men and the well being of children, women must be kept within its confines. Sometimes this is done brutally through violence, often it is done subtly, rationally, smoothly and the cultural construction of gender has a significant role in internalising this value. When different products of labour are equated in society, not only is human labour given value but different kinds of labour are also given value. It is value that converts every product of labour into a social hieroglyph. The fact that domestic and reproductive labour has low value in most societies is therefore a matter of intention and design rather than accident.

13. The social relations of gender

While theories of gender may be a fairly new invention the preoccupation with gender dates way back in history. It is a significant fact that all societies pay a great deal of attention to organising and regulating human sexuality and reproduction and injunctions in these matters are abundant. Why do the rules that govern relations between men and women have to be laid down? If relations between women and men are natural then why is it necessary to lay down so many rules and regulations to govern them? The very presence of prescriptive rules and punitive measures indicates to us that order has to be actively maintained and reinforced socially.

The problem we confront is that relations between women and men seem so self evidently natural. And as such they do not brook any analysis. The fact that women bear and rear children and in the process enter a whole series of relations that govern their position in the gender division of labour and *inter alia* their lack of power is taken as inherently natural. In extending the concept of social relations to include gender, feminism has problematised the gender division of labour as well as relations between men and women within and without the family. This opening up of gender relations to questioning and analysis opens up a whole area for change.

When Manu declared that in childhood a woman must be subject to her father, in youth to her husband and in old age to her sons he was laying down the principles of gender relations for his society. Or when Chanakya said that a woman's sins would be washed away not through pilgrimage or piety but by drinking the water in which her husbands feet had been washed! Buddha warns Ananda 'never look at a woman because she will entice you'. The Vinaya Pitaka says, 'A woman can never attain Nirvana'. The Koran directs you on matters of inheritance. To the male a portion equal to that of two females. If any of your women are guilty of lewdness take the evidence of four witnesses and confine them until death claims them. The Bible says 'Likewise, ye wives, be in subjection to your own husbands'. 'Likewise ye husbands, dwell with them according to your knowledge giving honour unto the wife as unto the weaker vessel.'

For those concerned with understanding relations between men and women and the sources of women's subordination the realisation that this is a socially constructed relation changing through history breaks down many intellectual barriers. One of the barriers is the difficulty of transcending nature, here biology. The reality that women reproduce, conceive and bear children, seems ipso facto to confirm not only her closeness to nature but to rationalise her confinement to a purely reproductive role.

The most recurrent and mental obstacle to women's equality seems to be her role in reproduction. A role into which the natural, metaphoric, cultural and religious converge. Any discussion of rights or justice is immediately deflected into fears of being unnatural, destructive not only of the family but of the very future of humanity and civilisation. The problem is that the forms of women's subordination are so firmly welded to her biology, deep down in the region of our innermost beliefs and feelings that change always seems inopportune if not outright impossible. It is a fundamental

principle that praxis, conscious purposeful activity, is what distinguishes human beings from nature. And yet although women have from early history consciously entered into reproduction (or found means of preventing it) there is an intellectual obstacle in seeing this as part of her praxis. Of seeing reproduction as a conscious human choice and activity rather than as biological destiny. The physical birthing seems to obscure the human choice involved.

Human beings in each society need first of all to produce their means of existence. How they do so will depend on the stage of development they have reached. And this forms the economic structure of that society. Within this process human beings enter into definite social relations independent of their will and depending on the position. If we take this understanding a little further to say that human beings also enter into certain social relations to take care of the reproduction of that society. This reproduction would include both the social reproduction of human beings which goes on a daily basis (food, shelter emotional sustenance, care of the sick etc.) and the reproduction (biological) of the future generations. This set of social relations, entered into by men and women is called the relations of reproduction.

In order to open up and analyse the whole area of reproduction and the relations of reproduction, we need to break down the dichotomy between the public and private spheres. We need to acknowledge that to grasp the subordination of women in all its aspects we have to analyse institutions like the family, motherhood and marriage (areas not normally open to analysis). We need to insist on the right to open up all areas of human activity including beliefs and cultural practices to questioning. We need to sift the socially constructed from the biological thus opening up more areas for

change. We should examine the structure of labour, power and sexuality in order to understand how societies are gendered, and see change as a gradual reappropriation of areas of human thought and activity that have hitherto been alienated from such a view. (Kabeer, 1994).

On the one hand women's access to resources and decision making is affected by the allocation of power and responsibilities within the household. On the other macro processes on a global arena are gendered and affect women profoundly. In the Asia Pacific the four processes that have been identified as affecting women are: globalisation, militarisation, the technological revolution, the emergence of the media and its impact on culture. Each of these processes affects women, pushing them into the informal unorganised sector, bringing the feminisation of labour and poverty. Besides they affect livelihoods and security; employment and health, and cause exploitation and destruction of women's lives and their traditional bases of support.

To ensure gender equity is achieved, one needs to take into account the different social positioning of women and men and to see that equity is based on a recognition of difference. Institutions and policies that have evolved in deeply gendered ways need to be transformed to accommodate the different needs and values women bring to an institution. So to ensure any degree of equity one needs to acknowledge and take into account difference.

This means a need to transform institutions that rest on the premise that man is the norm in order to accommodate different needs capacities and styles of functioning. This is a long process and in the meanwhile there is a need for short term strategies to be developed.

14. Women's Rights as Human Rights

Part of the struggle to dismantle the public private dichotomy and restore the visibility and value of women's presence in the public sphere is to ensure that women's dignity existence and security which are largely violated in space of the family and personal relationships are recognised and dealt with as human rights. The recognition of women's rights as human rights makes it necessary to dismantle all the institutions and structures that oppress her and to set up systems and mechanisms to redress violations of gender justice. This recognition implies articulating and analysing the violence that women face continually. Violence against women is a critical tool in maintaining the relation of domination and subordination between men and women. It is all the more difficult to address because it is structurally integrated into most of the institutions of society. And while direct violence is visible and identifiable, the structural violence that women confront on a daily level is difficult to perceive without training and commitment. The commitment to address gender violence means recognising and acknowledging the universality and indivisibility of human rights.

15. A Cross Sectoral Approach

It is also necessary for development practitioners and adult educators to see that gender cuts across all sectors. It is not a category to be confined to looking at the household but should provide an overarching perspective on all sectors. Whether it is the environment, poverty, health, human rights or education, gender is of structural significance in each sector. And as we sharpen our understanding of the social construction of gender we begin to see how it provides a lens to look at a whole spectrum of issues

BASIC CONCEPTS

◆ *Practical gender needs and strategic gender interests*

A large majority of women when asked to identify their needs mention those needs that would practically alter and improve their conditions of existence. Kate Young makes the distinction between women's *condition* and *position*. This is a useful touch stone. The *condition* of women is determined by the physical and material well being that she enjoys. This could include housing, water, nutrition, health and education. The *position* of women is however measured in terms of her status, her decision making power and her positioning in the family and community vis a vis men and other members of the community. While the condition of women can easily be taken on in the course of our developmental and educational work, the position of women, which would challenge the gender order of that society is a much more difficult proposition. Longwe makes a distinction between *women's issues*, which are to do with levels of equality and *women's concerns* which are to do with their traditional roles.

Similarly women tend to identify survival issues and food, fuel, fodder and water as their immediate needs. Given their social positioning and the tasks that devolve on them as a result of this there is no question of the importance of these needs. But fulfilling these needs which Moser identifies as *practical gender needs* may improve the condition of women but will leave their position unaltered. *Strategic gender interests* on the contrary are interests that are derived from an analysis of women's subordinate position as mechanisms that will help to set right her position in society. Such interests could include a right to property, equal wages, rights to reproductive choice, political participation etc.

The problem that often comes up during the course of development work is that one is lost in meeting practical gender needs and seldom finds the space to make the shift to strategic gender interests. There is the added factor that the strategic interests vary from society to society, that women may perceive them differently or that they may not identify with them at all as they would affect gender identities. There is the fact that women from the South have questioned the very distinction between strategic and practical gender interests. There is also the problem of how the media today reinforces sets of gender identities and reinforces and reconstitutes newer forms of patriarchy day by day. Forms that are even more difficult to resist as the pervasiveness and power of the media is far beyond the scope of resistance of ordinary activism.

APPROACHES

WID, WAD and GAD

WID or Women in Development means the integration of women into global processes of development in economic, political and social arenas.

WAD or Women and Development and GAD or Gender and Development are terms that have emerged with different strategies based on varying underlying assumptions about the participation of women in the development process.

- ◆ **Women in Development** came into use in the early 1970's after Esther Boserup published *Women's Role in Economic Development*. This study was the first to demonstrate systematically on a global level the sexual division of labour in agrarian economics. WID was a term used in the United States as a strategy to bring Boserup's evidence before American policy makers. The WID perspective is closely linked to the modernisation paradigm. Modernisation, industrialisation and growth were accepted unquestioningly as the basis for development. American liberal feminists then used the term WID to indicate a set of concerns (including legal and administrative changes) to integrate women into economic systems.

The WID approach ensured the institutionalisation of the recognition that women's experience of development and societal change differed from that of men. It legitimised a research focus on women's experiences and perceptions.

