



# **Gender Awareness and Development Manual**

**Resource Material for Gender Trainers**

**Ministry of Women's Affairs  
Training and Advocacy Department**

**Kabul  
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## **Foreword**

It is the mandate of the Ministry of Women's Affairs (MoWA) to provide support to other government institutions for gender mainstreaming. Training and Advocacy Department (TAD) of MoWA plays a critical role in delivering on MoWA's mandate particularly for the capacity building of the state institutions for the promotion of gender mainstreaming. To ensure TAD is more strategic in its training efforts, MoWA has recently developed this "Gender Awareness and Development Manual".

This Gender Awareness and Development Manual was developed with the technical and financial assistance from the Institutional Capacity Building support to MoWA programme of the United Nations Development Programme (UNDP). We thank UNDP for its support and appreciate their partnership with MoWA for the advancement of women's development in Afghanistan. I thank the author of the manual and all other agencies and the government institutions for their time and inputs to finalise this Manual.

I am confident that this Gender Awareness and Development Manual will assist the gender trainers in facilitating trainings and hope this will be used by gender trainers of other institutions as well as an instrument for the promotion of gender equity goals set in the ANDS and to facilitate the implementation of the National Action Plan for the Women of Afghanistan (NAPWA).

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## **Introduction**

Overall the purpose of gender training workshops is to examine gender influences in the participants' own lives, cultural and societal expectations of men and women, how systems and institutions create and maintain gender roles and relationships, and how these factors affect the development process. Their purpose is to improve the knowledge, attitudes, and skills of development workers so as to create gender-responsive institutions, policies, programs, and projects.

This collection of training tools and exercises has been provided so that trainers can develop workshops targeted to all staff regardless of seniority level and managerial responsibilities. The content is designed to provide staff with the necessary knowledge and tools to integrate gender issues into their work. Gender training is an attempt to change perceptions, attitudes and behaviors that have been acquired over a very long period of time in a variety of cultural contexts. The training may only aim at presenting some key aspects of gender analysis and gender planning. The modules are designed to initiate discussion and provide a context for staff to develop future planning in the area of gender mainstreaming. As such, it is not seen as an end in itself, but as a part of a process in a larger context of gender mainstreaming.

The aim of gender training is to introduce the basic concepts of gender analysis and gender planning to staff, to increase awareness and reduce the gender bias that informs the actions of individuals. The training tools will equip participants with introductory knowledge and tools to be able to effectively mainstream gender throughout their work. The methodology used in this training resource is interactive and participatory. It uses a lot of group work and discussion that acknowledges and respects the knowledge of staff in their own fields of work, while providing them with additional tools to discuss regarding mainstreaming gender into their ongoing work.

Depending on the composition of the workshop group and assessment of the participants' needs, trainers may wish to adapt or amend the structure of the exercises. Rather than preparing a ready made workshop for trainers to use, this manual provides a variety of different exercises and tools which trainers can use to designing their own workshops. This means that the trainers must choose the tools they will use and prepare accordingly. The formats of the training sessions vary, not only because they come from a variety of sources, but also to demonstrate the level of creativity and flexibility necessary in preparing for workshops.

### ***Communicating in a Workshop Setting: Guidelines for Facilitating<sup>1</sup>***

These guidelines are to help you, the workshop facilitator/coordinator, understand the learning objectives of the workshop sessions and achieve your own objectives for facilitating discussions and exercises. As a facilitator, you are tasked with monitoring and steering each session's learning process. Unlike a traditional teacher or trainer, you are not responsible for leading the group to any specific conclusions or understandings. Rather, your responsibility is to create a space for workshop participants in which they, and you, can learn from the ideas and experiences of

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<sup>1</sup> Source: *Leading to Choices: A Leadership Training Handbook For Women* Afkhami et al



others, disagree within a safe environment, and work together to form consensus. You will create that space through careful pre-planning of room and materials set up, and by engaging in facilitation tactics that promote mutual respect, thoughtful discussion, and an atmosphere of collaboration.

## **Learning Objectives**

Inclusive, participatory, and horizontal leadership rests on the ability to engage in certain leadership strategies, most importantly: *communication, listening, building consensus, creating shared meaning, and developing learning partnerships*. These strategies are among those addressed in the workshop sessions. At various points during the workshop you may wish to discuss the meaning and relevance of these concepts in greater detail.