Problems with WID:

- It is grounded in modernisation theory.
 - It accepts existing societal structures and does not question the nature or sources of women's subordination.
 - It focuses exclusively on the productive aspect of women's work ignoring the reproductive side of their lives.
- ◆ **Women and Development:** WAD is a neo marxist approach which emerged in the second half of the 1970's. It grew out of a concern with the limitations of modernisation theory and the WID assumption that women were inadvertently excluded from development. Drawing its theoretical base from the dependency theory WAD takes the position that women have always been part of development processes. It further holds that the WID notion of linking women to development is inextricably linked to the maintenance of the economic dependency of the Third World, especially African countries on the Industrialised Countries.

WAD focuses on the *relationship* between women and development processes rather than on integrating them into development. It holds that women have always been important economic actors in their societies and their labour both within and without the household is central to the maintenance of those societies. While WAD offers a more critical view of women's position than WID it assumes implicitly that women's position will improve if and when international structures become more equitable. Focussing on women's condition within international and class inequalities WAD does not pay any attention to the influence of the ideology of patriarchy. It concentrates like WID on the productive side of women's work.

- ◆ **Gender and Development** emerged in the 1980's as an alternative to WID and finds its roots in socialist feminism. It bridges the gap of modernisation theorists by linking the relations of production to the relations of reproduction and takes into account all aspects of women's lives.

The GAD approach starts from a holistic perspective looking at the totality of social organisation, economic and political life in order to understand the shaping of particular aspects of society.

GAD is concerned with the social construction of gender and assignment of roles and responsibilities and expectations to men and women.

GAD analyses the nature of women's contribution within the context of work done both inside and outside the household, includes non commodity production and rejects the public/private dichotomy that has been a mechanism to devalue women's work.

GAD sees women as agents of change and stresses the need for women to organise themselves as a more effective political voice.

While the GAD goes further than WID or WAD in questioning the underlying assumptions of social, economic and political structures it does not lend itself to integration into ongoing development strategies.

It demands a commitment to structural change and power shifts.

Gender Aware Policy

Paying attention to gender is neither automatic nor easy. It is an area that needs research and training. Beginning from the seventies many frameworks have been designed to check if the benefits of development are reaching women or passing them by. Each of these frameworks has its uses and its limitations arising from the perspective of the author and the complex reality of the region. These can be tried and adapted for use provided they are not made substitutes for conceptual and ideological clarity or commitment.

Development Policies can be sensitive to issues of gender or gender blind. Gender blind policies are those policies that do not pay any attention to the differential needs and access of men and women.

Gender aware policies are of three kinds (*Kabeer and Subramaniam, 1996*)

Gender Neutral Policies may have an accurate assessment of the gender division of resources and responsibilities but focus only on meeting the policy objectives effectively. Gender neutral policies therefore tend to leave the existing division of resources and responsibilities in tact and concentrate on targeting the appropriate actors to realise certain pre-determined goals.

Gender Specific Policies are those which target and benefit a specific gender to achieve certain policy goals or meet certain gender specific needs accurately. They do not touch the division of resources or responsibilities either.

Gender Transformative Policies are those which recognise the existence of gender specific needs and constraints and seek to transform existing gender relations in a more egalitarian direction. In setting gender transformative policy as a goal it should still be possible to work through existing frameworks to achieve these goals.

FRAMEWORKS

A. THE HARVARD ANALYTICAL FRAMEWORK

The Harvard Framework or the Gender Roles Framework is a popular, liberal feminist approach based on sex role theory. It was developed at the Harvard Institute of International Development in collaboration with the WID office of USAID.

Equity is defined here as individual access to and control over resources. The fact that women contribute to production justifies allocation of resources to them. Equity and economic efficiency thus go hand in hand.

The Gender Roles Framework highlights the key differences in the incentives and constraints under which men and women work. It provides important data on the distribution of roles and resources and attempts to reveal the biases that invisibilise women's work through systematic inquiry. The Gender Roles Framework assumes that the reason women have not been able to benefit from development is because planning has not fully recognised women's actual and potential contribution to development.

The problem with this framework is its uncritical assumption that economic development is uniformly beneficial, that women are a homogeneous category, and its naivete about political factors that underly policy making.

The framework aims to provide an economic logic for allocating resources to women as well; to help design efficient projects and improved productivity by focussing on the key differences between men and women.

It has four interrelated components:

- **The Activity Profile** identifies all relevant productive and reproductive tasks and addresses the question: Who does what? The details required should depend on the nature of a particular project. Depending on the context, other parameters may also be examined:
 - Gender and Age Denominations* - identifying whether women, men, their children or the elderly carry out an activity.
 - Time Allocation* - specifying what percentage of time is allocated to each activity, and whether it is seasonal or daily.
 - Activity Locus* - specifying where the activity is being performed - in the home, in the family field or shop or outside the community.
- **The Access and Control Profile - Resources and Benefits** identifies and lists the resources used to carry out the work identified in the Activity Profile. It indicates who has access to resources and control over their use.
- **The Influencing Factors** chart the factors, which affect the gender differentiations identified in the Profiles.
- **Project Cycle Analysis** is the final component, which consists of examining a project proposal or area of intervention in the light of gender-disaggregated data and social change.

The Harvard Analysis Framework: Tools

TOOL 1 : ACTIVITY PROFILE		
Activity	Women/girls	Men/boys
Production Activities		
<i>Agriculture</i> activity 1 activity 2 etc.		
<i>Income Generating</i> activity 1 activity 2, etc.		
<i>Employment</i> activity 1 activity 2, etc.		
<i>Other</i>		
Reproductive Activities		
<i>Water related</i> activity 1 activity 2, etc.		
<i>Fuel related</i> <i>Food preparation</i> <i>Childcare</i> <i>Health related</i> <i>Cleaning and repair</i> <i>Market related</i>		

TOOL 2: ACCESS AND CONTROL PROFILE				
RESOURCES/BENEFITS	ACCESS		CONTROL	
	WOMEN	MEN	WOMEN	MEN
A. Resources				
Land Equipment Labour Cash Education/Training, etc. Other				
B. Benefits				
<i>Outside income</i> Assets ownership Basic needs [<i>food, clothing, Shelter, etc.</i>] Education Political power/prestige, etc. other				

TOOL 3: INFLUENCING FACTORS

Factors which shape gender relations, and provide different opportunities and constraints for men and women, are broad and interrelated and include such factors as:

1. Community norms and social hierarchy, such as family/community power structure and religious beliefs;
2. Demographic factors
3. Institutional structures, including the nature of government bureaucracies and arrangements for the generation and dissemination of knowledge, technology, and skills;
4. General economic conditions, such as poverty levels, inflation rates, income distribution international terms of trade, infrastructure;
5. Political events, both internal and external;
6. Legal parameters;
7. Training and education
8. Attitude of community to development/assistance workers.

The purpose of identifying these influencing factors is to consider which ones affect activities or resources and how they affect them. This helps you identify external constraints and opportunities that you should consider in planning your programmes would help you anticipate and better predict the inputs of your programmes.

Harvard Framework: Checklist

The following set of questions are the key ones for each of the four main stages in the project cycle: identification, design, implementation, evaluation.

WOMEN'S DIMENSION IN PROJECT IDENTIFICATION

◆ Assessing women's needs

1. What needs and opportunities exist for increasing women's productivity and/or production?
2. What needs and opportunities exist for increasing women's access to and control of resources?
3. What needs and opportunities exist for increasing women's access to and control of benefits?
4. How do these needs and opportunities relate to the country's other general and sectoral development needs and opportunities?
5. Have women been directly consulted in identifying such needs and opportunities?

◆ Defining general project objectives

1. Are project objectives explicitly related to women's needs?
2. Do these objectives adequately reflect women's needs?
3. Have women participated in setting those objectives?
4. Have there been any earlier efforts?
5. How has the present proposal built on earlier activity?

◆ Identifying possible negative effects

1. Might the project reduce women's access to or control of resources and benefits?
2. Might it adversely effect women's situation in some other way?
3. What will be the effects on women in the short and longer term?

WOMEN'S DIMENSION IN PROJECT DESIGN

◆ Project impact on women's activities

1. Which of these activities (production, reproduction and maintenance, socio-political) does the project affect?
2. Is the planned component consistent with the current gender denomination for the activity?
3. If it is planned to change the women's performance of that activity, (ie. locus of activity, remunerative mode, technology, mode of activity) is this feasible, and what positive or negative effects would there be on women?
4. If it does not change it, is this a missed opportunity for women's roles in the development process?
5. How can the project design be adjusted to increase the above-mentioned positive effects, and reduce or eliminate the negative ones?

◆ **Project impact on women's access and control**

1. How will each of the project components affect women's access and control of the resources and benefits engaged in and stemming from the production of goods and services?
2. How will each of the project components affect women's access to and control of the resources and benefits engaged in and stemming from the reproduction and maintenance of the human resources?
3. How will each of the project components affect women's access to and control of the resources and benefits engaged in and stemming from the socio-political functions?
4. What forces have been set into motion to induce further exploration of constraints and possible improvements?
5. How can the project design be adjusted to increase women's access to and control of resources and benefits?

WOMEN'S DIMENSION IN PROJECT IMPLEMENTATION

◆ **Personnel**

1. Are project personnel aware of and sympathetic towards women's needs?
2. Are women used to deliver the goods or services to women beneficiaries?
3. Do personnel have the necessary skills to provide any special inputs required by women?
4. What training techniques will be used to develop delivery systems?
5. Are there appropriate opportunities for women to participate in project management positions?

◆ **Organisational structures**

1. Does the organisation form enhance women's access to resources?
2. Does the organisation have adequate power to obtain resources needed by women from other organisations?
3. Does the organisation have the institutional capability to support and protect women during the change process?

◆ **Operations and logistics**

1. Are the organisation's delivery channels accessible to women in terms of personnel, location and timing?
2. Do control procedures exist to ensure dependable delivery of the goods and services?
3. Are there mechanisms to ensure that the project resources or benefits are not usurped by males?

◆ **Finances**

1. Do funding mechanisms exist to ensure programme continuity?
2. Are funding levels adequate for proposed tasks?
3. Is preferential access to resources by males avoided?
4. Is it possible to trace funds for women from allocation to delivery with a fair degree of accuracy?

◆ **Flexibility**

1. Does the project have a management information system which will allow it to detect the effects of the operation on women ?
2. Does the organisation have enough flexibility to adapt its structures and operations to meet the changing or new-found situations of women ?

WOMEN'S DIMENSION IN PROJECT EVALUATION

◆ **Data requirements**

1. Does the project's monitoring and evaluation system explicitly measure the project's effects on women?
2. Does it also collect data to update the Activity analysis and the Women's Access and control Analysis?
3. Are women involved in designating the data requirements?

◆ **Data collection and analysis**

1. Are the data collected with sufficient frequency so that necessary project adjustments could be made during the project?
2. Are the data fed back to project personnel and beneficiaries in an understandable form and on timely basis to allow project adjustments?
3. Are women involved in the collection and interpretation of data?
4. Are data analysed so as to provide guidance to the design of other projects?
5. Are key areas of WID research identified?

B. THE MOSER FRAMEWORK

The Moser Framework (developed by Caroline Moser) attempts to introduce an empowerment agenda into mainstream planning. The framework rests on the concepts of:

- Triple roles
- Practical and strategic gender needs
- Policy approaches to women and development

The framework attempts to set up gender planning as an approach in its own right and sees the emancipation of women from subordination as its goal. It also aims at equality, equity and empowerment.

Source: Overholt, Anderson, Cloud and Austin, Ed. (1985). *Gender Roles in Development Projects*. West Hartford: Kumarian Press Inc.

- ◆ **Triple role** (identification of gender roles) is a tool that helps to map the gender division of labour. Women in most societies undertake productive, reproductive and community managing activities. Focussing on reproductive and community managing activities as well helps to give visibility to work which is normally invisible and brings it into reckoning.
 - *Productive work* is the production of goods and services for consumption and trade.
 - *Reproductive work* involves care and maintenance of the household and its members chiefly including child care.
 - *Community work* is the collective organising of festivals and social and political events and celebrations. *Community work* is again of two types - the *community managing* which is the provision and maintenance of scarce resources such as water, health care and education mostly undertaken by women. *Community politics* is the organising undertaken by men and involves the formal political level. Unlike community managing which is free and voluntary, community politics carries pay and/or considerable status and power.
- ◆ **Women's Strategic and Practical Gender Needs** is a tool that helps to assess women's needs, which are particular because of their subordinate position and their multiple responsibilities.
 - *Practical Gender Needs* are identified as a response to immediate perceived necessity within a specific context. They concern basic needs like water, health care, shelter, food and work. Although these needs are shared by all the members of the family, women identify these as needs as they are responsible for meeting these needs.
 - *Strategic Gender Needs* are identified as those needs which will transform relations of subordination between men and women. Varying according to context, strategic gender needs include issues of legal rights, domestic violence, equal wages and women's control over their bodies.
- ◆ **Policy Approaches**

This is an analysis of different policy approaches to see how planning interventions address women's subordination.

- The *Welfare* approach aims at women in their reproductive role as better mothers.
- The *Equity* approach aims at equality for women through legislation and state intervention.
- The *Antipoverty* approach focuses on poverty as a problem of development rather than on inequality.
- The *Efficiency* approach argues that development will be more efficient if half the population is included economically.
- The *Empowerment* approach sees solidarity and joint action as the only way to address the issue of power.

In addition:

Who controls What? Who decides What? How? This looks at intra household allocation of resources.

Planning implies linking different activities to help women balance her triple roles.

Women, gender aware planners and organisations must be made a part of planning process to ensure that practical and strategic gender needs are identified and incorporated into planning.

C. GENDER ANALYSIS MATRIX (GAM)

The GAM developed by Rani Parker is a framework that provides a community based technique to identify and analyse gender differences and the different impact of development intervention on men and women. It can also help to identify and challenge assumptions about gender roles in the community constructively.

What - a tool for gender analysis of development projects at the community level.

Why - to determine the different impacts of development interventions on men and women.

Who - by a group of men and women in the community.

When - at the planning, monitoring and evaluation stages.

The GAM has **four levels of analysis** and **four categories of analysis**

The **four levels** are women, men, household and community.

The **four categories** are labour, time, resources and cultural factors.

The GAM is filled by taking each level and assessing the impact of the project on each category. This is done with groups of men and women and facilitated by a development worker or trainer.

	Labour	Time	Resources	Culture
Women				
Men				
Household				
Community				

The GAM has the advantage of being simple, systematic and user friendly. It involves the people concerned and highlights time and socio-political issues.

D. WOMEN'S EMPOWERMENT FRAMEWORK

Sarah Hlubekile Longwe developed the *Women's Empowerment Framework*, also known as the Longwe Framework. She defines development as enabling people to take charge of their own lives. The issue in women's development therefore is to enable women to take an equal place in development and participate equally in the development process to achieve equal control over the factors of production with men.

The *Longwe Framework* introduces five different levels of equality as the criteria to assess the level of women's empowerment in areas of social or economic life.

Levels of Equality:

Control	Increased	Increased
Participation	Equality	Empowerment
Conscientisation		
Access		
Welfare		

There is a hierarchy in the levels of equality and any situation becomes a gender issue when any of these levels is called into question. Longwe also makes a distinction between *women's issues*, which are concerned with levels of equality, and *women's concerns* that are connected with their traditional and subordinate sex stereotyped roles.

This framework can also identify whether project design ignores or recognises women's issues.

- *Negative level:* where there is no mention of women's issues.
- *Neutral level:* where the project design recognises women's issues but concern remains at the neutral level of saying that women are not worse of than before.
- *Positive level:* where the project is concerned with improving the position of women relative to men.

Using the Women's Empowerment Framework

Project Title:			
LEVEL OF EQUALITY	LEVEL OF RECOGNITION		
	Negative	Neutral	Positive
Control			
Participation			
Conscientisation			
Access			
Welfare			

Women's Empowerment Framework for a Country Programme

Sector	Project	Level of Concern with Women's Development				
		Welfare	Access	Conscientisation	Participation	Control
Agriculture						
Education/ Training						
Commerce/ Industry						
Women's Projects						

E. SOCIAL RELATIONS FRAMEWORK

This framework has been developed through interactions between Southern academics and practitioners and Naila Kabeer at Institute of Development Studies, Sussex.

Key elements of the SRF are:

- the goal of development is human well being
- the concept of social relations
- the analysis of institutions

Aim

The Framework helps analyse gender inequalities in the way resources, responsibilities and power are distributed. It looks at relationships between people, their relationship to resources and activities and how these are reworked through institutions.

The Framework Tools

Tool 1: Development is primarily about increasing human wellbeing not about economic growth or improved material productivity. Human wellbeing can be seen as concerning survival, security and autonomy. So development interventions need to be assessed not only in terms of technical efficiency but also in terms of how well they contribute to the broader goals of survival, security and human dignity. The concept of production is not just confined to market production but all the activities which contribute to human well-being, including all those tasks involving reproducing human labour, subsistence, and caring for the environment. Tasks which ultimately assure people of their livelihoods.

Tool 2: Poverty arises out of people's unequal social relations, which dictate unequal relations to resources, claims, and responsibilities. The term social relations is used to describe the different structural relationships that intersect to ascribe an individual a position in the structure and hierarchy of their society. Gender relations is one such social relation. Social relations should also be seen as resources that groups and individuals have. Poor women often rely on networks of family and friends to manage their workload. Development also needs to look at ways of supporting those relationships, which build on solidarity and reciprocity, and autonomy, rather than reduce them.

Tool 3: Institutions are here defined as a framework of rules for achieving certain social or economic goals. Organisations, on the other hand, refer to the specific structural forms that institutions take. The underlying causes of gender inequality are not confined to the household and family but are reproduced across a range of institutions, including the international community, the state and the market place. For analytical purpose it is useful to think of four key institutional sites - the state, the market, the community and family/kinship.

INSTITUTIONAL LOCATION	ORGANISATIONAL/STRUCTURAL FORM
State/ Market	Legal, military, administrative organisations, firms, financial corporations, farming enterprises, multinationals, etc.
Community	Village tribunals, voluntary associations, informal networks, patron-client relationships, NGOs
Family/kinship	Household, extended families, lineage Groupings, etc.