*Communication:* All leadership begins with effective communication. Leaders must be skilled at conveying their ideas and goals to others. Good leaders are good at observing, listening, articulating, and communicating. For this reason, the workshop sessions all emphasize strengthening communication skills. The initial sessions focus on self and personal communication skills, and the later sessions address communication within teams and between institutions.

*Listening:* Leaders are strengthened by listening to the perspectives and objectives of others. Listening is not confined to hearing what a supervisor, colleague, or competitor says, but includes valuing and giving credit to their suggestions and opinions. An effective listener, like an effective leader, is one who learns from what she hears.

*Building Consensus:* Building consensus is an important decision-making process for successful leadership. Through dialogue, individuals within groups, teams, or larger organizations come to understand the points upon which they agree. Decisions are formulated with a mutual understanding of options and possibilities. Where differences of opinion remain, no action is taken by the group. Although at times consensus building can be frustrating and time-consuming, it leads to agreed upon decisions that everyone can support and follow.

*Creating Shared Meaning:* Small groups and large institutions can benefit from the creation of shared meaning. Through dialogue, consensus building, and shared experience, a core set of values and principles evolves in which everyone has to some degree participated in formulating and in which everyone has a stake. Shared meaning is an adaptive and flexible approach to goal setting that is influenced by a group's composition and the passage of time. When a group creates shared meaning, each member operates within a framework in which she shares ownership and responsibility.

*Developing Learning Partnerships:* The outcome of a partnership reflects the thinking and activities of its participants. An institution whose members execute directions efficiently and effectively is not a learning partnership if the participants do not question the relevance of their activities, evaluate their capacity for improvement, or share lessons they have learned. Developing a learning partnership is an inward-

looking, collective-learning approach to institutional development. It involves self-awareness and self-reflection as well as group-awareness and group-reflection for the individuals carrying out the partnership's purpose and activities. Hence, a learning partnership is one in which the participants' interactions result in reflection, evaluation, and knowledge that enhances or accelerates reaching the partnership's objectives. Learning partnerships create dynamic, participatory, and highly productive working environments in which everyone gains knowledge while learning to increase their own and the partnership's capabilities.

## **Role of the Facilitator**

An effective facilitator listens and learns along with the workshop participants. Your role is to organize the meetings and guide the participants through the workshop exercises. You do not need to be an expert on leadership or know all the answers. Successful discussions will result in input from all the group members.

*Directing Conversation:* Sometimes you may wish to steer the group's conversation in a new direction through thoughtful inquiry. Your job is not to direct the outcome of conversations but merely to steer the direction of the discussion while keeping in mind that there are no correct or more valid opinions. In this way you can ensure that everyone contributes to the learning and knowledge sharing. A good facilitator creates a trusting, neutral environment in which everyone feels safe to express her honest opinion without being judged or attacked. This includes helping participants to feel comfortable enough to disagree with others in a thoughtful and respectful manner. Do not be concerned if there are lengthy silences between comments. These periods are moments when participants can pause for reflection and summon the confidence to speak up.

*Stimulating Discussion:* Sessions and questions throughout this manual have been posed to stimulate discussion and debate. The questions are meant only as guidelines to lead the group to explore diverse topics and themes. As long as the group is engaging in relevant and valuable discussions, you should feel free to let conversations deviate from the posed questions. Moreover, you may decide to use different methods of setting up the exercises or tactics for posing questions than are described in this manual. If you have identified individual participants who may be shy or lack the courage to speak up, you can always suggest your own opinion and ask one of them to comment on what you said. So long as you remain sensitive to the needs of the individual participants and to those of the group, are tactful and affirming, and share the responsibility of learning, you are partaking in effective facilitation.

*Keeping to the Agenda:* At times, a facilitator can best guide a discussion by being an effective timekeeper and reminding the group of the session's agenda. Although workshop group sizes will vary, it is almost always helpful to encourage participants to keep their comments relatively short, not letting one person or a few people monopolize the conversation. This is particularly necessary for those exercises that involve interventions or storytelling from every participant. A diplomatic way to remind participants to keep their comments relevant to the topic being discussed is to direct your suggestions and instructions to the whole group rather than singling out

an individual. Also, consider encouraging participants to listen to what the others are saying and to build upon previous comments.