The "official" ideologies which tend to dominate planning practice are:

- the state is about the national interest and national welfare
- the market is about profit maximisation
- the community (including NGOs) is about service provision
- family/kinship is about altruism and co-operation.
- The family or household is a caring, sharing unit.

Another frequent assumption in mainstream planning is that the key institutions are somehow separate and distinct from each other. That an intervention in one sphere will be self contained and will not have an impact on the other spheres. However, while the state acts on the family or kinship, the family also acts back on the state. So to understand how social difference and inequalities are produced, reinforced and reproduced through institutions we have to:

- move beyond the official ideology and scrutinise the actual rules and practices of institutions
- pay attention to the interactions between institutions

Institutions differ and are culturally variable. However, they do have some commonalities. All institution have five distinct but inter-related dimensions of social relationships that are significant to the analysis of social inequality in general and gender inequality in particular. These five distinct but inter-related dimensions are **rules, resources, people, activities and power**.

Tool 4: Gender Policies

1. *Gender blind policies* are those which see no distinction between the sexes, carry biases in favour of existing gender relations thus excluding women.
2. *Gender aware policies* recognise that women and men participate in development but are constrained in different and unequal ways as beneficiaries of the development process. They also recognise that women and men may have differing and conflicting needs, interests and priorities.

- a. Gender neutral policies use the knowledge of gender differences to ensure that they target both men and women in terms of their practical needs. They work within the existing division of resources and responsibilities between men and women and do not attempt to change them.
- b. Gender specific policies use the knowledge of gender differences to respond to practical gender needs. They work within the existing division of resources and responsibilities between men and women.
- c. Gender redistributive policies are those interventions, which aim to transform existing distributions to create a more balanced relationship between the genders. They may target one or both genders and touch on strategic gender interests. They help to create the conditions for women's self-empowerment.

These policies need not to be mutual exclusive and one policy may lead to the next.

Tool 5: Analyzing causes and effects

- Long term effects
- Intermediate effects
- Immediate effects

THE CORE PROBLEM

◆ Immediate causes at	◆ Intermediate causes at	Structural causes at
House hold Community Market and/or state	Household Community Market and/or State	Household Community Market and/or state

ANNEXURE 1

A Gender-based Framework for Project Planning and Design by Rachel Polestico

[Exerpts]

(Result of the Pre-and National Consultation on Gender-Based Planning and Evaluation of Projects, January 15-16 March 18-20, 1991, sponsored by the Philippine - Canadian Joint Committee on Human Resource Development)

Women in Development (WID) issues began to generate serious discussion in the mid-sixties following a UN Convention that focused on discrimination against women. The United Nations then declared 1975 as the International Year of Women and 1975-1985 as the Decade for Women. This culminated in the End of the Decade for Women Conference in Nairobi, Kenya in July 1985 which assessed the gains of the decade for women, according to the decade's triple theme - Equality, Development and Peace.

The decade assessment reported gains in terms of increased consciousness for WID issues in development circles and in the flowering of many women's movements world wide. On the other hand, it concluded that much remains to be done to advance the status of women. The Nairobi Conference then formulated the Forward Looking Strategies (FLS) for the Advancement of Women up to the year 2000.

The Philippines, being one of the signatories to this document and therefore mandated to implement the recommendations of this Conference, strengthened the National Commission on the Role of Filipino Women (NCRFW), mandating it with the full integration of women's concerns at all levels - regional national and internal. The NCRFW then formulated the Philippine Development Plan for Women (1989-1992) in order to comply with the PLS provisions and to put in more concrete terms the macro statements in the Medium Term Philippine Development Plan (which is inspired by the gender equality provision of the Constitution: "Women, who constitute half of the nation's population shall be effectively mobilised...").

Non-government organizations (NGOs), particularly those involved in social development work, have come to realise the crucial role of women in development work.

The Transformative Approach

This approach calls for the empowerment of women to challenge gender relations and the development process, build alternative structures at all levels, and participate in the broader social change efforts.

But while the *transformative approach* is a bold new concept that accurately analyses the root causes of inequality it nevertheless lacks focus and praxis.

In implementing women's programs, there is a need to be sensitive to the preparedness of the women participating in the program. An organisation can start with the welfare programs, move on to anti-poverty programs, then to equity and transformative programs. The rule of thumb is to start with what the women are prepared to accept, while concurrently moving them to a consciousness for the greater constraints they face, i.e. the inequities caused by the development process itself and the social structures that justify this inequity.

The gender-based framework which follows does not only suggest the approaches by which the status of women can be enhanced and gender relations opened to the needs and contributions of women but also defines and refines the vision we have of, and as, women. There is a growing consensus on what we envision for women free choice, opportunities for economic, political, social and personal well-being, respect and equality befitting every human being, and participation in the transformation of the society which abounds in economic opportunities, protection for the rights of women. In short, the ultimate goal of gender-based programs is empowerment of women. This transformation and empowerment should start with the individual then to the organisation and ultimately to the community.

Gender-Based Project Planning and Design

It is clear that for the vision of women's empowerment to be achieved, the gender-based programs must be planned and designed according to some agreed upon criteria. First, the plans or programs must pursue parallel/simultaneous tracks (capability building with consciousness raising and structural transformation). Second, they should take a definite stand (gender-based) on development directions, and third, they should affect all spheres of the woman's life.

In planning and designing gender-based programs, there is a need to determine at the start the situation of the women, their needs and resources, and what they want to achieve. Then a process is set into motion so that given certain interventions and the capabilities and resources within the community, the women will be enabled in a participatory manner to achieve their goals. In the classic project design parlance, this is nothing but the INPUT -THROUGHPUT-OUTPUT Model for project planning and evaluation.

Input

Making this model participatory and gender-based requires that some organising activity be introduced to enable the women to participate actively in all the processes and that gender-based questions be integrated in all aspects of the process. Gender sensitivity sessions or activities should be incorporated from the very beginning so that the women participants see the relevance of the activities in the context of gender-relations. An awareness of the global, national and local concerns about women should be promoted while visioning, programming and development of leadership skills development should be worked into the design.

Features of Gender-Based Project Planning

1. Availability of data base on the following:
 - *Support system available to women;*
 - *Tools/technology available in the community;*
 - *Inventory of women's skills;*
 - *Constraints women face;*
 - *Power relations between men and women;*
 - *Existing cultural practices;*
 - *Fertility management available to the community;*
 - *Informed choices on the part of men and women;*
 - *Level of consciousness of implementors/beneficiaries;*
 - *Prospective project problems which are gender related;*
 - *Availability/non-availability of resources to women;*
 - *Gender disaggregate data.*
2. Objectives specific, targets identified as to gender;
3. Scheme of implementation recognises situational differences between men and women;
4. Gender sensitivity tools in data gathering and monitoring;
5. Definition of tasks or roles which does not reinforce traditional roles;
6. Gender bias to women, especially to disadvantages women;
7. Involvement of women in project planning;
8. A section on gender impact in the project proposal;
9. Projection on possible effects on women and other disadvantaged groups.

Features of Gender-Based Project Implementation:

1. Strategies which elicit participation of both men and women;
2. Continuing and integrated education on gender issues, environment, health;
3. Gender-conscious field implementors;
4. Provision for support services to ease women's burden;
5. Provision for financial support for women's burden;
6. Built-in assessment/reflection, periodic evaluation and monitoring;
7. Formulation of policies against discrimination;
8. Participation of women in program implementation;
9. Availability of full-time staff, experts, specialists in women's programs and issues;
10. Skills training for women in leadership (technical and management);
11. Indicators of active participation;
12. Full access to information at all levels.

Through participatory research, the women can determine what their situation is, what their problems are, and what solutions are most appropriate. This process can be made gender-based if it can include an activity profile of what the women and men are doing in the community with respect to the productive and reproductive functions. An evaluation of access and control of resources and benefits can also be conducted to determine the power structure in the community, particularly the degree of influence women wield in the household as well as in the community.

When the basic information of the community, the activity profile, and the access and control profile are ready, the women can conduct a consultation to analyse the data with the goal of finding out which factors are influencing the present situation of women in the community. From their analysis of the problem, they can recommend the appropriate interventions.

A participatory planning session is thus called for. The women will not try to develop a project or activity that they can engage in to solve the urgent problems that they have identified. Here, they have to identify the human resources, materials and time required for them to achieve their goals. By themselves or with the support of an NGO or GO, they would be able to mobilise resources in order to convert their resources from within and without to run their programmes and projects.

Throughput

Throughout is the process in which the community manages the input provided and the available resources to achieve the identified output. In the context of project planning, the throughput is really the process, which includes project conception/identification, resource mobilization, project implementation and management, and the monitoring and evaluation of the same. Again, the participatory element in all these activities cannot be overemphasized: it is important that the women be involved in all steps of the process. Initially they should receive training in the technical aspects of their projects and then in project management. The participation of women is measured not only by their number but by the kind of activities they participate in. As much as possible, they must be involved not just in carrying out orders but more importantly in the decision-making process.

The women must also be involved in the monitoring and evaluation of the project. A good area where the women could participate very well is in the process documentation where they try to capture the main lessons learned in the implementation of projects and programs aimed specifically to assist the women.

Output

The output or results of the gender-based projects or programs are basically the enhancement of the women's attitudes and consciousness about themselves as women, strengthened and self-reliance organisations, increased income and equitable share in the benefits of the project, increased access and control of the resources and benefits, diminished workload and shared responsibilities at home.

The most visible output will be the presence of a strong women's organisation with very conscientised and active members who are now able to manage their development activities and who now have increased productive activities and enjoy support services that diminish their workload.

These successes can be assessed with the following indicators:

Features of Gender-Based Project Monitoring and Evaluation:

1. Gender sensitive tools in data gathering and monitoring;
2. Gender segregation of impact;
3. Valuation of women's work;
4. Extent women are brought into the mainstream;
5. Reaction or response of the community towards women's projects;
6. Breakdown of gender roles.

QUESTIONS TO ASK ABOUT A PROJECT'S CONTRIBUTION TOWARDS WOMEN'S DEVELOPMENT

1. Questions on Problem Identification

- * Did the needs assessment look into the special or different problems and needs of the women in the community?
- * For the problem selected for project intervention, how does this problem affect women and men differently?
- * Were women involved in conducting the needs assessment, and were the women of the community asked for their opinion on their problems and needs?
- * Has there been an assessment of women's position in terms of such possible problems as their heavier work burden, relative lack of access to resources and opportunities or lack of participation in the development process?

2. Questions on Project Strategy

- * Is the project intervention aimed at a target group of both men and women?
- * Have the women in the affected community and target group been consulted on the most appropriate way of overcoming the problem?
- * Is the chosen intervention strategy likely to overlook women in the target group, for instance because of their heavier burden of work and more domestic location?
- * Is the strategy concerned merely with delivering benefits to women, or does it also involve their increased participation and empowerment, so they will be in a better position to overcome problem situations?

3. Questions on Project Objectives

- * Do the project objectives make clear that project benefits are intended equally for women as for men?
- * In what ways; specifically, will the project lead to women's increased empowerment? e.g. increased access to credit?
- * Increased participation in decision-making at the level to family and community?
- * Increased control of income resulting from their own labour?
- * Do any of the objectives, challenge the existing or traditional sexual division of labour, tasks, opportunities and responsibilities?
- * Are there specific ways proposed for encouraging and enabling women to participate in the project despite their traditionally more domestic location and subordinate position within the community?

4. Questions on Project Management

- * Is there a clear guiding policy for management on the integration of women within the development process?
- * Are women and men of the affected community represented equally on the management committee?
- * Is there a need for management training on gender awareness and gender analysis?
- * Has management been provided with the human resources and expertise necessary to manage and monitor the women's development component within the project?

5. Questions on Project Implementation

- * Do implementation methods make sufficient use of existing women's organizations and networks such as women's clubs, church organizations and party political organizations?
- * Are women included in the implementation team?
- * Are women the target group involved in project implementation?
- * Are there methods for monitoring the progress in reaching women? For instance by monitoring their increased income, increased occupation of leadership roles, increased utilization of credit facilities, increased participation in project management and implementation, increased influence over decision making?

6. Questions on Project Outcome

- * Do women receive a fair share, relative to men, of the benefits arising from the projects?
- * Does the project redress a previous unequal sharing of benefits?
- * Does the project give women increased control over material resources, better access to credit and other opportunities, and more control over the benefits resulting from their productive efforts?
- * What are the (likely) long-term effects in terms of women's increased ability to take charge of their own lives, understand their situation and the difficulties they face and to take collective action to solve problems?

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ASPBAE GENDER FACILITATORS BASIC GENDER TRAINING SCHEDULE**DAY 1**

TIME	ACTIVITY
1 Hour	<ul style="list-style-type: none"> ◆ Finding your space ◆ Introduction ◆ Fears/Hopes/Gifts
30 Minutes	<ul style="list-style-type: none"> ◆ Welcome to participants ◆ Sharing of Objectives
15 Minutes	COFFEE BREAK
30 Minutes	◆ Sensitivity Exercise 1: Choosing the Sex of Your Child
45 Minutes	◆ Sensitivity Exercise 2: Web Chart
30 Minutes	◆ Sensitivity Exercise 3: Traditional Saying on Marriage and Family
1 Hour, 30 Minutes	LUNCH BREAK
30 Minutes	◆ Sensitivity Exercise 4: Baby is Born
30 Minutes	◆ Sensitivity Exercise 5: Clapping and Snapping
15 Minutes	◆ Input on Sex and Gender
15 Minutes	COFFEE BREAK
40 Minutes	<ul style="list-style-type: none"> ◆ Sensitivity Exercise 6: Traits and Characteristics of Good and Bad, Man and Woman ◆ Discussion on Stereotypes
50 Minutes	◆ Input on Patriarchy; Production and Reproduction
1 Hour, 30 Minutes	◆ Reflection on Violence against women

DAY 2

TIME	ACTIVITY
30 Minutes	♦ Recap
30 Minutes	♦ Exercise 1: Twenty Four Hour Day
15 Minutes	♦ Workshop Sharing/Reflection
30 Minutes	♦ Exercise 2: Stop/Start Drama
15 Minutes	COFFEE BREAK
20 Minutes	♦ Input on Gender Division of Labor and its implications
15 Minutes	♦ Video Show
55 Minutes	♦ Exercise 3: Resource Mapping
1 Hour, 30 Minutes	LUNCH BREAK
15 Minutes	♦ Input on Practical Needs and Strategic Interests
1 Hour	♦ Exercise 4: Balloon Workshop
15 Minutes	COFFEE BREAK
30 Minutes	♦ Gender Orientation
30 Minutes	♦ Benchmarks
30 Minutes	♦ Gender Mainstreaming Issues and Constraints

DAY 3

TIME	ACTIVITY
30 Minutes	♦ Recap
1 Hour	♦ Discussion on Framework and Approaches
1 Hour	♦ Input on Gender Planning
1 Hour, 30 Minutes	♦ ASPBAE Gender Aware Programme Planning
1 Hour, 30 Minutes	LUNCH BREAK
1 Hour	♦ Presenting Plans and Open Forum
15 Minutes	COFFEE BREAK
45 Minutes	♦ Training Evaluation



GAMES AND EXERCISES
FOR TRAINING

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GAMES AND EXERCISES FOR TRAINING

INTRODUCTION:

Games and exercises have always been a part of participative trainings and workshops. In a pedagogy, which believes that training is a two-way communication and that the participants have the capacity, knowledge and information that can contribute to the training, exercises are indispensable.

A process oriented participative methodology has been tried and found successful in most conscientisation and awareness raising programmes and is an integral to adult learning. It also creates an environment of friendliness, relaxation and helps reduce the hierarchy between the facilitator and the participants. Besides, issues get tackled in a non-threatening and non-judgmental way.

Resource persons and facilitator should also be part of the exercises, so as to experience and better facilitate the process. As you keep doing the exercises more aspects can be added on depending on the need. This resource material can be enriched if the participants are given an opportunity to create new games and exercises.

It is important to keep in mind the number in the group, the type of group and the time when to use the exercise. Some exercises are of high risk and need sensitive handling of the situation.

This manual is a collection of games taken from different sources and found useful in various training contexts.

When using games and exercises the facilitator has to be cautious not to ignore the ideological context, which cuts away from the politics of subordination. Games and exercises should help take the discussions further and not just be reduced to a set of bland exercises that leave participants feeling they have grasped everything but which in fact have not even scratched the surface.

Every exercise/game has to be followed by a de-briefing session in which the facilitator provokes the participants to reflect on the process and the outcome of the exercise. A series of questions or statements maybe worked out for the participants to apply the exercise to the issue. The facilitator assists the participants to develop an analytical mind and probe into the politics of the topic.

A. GETTING TO KNOW EACH OTHER

Objectives:

- ◆ To get to know each other by name.
- ◆ To take the first step towards relating with each other in the group.
- ◆ To get a personal/group profile through additional information.
- ◆ To know at what level the group is.

Duration: 30 minutes

Participants: 30 to 40

1. Relay game:

The person who begins the game gives his/her name. The person next repeats the first name and adds on her own. The third person mentions the first two names and then adds on her own. The process continues until the last person mentions his/her name along with the names of all the group members.

This game can be made more interesting when along with the name, the person does an action, which gives a meaning to her name and the action is repeated along with the name.

2. Passing the ball:

A soft ball made of wool or cloth is thrown from one person to another in the circle. The person says his/her name when throwing the ball and so the game goes on. When all have completed, telling their names then a second round is played. This time the person throwing the ball takes the name of the person she is throwing the ball to along with her own name.

3. Ping Pong:

After a round of introductions by name, the group stands in a circle with the facilitator/volunteer in the center of the circle. The person on the right is called 'PING' and the person on the left is 'PONG'. When the person at the center addresses a person saying 'ping' then s/he has to give the name of the person on the right and if 'pong' then the name of the person on the left.

4. Name raffle:

After a round of brief introduction, each participant writes his/her name and puts it in the bowl at the center. After mixing the slips each one picks up one and tries to identify the person whose name is on the slip.