*Sharing Responsibility:* Although you are responsible for guiding each workshop session to completion, you do not need to be in charge of every activity or facilitate every discussion. Sharing responsibility can and should be part of organizing the workshop sessions. A simple step is to encourage participants to volunteer to take notes for the group, read aloud instructions or narratives from the manual, and/or to facilitate the discussions. Reassuring a participant that she should not worry about her spelling if she is taking notes, or her pronunciation if she is reading aloud, can go a long way toward making her feel comfortable and inspiring others to volunteer.

*Joining In:* It is up to you whether you want to join in discussions. However, keep in mind that because you are organizing each session and are to some extent “in control,” participants may give added weight to your opinions and suggestions. Therefore, it is important that you limit your interventions, and that when you do express an opinion you qualify it as your own perspective and not the *only* perspective.

*Enjoying Yourself:* Remember that you are also participating in the workshop to gain knowledge and to have fun. Enjoy yourself!

## **Role of the Participants**

Participants come to workshops for a variety of reasons, with a wide spectrum of preconceptions and expectations about what will take place. Regardless of their level of experience or professional status, the participants’ role is to be both student and teacher, to learn as well as to share knowledge. Workshop sessions are most successful when participants listen attentively, ask questions, and challenge assumptions.

Participants are responsible for contributing to discussions, working collaboratively in partnerships or as part of a larger team, and evaluating the process and progress of the sessions. Everyone participating in the workshop will benefit by contributing to a gracious and respectful atmosphere during the workshop.

## ***Women in Afghanistan***<sup>2</sup>

Gender insecurities persist in Afghanistan despite the achievements of the past two years in opening schools and putting women back in public spaces. The context of gender relations in Afghanistan must be viewed through the prism of traditional Afghan culture, which is intensely patriarchal. It must be recognized that the primary social unit in Afghanistan is the family, extending to kin group and tribe. Most Afghan women do not want to be marginalized from their family unit, and the integrity of the family must be respected, particularly when targeting specific groups for assistance, especially women. Afghan culture is based on the code of honor, which is largely manifested in the behaviour of one’s “women”.

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<sup>2</sup> Source: *Afghanistan National Human Development Report 2004 Security with a Human Face: Challenges and Responsibilities* United Nations Development Programme 2004

The foundation of gender roles is the division of space into the public/ community (men's) space and the private/domestic (women's) space, with corresponding roles and responsibilities for each. Many men and women, particularly in rural areas, are satisfied with this arrangement in relation to one another. What is not acceptable are their current social conditions. Basic needs for food, shelter, health and education are not being met, and the demand for these necessities transcends gender roles.

Deprivation of basic human needs affects –everyone – men, women and children. Two important developments challenge traditional gender roles and will serve as critical catalysts for change:

1. The inevitable advent of globalization, with the influx of large amounts of aid and opening up of markets and media, forces Afghanistan to join the international community, so it is to be expected that traditional gender roles will shift.
2. Decades of conflict have forced women to take on new roles as heads of household, following the death, displacement and participation in combat of their customary male providers. These women have managed lands, properties, agricultural activities and families. To see Afghan women only as victims grossly underestimates their growth and contributions.

Afghanistan's emergence from its long struggle after the defeat of the Taliban in November 2001 led to some notable positive changes and progress for women. They went from complete marginalization to greater freedom to participate in public life, access to education and employment, and participation in decision-making in the peace process and the reconstruction of the country. The re-emergence of media, the reopening of academic institutions and the formation of professional associations are increasingly expanding women's roles.

The NDF stressed the enhancement of women's status, for it saw progress towards gender equality as a critical issue for Afghanistan. As a result, important institutional changes have occurred. Women were guaranteed a quota in the constitutional process in 2003, a quota of reserved seats in Parliament (64 of 250 seats in the lower house), ministerial representation in the Cabinet (with a Ministry of Women's Affairs and a State Minister for Women), and a semiformal caucus in the government–donor aid structure. Afghan women began raising their voices, whether educated or not. Proof came in a projected participation of 11 per cent for women in the first Emergency Loya Jirgah, which was exceeded by almost half. Women also made up 44 per cent of the voters registered for the presidential elections. And women's publications have proliferated in spite of the prevalence of fear and the threat of retribution against women who dare to claim a public presence.