5. Find partners:

Stanzas of common songs are written in two halves on separate papers and distributed among participants. They then have to search for the partner with the other half. In couples, they share their names and a little about themselves. After 15 minutes they return to the group, sing the song, and then introduce each other to the larger group.

6. Self-Identity:

Each participant is asked to bring to the group any object in their environment that they personally identify with. Then share with the group why did they choose the particular item? And how best does it represent them.

REFLECTIONS:

- ◆ The importance of knowing each other by name.
- ◆ An opportunity to reflect on one's own name.
- ◆ To enter the world of another.
- ◆ To see the strengths and potentials in the group.
- ◆ To create a *WE* feeling in the group.
- ◆ To be strengthened by each other's experiences.

B. SOCIO-GRAMMING:**Objectives:**

- ◆ To get a profile of the participants and the group in a quick way.
- ◆ To see the attitudes and values of the participants on the topic of the workshop without feeling threatened.

Duration: 1 hour

Participants: 25 to 30

A series of statements are worked out about what you want to know of the group. When the statements are asked the participants group themselves accordingly. The statements can also be based on the topic of the workshop. Discussions can be held after grouping at each statement or at the end of the exercise e.g. when asked about sons and daughters one can discuss on 'son preference' and what does the group feel about this practice and their beliefs about it... The statements can be as follows:

Form groups of:

- ◆ Those who are married and those who are single.
- ◆ Those who have sons, daughters or both.
- ◆ Those who chose their own partners
- ◆ Those who have worked for more than 5 yrs., 3 yrs., 1 yr..
- ◆ Those who are animators, coordinators, project in charge....
- ◆ Those who have savings account.
- ◆ Those who support their parents financially.
- ◆ Those who cry easily
- ◆ Those who get angry easily
- ◆ Those who get angry but do not show
- ◆ Those who are not happy with their sex.
- ◆ Those who feel comfortable with their body.
- ◆ Those who have been tubectomised
- ◆ Those whose partners have been vasectomised.
- ◆ Those who consider themselves the breadwinner of the family.
- ◆ Those who receive beating.
- ◆ Those who intervene when others are being beaten.
- ◆ Those who consider themselves feminist.
- ◆ Those who have attended gender training for the first time.
- ◆ Those who have conducted gender trainings.
- ◆ Those who are proud that India has joined the nuclear club.....

C. ICE BREAKERS AND ENERGISERS:

Objectives:

- ◆ To provide opportunities for participants and facilitators to relax and have fun together.
- ◆ To create a conducive atmosphere for learning by attempting to recognise and reduce the inhibitions and tensions experienced by the group.
- ◆ To re-invigorate participants and expand their attention.

Duration: 30 minutes

Participants: 40 to 50

1. Fruit Basket:

Participants stand in a circle with a volunteer at the center. The participants whose names are called out by the volunteer have to exchange places. In the meantime, the volunteer tries to take one of the places. The person who has lost her place then comes to the center and the game carries on.

2. Fruit salad:

In a circle, the facilitator initiates certain actions with her hands and the group follows. When the group is familiar with the actions then the name of a fruit is given to each action. When the name of a fruit is called the participants are expected to do that action. When fruit salad is called then all have to rotate their hips. If any member fails to do the action pertaining to that particular fruit is out.

3. Forming groups:

The groups runs around in a circle either clapping or to some music. When the music stops a number is called and the participants form groups according to the number called. You can give the groups statements to discuss for a minute and continue the game.

4. Number parade:

Two sets of single digit cards are prepared from zero to nine. The group is divided into two teams of ten each and the cards are distributed. If the participants are less there may be one or more card with each player, but there should be the same set of digits for each team. The facilitator calls out a number, which can be made up out of the digits available - for example - 468. Immediately the players in each team with the digits 4,6 and 8 rush to the front and line up holding their digits so that they read 468. The first team to parade the number correctly scores a point. Players return to their team and another number is called. To make the game more interesting the trainer can set easy sums for the players to solve. The players have to find the answers and parade them.

5. Animal pairs:

Slips of paper are prepared one for each participant. The name of one animal is written on two slips, the name of another animal on two more slips, and so on. The animals should be chosen for making commonly known and characteristic sounds, e.g. lion, dog, cat, donkey, and monkey... The slips are folded and shuffled and each participant takes one slip. The game starts with each one making the appropriate sound of the animal on their slip. The objective is to identify the second player who is making the sound of the same animal and pair up.

6. Machine:

One participant begins one part of the machine by some 'mechanical' action. Other participants attach themselves to the first, each making their mechanical action. After the machine is complete, the facilitator asks each of the 'parts' to make its own sound.

7. Touch Blue:

The facilitator calls out a word e.g. 'blue', 'wood', 'grass' 'Yellow' and all the participants rush to touch whatever has been named. As soon as most people have touched it, the trainer calls the next word.

8. Yes-No stones:

Each participant starts with five small stones, seeds, whatever is available. The players circulate around the room asking each other questions and replying to any questions that another player asks them. Players must not use the word 'yes' or 'no' in any of their replies. Whenever a player succeeds in tricking another into saying 'yes' or 'no' she gives that player one of her stones. The first player to get rid of all her stones wins the game.

D. CONFIDENCE BUILDING:**Objective:**

- ◆ To get in touch with one's inner self and build one's self-esteem.
- ◆ To promote the participant's self-awareness and confidence in expressing themselves.

Duration: 1 hour

Participants: 20 to 30

1. Who am I?

- ◆ Explain to the participants that they will be thinking about themselves and what's important to them. The game is called "Who am I?"
- ◆ Divide the participants into groups of five or six.
- ◆ Meet separately with each group and instruct the group to think of all the possible identities they "have" like mother, wife, teacher, aunt....
- ◆ Now start with the member of the first team and write her answer on the paper. Record the responses of a member of each team in turn. After all have responded; begin again with the first person. When the teams have no more answers then start the discussion. The participants are guided in examining what they do and how they live.

REFLECTION:

- Which of these roles did you choose yourself?
- And which roles were given to you?
- What are some of the things you do in your different roles?
- Which roles do you like? Why?
- Which roles you do not like? Why not?
- Could you change these roles?
- Are there some things that you would like to do or be, that are not in the list? How could you do or be these things?

2. Mirroring:

- ◆ This exercise is done for a group that is attending training for the first time.
- ◆ Participants form pairs. The two members of each pair come to the center and when one partner makes a series of gestures or facial expressions the other partner mirrors it. After a few minutes they exchange roles.

3. Strengths and limitations:

This exercise is usually done for a more intimate group like team members of an organisation. A sheet of paper is pinned on the back of each participant and each one writes the strengths and limitations of the person on the sheet. After all have written each others strengths and limitations the sheet of paper is removed and each one reflects on their own strengths and limitations.

REFLECTION:

- ◆ Self awareness and empowerment is very important to transformation.
- ◆ One has to begin by strengthening one's self.
- ◆ To acknowledge one's positive capacities can be very reaffirming.
- ◆ To become aware of one's blocks and work on them.

E. GENDER:

These exercises can be used to clarify the concept of gender, personalise the experience of gender, and emphasise that gender characteristics and relations are a social construct, perpetuated by values, institutions and practices and thus they can be influenced and changed.

Objectives:

- ◆ To understand the difference between sex and gender.

- ◆ To understand that gender is not natural but constructed.
- ◆ To identify gender linked values and stereotypes in our life experiences.
- ◆ To identify beliefs that make us accept our discrimination as natural.
- ◆ To give value to women's work in family and society
- ◆ To introduce gender as a source of social differentiation in relation to other factors such as ethnicity, class, caste, region, disability etc.

Duration: 1 hour

Participants: 20 to 30

• **1. Choosing the sex of your child:**

The participants imagine they are childless and a boon is going to be given to them provided they choose the sex of their child. Give each participant a paper and ask them to write down the sex they would choose. Also ask them to write down their reasons for choosing the sex. Collect the papers. Put the result on the flip chart and list the reasons.

REFLECTION:

- ◆ Numbers of boys and girls
- ◆ Reasons for choosing the sex.
- ◆ The effect of these assumptions.
- ◆ Implications of how male and female children are socialised and treated to prepare them for the roles they play in society.

2. Matching proverbs:

Gendered proverbs split in two are written on papers and distributed among the participants. Each member moves around in search of her partner with the other half of the proverb. When they find their partner they debate on the proverb trying to convince each other for and against the proverb.

REFLECTION:

- ◆ Proverbs seen superficially seem harmless but they help in stereotyping people.
- ◆ Proverbs are generally products of each culture which need to be explored.
- ◆ These get internalised and become values which sustain discrimination.
- ◆ Proverbs serve to signal tensions and power relations between persons.

3. A baby is born:

- ◆ Prepare cards each with an opposite factor like rich/poor, male/female, urban/rural, married/single, landed/landless, tribal/non-tribal, literate/non-literate, majority religion/minority, north/south, high caste/low caste, able bodied/disabled.... Prepare a flipchart with a scale 0 to 100 horizontally.
- ◆ Tell the participants that a baby is born today- what are the chances of it becoming a Prime Minister 40 years hence. Give one card with a particular factor to each participant. After seeing the factor on the card the participant judges for herself what are the chances the baby has with the given factor. When she puts up the card on to the scale on the flip chart, the person who has the opposite factor puts up her card on the flipchart. Like this when all the cards are put up a discussion follows.