The most remarkable accomplishment with respect to women's position in Afghan society has been Afghanistan's new Constitution, which was ratified on 4 January 2004. Although Afghanistan's new Constitution deserves acclaim for granting women equal rights and a greater share in the country's political structure, its implementation is perhaps one of the most important challenges facing Afghanistan. A key issue relates to women's legal identity and access to legal resources, about which data are

mostly unavailable. In 2002, only one to two per cent of women had identity cards and 98 per cent had no formal papers, proof of citizenship or legal identity.

The lack of security across the country not only impedes progress in the rehabilitation of Afghanistan, but also in the advancement of women. Many girls, while having the legal right to education, do not attend school for fear of being kidnapped or attacked and raped on the way. But security is not the only challenge to women's full and equal participation in the rebuilding of their country. The prevalence of conservative attitudes limits their role in civil, cultural, economic, political and social life, at all levels of society.

Women continue to suffer from gender-based violence, both as a consequence of the past conflict and in the course of their domestic lives. There are incidents of early and forced marriages, domestic violence, kidnapping of young girls, and harassment and intimidation. In impoverished rural areas, families have been reported to sell their daughters to escape desperate conditions or to settle bad blood between families. An IOM report released in February 2004 claimed that Afghanistan was an important source for human trafficking, including that of women and children. Human rights violations related to trafficking take the form of forced labor, forced prostitution and sexual exploitation. Incidents of self-immolation by women to escape forced marriages and domestic violence are not rare. In the past year, the Afghan Independent Human Rights Commission (AIHRC) recorded at least 110 cases of self-immolation by women in just five parts of the country. According to Amnesty International, the criminal justice system is simply unwilling or unable to address issues of violence against women.

### **What the Constitution Says:**

#### **Article Twenty-Two Ch. 2, Art. 1**

Any kind of discrimination and privilege between the citizens of Afghanistan are prohibited.

The citizens of Afghanistan have equal rights and duties before the law

#### **Article Forty-Four Ch. 2, Art. 23**

The state shall devise and implement effective programs for balancing and promoting of education for women, improving of education of nomads and elimination of illiteracy in the country.

#### **Article Fifty- Three Ch. 2. Art. 31**

The state guarantees the rights of pensioners and renders necessary assistance to needy elders, women without caretakers, and needy orphans in accordance with the law.

#### **Article Fifty- Four Ch.2, Art. 32**

Family is a fundamental unit of society and is supported by the state.

#### **Article Eighty -Four Ch. 5, Art. 4**

Members of the Meshrano Jirga are elected and appointed as follows:

- 1- From among the members of each provincial council, the respective council elects one person for a period of four years.
- 2- From among the district councils of each province, the respective councils elect one person for a period of three years.
- 3- The President from among experts and experienced personalities appoints the remaining one-third of the members for a period of five years.

The president appoints 50% of these people from among women.

### **What the Afghanistan Compact says:**

#### **Gender**

By end-2010: the National Action Plan for Women in Afghanistan will be fully implemented; and, in line with Afghanistan's MDGs, female participation in all Afghan governance institutions, including elected and appointed bodies and the civil service, will be strengthened.

#### **Primary and Secondary Education**

By end-2010: in line with Afghanistan's MDGs, net enrolment in primary school for girls and boys will be at least 60% and 75% respectively; a new curriculum will be operational in all secondary schools; female teachers will be increased by 50%...

#### **Higher Education**

By end 2010: enrolment of students to universities will be 100,000 with at least 35% female students; and the curriculum in Afghanistan's public universities will be revised to meet the development needs of the country and private sector growth.

#### **Skills Development**

A human resource study will be completed by end-2006, and 150,000 men and women will be trained in marketable skills through public and private means by end-2010.

#### **Vulnerable Women**

By end-2010, the number of female-headed households that are chronically poor will be reduced by 20%, and their employment rates will be increased by 20%.