REFLECTION:

- ◆ Gender is one of many forms of social differentiation and thus needs to be understood in a social context and not in a social vacuum.
- ◆ In most societies gender differentiation means that girls have less chance of success.
- ◆ Although gender is one form of social differentiation it is also affected by other aspects of social identity such as class, caste.....

4. Roles and Activities:

A list of roles and activities is previously drawn out. At one end of the room a face of man is put up and at the other face of a woman. When each role or activity is called out the participants should take their position whether it belongs to the man or woman.

Roles	Activities
Chef	Sewing
Housewife	Cooking
Farmer	Washing Clothes
Nurse	Praying
Tailor	Planing vegetables
Mother	Selling
Politician	Basket weaving
Head of the family	Caring for children
Breadwinner	Fetching water
Accountant	Budgeting

REFLECTION:

- ◆ The roles women and men are given in society.
- ◆ Hierarchy in the roles.
- ◆ Roles get extended to public spaces.
- ◆ When economic value attached how men appropriate these roles.

5. Sex and gender:

A series of statements are drawn up and the participants identify them as statements belonging to sex or gender. Ask them to write 'G' against those they think refer to gender and 'S' to those they think refer to sex.

Some of the statements can be as follows:

- ◆ Women give birth to babies.
- ◆ Little girls are gentle, boys are tough.
- ◆ Women breastfeed babies.
- ◆ Mother is a symbol of love.
- ◆ Men's voices break at puberty.
- ◆ Women are weak, men are strong.
- ◆ Women are emotional, men are rational.
- ◆ Women menstruate.
- ◆ Men have moustache and beard.

REFLECTION:

- ◆ Did any statements surprise you?
- ◆ Do the statements indicate that gender is inborn or learned?

6. If child care role was assigned to men:

This exercise is worked out in small groups. If child care role was socially assigned to men what changes would be brought about in men, women and community in terms of their life, work and consciousness.

7. Web chart:

- ◆ All men form one group and all women form another group.
- ◆ The men have to identify one major problem that they face in relation to women and the other group does the same in relation to men.
- ◆ Then they have to identify the causes for this problem and form a web chart.
- ◆ Followed by discussion on the web charts.

8. Male/female behaviour:

Each person writes in his/her diary responses to the following sentences:

1. I am glad to be a woman because.....
2. Sometimes I wish I were a man.....
3. I am glad to be a man because.....
4. Sometimes I wish I were a woman because

Members can then share their responses. This can be written in two columns as responses and sex role assumption.

9. Gender Stereo-types:

The group can think of as many qualities as they can that are given to men and women. These qualities are then written on a chart paper under the headings of MALE and FEMALE. Example:

Male	Female
Adventurous	Forgiving
Strong	Emotional
Aggressive	Weak
Rational	Caring
Intelligent	Tolerant

Looking at the list the group decides which of the qualities they think women and men are born with. Keep on canceling qualities which the group feels have been learned while growing up and link the discussion to the socialisation process.

10. Challenging the Stereotype:

Each participant answers the following questions:

- ◆ Name two things that you like to do that are considered typical for your gender.

- ◆ Name two things you dislike doing that are typical for your gender.
- ◆ Name two things that you like doing that are considered non-typical for your gender.
- ◆ Name two things that you really wish you could do that are considered non-traditional for your gender.
- ◆ Name two things you would like to do that are typical of your gender but you don't do them.

Participants share their answers with the group.

11. 24 hour exercise:

- ◆ Form small groups and ask the participants to choose one social group of which they have personal knowledge such as fishing community, landless labourers, urban slum community....
- ◆ Then ask the participants to list out the work, men and women do in these groups.
- ◆ After having listed the work, give value to each of the jobs done.
- ◆ Put up the flipcharts of the groups on the wall and ask participants to walk around and look at each of them.
- ◆ Draw out common points from the charts and discuss.

12. Agree/disagree:

- ◆ Make two large signs marked "TOTALLY AGREE" and "TOTALLY DISAGREE" and place them at opposite ends of the room.
- ◆ Then call out the statements one by one and the participants get up and move to the spot between the two signs that represent their belief. Those who are in total agreement should go to one end, those who agree somewhat should be somewhere in the middle and those who do not agree to the other end of the room.
- ◆ When each person has taken a position ask them to explain in a few sentences to the person standing next to them the reason why they are standing at that particular spot.
- ◆ Then read the next statement and repeat the exercise.

Some of the statements are:

- ◆ *Women are naturally better care takers of children.*
- ◆ *Men are more rational than women.*
- ◆ *Women are more peace loving than men.*
- ◆ *In order for development to occur, women's traditional roles must be respected.*
- ◆ *Women should be treated as a separate group in development.*
- ◆ *The most important role for a woman is to be a mother.*
- ◆ *Too much emphasis is put on women's issues these days.*
- ◆ *Outsiders should not interfere with oppressive conditions of women because it is part of the culture.*
- ◆ *Western ideas of feminism have no place in developing countries.*

- ◆ Culture should always be respected.
- ◆ There is enough data on women. What we need is more action.

13. **Balloons: Practical and strategic gender needs:**

Objective:

To find out the gender needs of women and their linkages and see what needs get addressed by NGOs whether they are practical or strategic gender needs.

- ◆ Divide participants into small groups of six, if possible according to common experience or work in similar area.
- ◆ Give each group a set of marker pens and flipchart.
- ◆ Ask each group to draw a picture of a woman from their area of work in the middle of the flipchart. Close to this picture they should draw a balloon in which they should note down one major problem affecting women in their area.
- ◆ Ask them to reflect on one or more problems resulting from the first problem. For each linked problem they should draw a new balloon and link it to the first.
- ◆ They should continue drawing and linking other balloons representing a chain of linked problems as far as they can go.
- ◆ When a whole chain of balloons has been created ask each group to identify with an arrow the point in the chain where their NGO's intervention begins and to highlight the consequences.
- ◆ Each group puts up their flipchart and has a 'gallery walk' looking at each other's balloon diagrams.

Discussions:

- ◆ What have you learned from this exercise?
- ◆ What problems are being addressed by the interventions?
- ◆ What needs are being left out - are these practical or strategic needs?
- ◆ What interventions could be made to address women's strategic needs?

F. **PATRIARCHY:**

Objective:

- ◆ To understand the system of patriarchy and its institutions through which women are oppressed and exploited.

Duration: 1 hour

Participants: 20 to 30

1. Patriarchy tree:

- ◆ After the session on patriarchy, each group is given three to four institutions to discuss and list out the beliefs/values and the practices that are propagated by that particular institution.
- ◆ Then on the outline of a tree all the practices are written out on the leaves, institutions on the bark and beliefs at the roots.
- ◆ Followed by discussions.

Discussion:

- ◆ Which areas do we normally concentrate all our energies on?
- ◆ What aspects of the tree are most easily changed and how?
- ◆ In what areas do the changes have the greatest impact?
- ◆ Which area of the tree can we hope to change in our development work?

G. ANALYSIS OF SOCIETY:

1. Big fish and little fish:

A chart is prepared with three pots placed vertically one on top of the other. The large pot at the bottom with a lot of small fish looking upward, a medium one at the middle with some fish and a small pot at the top with few fat fish looking downward. There are narrow valves connecting the three pots. The participants in small groups reflect on the picture and answer questions drawn from the paragraphs given below.



This picture represents the kind of world we live in. We are all fish of different sizes in different bowls. Most are in the biggest bowl at the bottom, few in the smallest bowl at the top. The vast majority of us live and die in the bowl in which we are born. There is only two access cones to move from one bowl to another. Most fish want to move up to the higher bowl, so there is fierce competition around the two cones. Dozens of fish hurt themselves at the openings of the cones but only a few get through. Those that do not make it however have seen that it is possible. It is only enough that one gets through to sustain the hopes of the thousands.

The cones are controlled by the biggest fish from the top bowl. They not only control the cones but also the supply of nutrients to the whole system and can increase or decrease it at will to each of the bowls. They try to make sure that the small and middle fish are not driven to acts of sabotage or destruction. The few who behave that way get quickly isolated and eaten by their fellows. The big fish control the access cones and the distribution of nutrients in such a way that the vast majority accepts the system, even if it is fiercely competitive.

H. DEVELOPMENT:

Objective:

- ◆ To understand the inherent dynamics of mainstream development - competition, upward mobility, conflict, profit...

Duration: 1 hour

Participants: 20 to 30

1. **Balloons and Pins:**

- ◆ Each participant is given a balloon and asked to blow and knot it.
- ◆ Then each one is given a pin. The group is told that at the end of five minutes we will see how many have their balloons in tact.
- ◆ Reflection....

2. **Chocolate game:**

- ◆ Participants stand in a circle.
- ◆ A packet of chocolates is kept in the center.
- ◆ At the appointed time the group has to dash to the center and get as many chocolates as possible.
- ◆ Reflection on the game.

3. **Question and answers:**

- ◆ Two sets of volunteers approximately ten each are called for.
- ◆ Group A is asked to formulate and write down a question each that they have in their mind.