### ***Why We Need Gender Equality in Development Cooperation?*<sup>3</sup>**

- **Everyone has human rights.** International human rights concern everybody in the world: men, women, girls and boys. But in no country in the world are human rights completely realized, nor do women and men have mutual equality of status. Gender inequality can be seen in all areas of life. Women still have a very low status in many developing countries. Women are not able to take part in political and social decision-making in society. They are more often undervalued and overworked than men and more susceptible to discrimination and violence.

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<sup>3</sup> Source: CEDPA Gender and Development Training Manual.

- **Poverty is a gender issue.** Poverty affects the lives of both men and women. All the same, the problems that are caused by poverty throughout the world affect women more often than men: 70% of the world's poor are women or girls. In many societies women suffer as a result of poverty through, for example, population growth, lack of education and low social status. These problems are intertwined and feed off each other: poverty reduction and gender equality go hand-in-hand. Men, too, suffer the consequences of gender inequality. They may feel that they cannot live up to the stereotypical expectations of gender roles and status imposed upon them by society or the local power structure.

- **A gender perspective improves the quality and sustainability of projects.** A more equal status for women and men is an essential condition for achieving sustainable people-centered development. Attention must be paid to gender equality issues in all development projects, not just in those that specifically deal with gender matters. Consideration must be given in every project as to how the project benefits men on the one hand and women on the other. A project that no one imagines as having any influence on gender status may in practice discriminate against some group of society, for example against women. The project may then unwittingly deepen the inequality between women and men. Projects may also fail if attention is not paid to the gender roles and gender-based division of tasks practiced in society. Development cooperation is thus neither of good quality nor sustainable if it does not help reduce gender inequality. Gender equality and the improvement of women's status can no longer be seen as an additional optional benefit to be considered in development work only when there is time, or resources or sympathy for it. Well-being is not increased nor is poverty reduced if the equal rights of women and men to participation and development are not promoted at the same time.

- **Commitments involve obligations.** All states in the world have recognised human rights and are committed to gender equality and the promotion of the status and rights of women. The Beijing Platform for Action, drawn up at the UN's Fourth World Conference on Women in Beijing in 1995, and the UN's Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), signed by Afghanistan in 2003, are particularly important examples of agreements that bind countries throughout the world.

### ***Improving Gender Equity***

Most development specialists agree that sustainable development is not possible without the full participation of both halves, female and male, of the world's population. Development policies that incorporate gender as a factor reflect a growing understanding of the necessity for women's and men's full and equal participation in civil, cultural, economic, political, and social life.

Gender-focused development means that female and male infants are given equal opportunities to survive, boys and girls are equally nourished and educated, and women and men have equal opportunities to contribute to and benefit from social, economic, and political processes. With equity, women and men will enjoy full and

equal legal rights and access to and control over resources. Together, women and men can participate in building more equitable, secure, and sustainable societies.

The international conferences on population and development in Cairo and on women in Beijing laid the foundation for incorporating gender in development:

*Advancing gender equality and equity and the empowerment of women...are cornerstones of population and development-related programmes...The full and equal participation of women in civil, cultural, economic, political and social life, at the national regional and international levels, and the eradication of all forms of discrimination on grounds of sex, are priority objectives of the international community.*

International Conference on Population and Development, 1994

*Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace. A transformed partnership based on equality between women and men is a condition for people-centred sustainable development.*

The Fourth World Conference on Women, 1995

#### **The Role of Government Officials<sup>4</sup>**

Government officials play a very strategic role in mainstreaming gender in policies, programs and projects. However, few realize how their views on gender affect their work and fewer still understand the meaning and process of gender mainstreaming. Gender is often understood as referring to women and is thus often dismissed as the work of the Ministry of Women's Affairs or the Departments of Women's Affairs. Or they are assigned to "gender focal points." Thus instead of gender mainstreaming becoming everybody's task, it becomes somebody's "special assignment" and eventually gender disappears and becomes invisible.

Gender concerns and issues are often overlooked because we often think that our work has nothing to do with gender. The common arguments are:

- Policies, programs and projects are equal for women and men.
- My work only relates to economic or technical expertise, not women.
- Let the Ministry of Women's Affairs or the Departments of Women's Affairs at provincial level take care of gender issues.

The truth is whether or not we are aware of it, our work has gender implications and will impact differently on women and men due to their different life situations determined by gender-based roles and responsibilities. Our work can change gender relations by creating equal access to opportunities and capacity development for both women and men, expand their choices and exercise their rights. Without addressing

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<sup>4</sup> Source: UNDP Pakistan *Gender Sensitivity and Awareness-Raising: Step by Step Training Manual for the Civil Service* 2004



the needs and concerns of 50% of the population, no human development, much less sustainable development can take place.

## Introductions and Expectations

Gender Sensitivity and Awareness-Raising are difficult and delicate topics. There is general dislike for “gender” and the participants have a tendency to dismiss it as “irrelevant and unnecessary,” a Western concept. The first challenge is how to remove the mental road blocks to a discussion on gender and make the participants comfortable with the topic. One of the ways to “soften” resistance is through a levelling off at the start. *What do the participants expect? What can the seminar deliver?* This is usually most effectively done through a presentation and analysis of the seminar objectives. It is very possible that some expectations will not be met. Explain why. An agreement between the participants and the resource persons/facilitators specifically about the content and methodology must be reached to make the seminar useful and productive.

### Training Option 1 – Getting to Know Each Other<sup>5</sup>

#### Objectives:

To help participants get to know each other, to build up trust and develop a safe environment for the duration of the workshop. This session also gives participants the opportunity to talk about their expectations from the workshop, and to establish ground rules.

#### Instructions:

Mix the group and divide by couples. Couple people who do not know each other. Give couples three minutes to interview each other (one and a half minutes each). Then, in the group session everybody introduces his/her neighbor within one minute, speaking about qualities people know little about, e.g. hobbies, talents, dreams etc.

Alternately ask participants to introduce themselves and where they work (if they are from different agencies or do not know each other). Ask them to describe a situation in their work that involved a gender issue and how they dealt with it (this gives the facilitator an idea of the issues faced by the participants and gives the participants a chance to voice their prior knowledge and experience). After the initial introductions participants should be asked to speak to the person next to them, or in groups of three to discuss responses to the following questions:

- What are your expectations of this training session?
- What would you like to have gained by the end of this two-day session?

The facilitator brings the whole group together again after 10-15 minutes and asks each group/couple to identify their responses. These should be tabulated and referred back to in other sessions as the trainer sees fit and in the final session to ensure that expectations have been met. It may be necessary for the facilitator to identify at this

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<sup>5</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

stage whether any of the expectations are unrealistic for the workshop because of constraints e.g. too little time, etc., and that these issues could be raised at the end of the workshop as a recommendation for future training/action. If preferred, cards or chart paper could be used by the pairs/groups in this activity and these pinned to the walls under groups, or clusters for easy referencing.

## **Training Option 2 – Ice Breaker<sup>6</sup>**

### **Breaking the Ice - Getting to know each other**

**Aim:** To allow participants the opportunity to get to know each other and to break down initial interpersonal communication barriers.

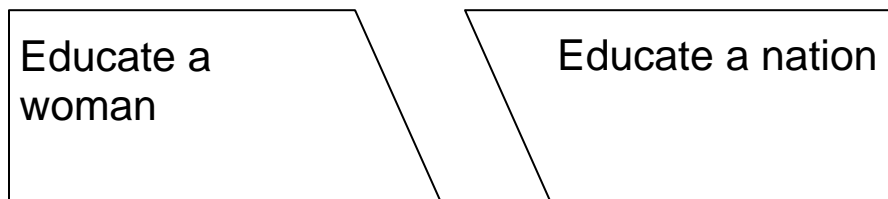
**Objectives:** Following this session, participants will be able to:

- a) Address each other by their preferred name;
- b) Describe basic characteristics of at least one person (their partner) in the group;
- c) Express positive feelings about the commencement of the Workshop.

**Total duration:** One hour thirty-five minutes

#### **Sequence of activities:**

- a) The first activity comprises the distribution of paper slips which have been cut into halves containing statements on women's issues, e.g.



**Duration:** Ten minutes

**Materials:** Paper strips with statements cut in half

- b) In the second activity each participant is asked to match her or his half of the saying.

Each strip is cut differently and must fit its matching half on the outside. The statements to be matched are as follows.