- ◆ Accordingly **Group B** is asked to think of and write down an answer to any question they may have in their mind.
- ◆ After all have written down their questions and answers number one from Group A reads his/her question correspondingly number one from group B reads the answer. This is followed till all have completed their questions and answers.
- ◆ Then the players and observers reflect on the irrelevancy of the questions and answers. This can be applied to development schemes, which are in conflict to women's needs.

4. **Peanut game:**

- ◆ Each participant is given 20 peanuts and asked to trade. Example A, B, C, D, E are trading with each other. A goes to B and asks B to guess how many peanuts are there in her closed fist. If B is correct then A has to give all the peanuts from the closed fist to B. If the guess is wrong then as a forfeit B has to give the same number that was in the closed fist to A.
- ◆ Like this they move from one to another trading for five minutes and increasing their peanut collection. Then an announcement is made:
- ◆ "Government has passed a scheme that 1000 peanuts will be given for construction of wells to two participants who have more than 50 peanuts, first come first served basis."
- ◆ After the 1000 peanuts are distributed start trading again for five minutes.
- ◆ Another announcement is made:
- ◆ "Government has a goat scheme for five beneficiaries who have less than 10 peanuts. First come first served. Each participant will be given 40 peanuts."
- ◆ Here a lot of negotiations takes place for commission. The officers take commission. Some get loans without interest while others at high interest.
- ◆ Start trading again. At the end it is announced that the loan for the wells is condoned and the goat scheme loanees who could not return the loan are penalised.
- ◆ Discussions follows linking the game to development.

I. **POWER:**

1. **Drawing a picture:**

- ◆ Ten volunteers are called for from the larger group.
- ◆ Each one is asked to choose a partner. Chart paper and a sketch pen is given to each couple. Ask each pair to hold the pen jointly and draw a village scene. They are not to talk to each other nor make signs. Rest in the group observe each pair.
- ◆ After 15 minutes each drawing is discussed - How much of the drawing did they feel was their own creation? Did anyone dominate? Why did they feel dominated? How did they feel to be under someone else's control?
- ◆ Then the observers share their observations and reflections.
- ◆ This could be adapted in an equally male/female group by pairing members of the opposite sex. This will bring out the way men and women sometimes see things differently or have different priorities.

2. Group power:

- ◆ Each participant writes one incident when s/he felt very powerful and places it in the basket left at the center.
- ◆ When all have put in their slips the basket is passed round and each one picks up a slip and reads aloud what s/he has picked.
- ◆ This brings the group to an awareness of the power in the group, which is each one's contribution of their personal power.

J. TEAMBUILDING:

Objectives:

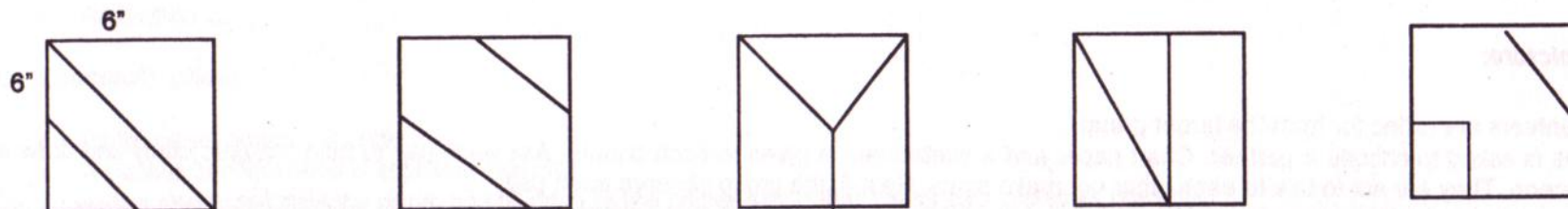
- ◆ To highlight the attitudes needed for team work
- ◆ To emphasise the need to focus on task and relationships in team work.

Duration: 1 hour

Participants: 20

1. Broken squares:

- ◆ The exercise is carried out in silence within the stipulated time.
- ◆ Form three groups of five volunteers in each.
- ◆ Each group will be assigned one or two observers.
- ◆ Each participant is given a set of three pieces in an envelope. From the pieces given each one is to prepare a square of 6" x 6" as given below.



- ◆ If the pieces are not of use to you then you can keep it in the center.
- ◆ Only pieces that are left in the center can be taken by others.
- ◆ No one can talk, ask, or grab the pieces of paper.
- ◆ The task is for each one to complete the square and for the group to complete the five squares of the same size.

REFLECTION:

- ◆ Who was willing to give away pieces of the puzzle?
- ◆ Was there anyone who continually struggled with the pieces but was unwilling to give any or all of them away?
- ◆ Was anyone in the group frustrated?
- ◆ Did anyone finish his or her puzzle and then separate from the rest of the group?
- ◆ Was there any critical point when the group began to cooperate?
- ◆ Did anyone try to break the rules by talking or pointing?

After the completion of the exercise, the experience is reflected upon.

The observers and participants are requested to share their observations and feelings.

K. ORGANISATIONAL DEVELOPMENT:

1. Where are you in the group:

A large circle depicting the organisation is drawn on a chart and the participants asked to place themselves in the circle - where do they think they are in the organisation?

After all have marked they give their reasons why they feel so.

Then all are asked to mark in another colour where would they like to be? And why?

L. BUILDING TRUST:

1. Trust walk:

- ◆ Chalk out a long path that contains plenty of obstacles and difficulties e.g. stones, steps, doors, benches, bushes etc.
- ◆ Each one selects a partner from the group and forms pairs. One partner from each pair is blindfolded and the other partner guides the blindfolded person through all the obstacles placed on the way and takes her to the goal. The person has to then return to the starting point without any help.

REFLECTION:

- ◆ How did you feel during the walk blindfolded
- ◆ How did you feel about being totally dependent for your safety on your partner?
- ◆ Were you confident about your partner?
- ◆ Did you mistrust him/her? Why?
- ◆ How did you react at various difficult points during the walk?
- ◆ Discuss elements of trust between people, dynamics of trust and non-trust positions.

2. Tower building:

- ◆ Participants pair up in two's. Both the partners go out and collect 15 different materials to build a tower.(stones of different sizes, sticks, broken pipes, rods etc) After all the couples collect their material one of the partner is blind folded while the other has both hands tied at the back. The person who is blindfolded builds the tower with the instructions from the partner whose hands are tied. After the tower is completed the blind is removed and the couples see their towers. A discussion is initiated on the process.
- ◆ Now roles are reversed and the other partner is blind folded and the same process is repeated. All reflect on the two processes and share their reflection.

M. NETWORKING:**1. Ball of wool:**

Ball of wool is passed from one participant to another across the circle. The person holds on to the thread of wool rolls the ball to another participant who does the same till the ball has reached all and a net is formed with each one holding to the part of the wool when it reached them.

N. CONCLUDING A TRAINING:**1. Mural of learnings:**

- ◆ Tape together several pieces of flipchart paper to make it into a large mural.
- ◆ Paste it on the wall.
- ◆ Ask each participant to walk over to the pasted sheet of paper and draw an image that represents his/her experience during the workshop.
- ◆ After 15 minutes when everyone has finished, ask volunteers to share the meaning of their drawings.

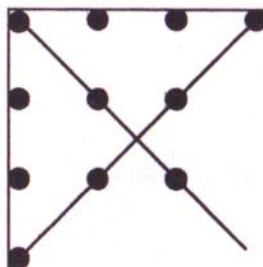
2. *Nine dots:*

Join the following nine dots with four straight lines, without lifting the pencil.

Problem



Solution



REFLECTION:

- ◆ Any similarity between the way we tried joining the dots to the way we try solving our problems?
- ◆ Creativity means breaking old structures and coming out with new solutions.

3. *Passing the message:*

- ◆ Sitting in a circle close to each other we place our left palm open on our neighbor's right thigh.
- ◆ Right palm is placed on the other neighbor's left palm.
- ◆ The exercise starts with one person giving a light squeeze with her right palm to the neighbor's left palm. She receives the message and responds by pressing back. Then slowly releasing the grip, she does the same to her neighbor on the right till the message is passed to all and comes to the person who started it.

4. *Expressing appreciation:*

- ◆ Write names of everyone involved in the training including facilitators on little pieces of paper.
- ◆ Fold up the paper and put them in a box at the center.
- ◆ Then ask each person to pick a name from the box.
- ◆ Tell them to take a few minutes to quietly think about their relationship with the person whose name they picked.
- ◆ Ask them to think of one gift of appreciation they would like to give that person.
- ◆ Continue till all have received the message of appreciation.

ACKNOWLEDGEMENT

Some of these games have been taken from the following training manuals and have been used and adapted in different situations.

1. People in Development by John Staley
2. TRACE - Training Animators in Conscientization and Education.
3. A Manual for Participatory Training Methodology in Development by PRIA.
4. Two halves make a whole, MATCH International Center.
5. AVISHKAR training manual, Anubhuti Publications.
6. Another Point of View, Training manual, UNIFEM.
7. Gender Training Manual by Kauser S. Khan
8. The OXFAM Gender Training Manual by Suzanne Williams with Janet Seed and Adelina Mwau.