- Men can take care of children as well as women.
- Technical skills can place men and women on an equal footing.

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<sup>6</sup>Source: *Gender Sensitivity a Training Manual* UNESCO ED-97IWSI47Literacy Section Basic Education Division (1997)

- If we want society to view us differently, we must first view ourselves differently.
- Women do two-thirds of the work but receive only one-tenth of the total income.
- If you have not heard her story, you have heard only half of history.
- Women can work as hard as men.
- Educate a woman, educate a nation.
- When one thinks of an engineer, one hardly ever thinks of a woman.
- Women need skills that will allow them to earn more money, to better address survival needs, and to become autonomous.
- The role of women is viewed as limited to that of housewives, mothers and unpaid family labor in our society.

**Duration:** Ten minutes

c) In the third activity, participants are told that when attempting to match their slip of paper, they must salute each individual they address. Once their piece of paper successfully finds the match, they form pairs with the person holding the matching piece. Following this, each person in the pair should interview the other and establish answers to the following questions:

- What is your name?
- Who chose the name for you and why?
- What name do you prefer to be called?
- What work do you do?
- Do you have a hobby?
- Why are you at this Workshop?

**Duration:** Twenty minutes

d) Fourth activity - each person in each pair introduces his/her partner to the group.

e) In the fifth activity the facilitator summarizes each pair's report and emphasizes the importance of participants remembering each other's names. Although most of those who name people are men, some names are given by women.

**Duration for both d) and e):** Fifty minutes

f) Alternatively, participants may be asked to form two circles, one inside the other. The circles must move in opposite directions to the rhythm of either music or songs – a slow *atan* may be suitable. When asked to stop, everyone should pair off with the person in front.

**Duration:** Five minutes

**Materials:** Music

The facilitator asks participants the following question: “If you know you have only three days left of your life, what are the most important things you would do?”

**Duration:** Five minutes

Participants give their answers to their partner.

**Duration:** Five minutes

The partner, in turn, announces the other’s answer to the entire group. This ensures that no individual gives her or his own answer directly. The exercise is completed when everybody’s answers have been announced.

**Duration:** Fifteen minutes

Sample answers follow:

- I’ll have big parties with my friends
- I’ll spend time with my family
- I’ll pray at the mosque
- I’ll finish my work.

Conclude by saying that all the answers are interesting; however no particular answer is better than the other. This exercise allows us to say what we want without being judged. There is no RIGHT or WRONG answer.

Thank those present for participation. Remind them that by the next day, it would be good if they remembered everybody’s names.

### **Training Option 3 - Hopes and Fears<sup>7</sup>**

**Aim** To allow participants and Workshop organizers the opportunity to share their hopes and fears about the Workshop.

**Objectives** After this session, participants will be able to:

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<sup>7</sup> Source: *Gender Sensitivity a Training Manual* UNESCO ED-97IWSI47Literacy Section Basic Education Division (1997)

- a) Express their individual hopes and fears;
- b) Collectively identify each other's hopes and fears;
- c) Work together to build group identity; and
- d) Identify the objectives and scope of the Workshop.

**Duration:** One hour thirty minutes

**Materials:** Newsprint, Transparency<sup>8</sup> outlining the objectives of the Workshop

Sequencing of activities

a) In the first activity participants write the word *Hopes* on one sheet of newsprint and *Fears* on another. Ask them to write about their hopes and fears in short phrases or sentences.

**Duration:** Ten minutes

b) In the second activity ask participants to rank their hopes and fears in order of importance.

**Duration:** Ten minutes

c) In the third activity selected participants are asked to describe their first hope and to write it on newsprint. Invite a few other participants to follow with their descriptions.

Finally lead the entire group to indicate whether they have similar hopes to those already mentioned. The exercise concludes once all hopes are listed.

**Duration:** Thirty minutes

d) The fourth activity follows the same sequence (above), but relates to the discussion of fears.

**Duration:** Twenty minutes

e) The fifth exercise consists in an open discussion on how hopes can be realized both within the Workshop and in extracurricular activities. Workshop organizers lead the discussion sharing Workshop objectives and the work schedule.

**Duration:** Twenty minutes

f) The sixth activity is an open discussion on fears and how these can be overcome.

Take care to ensure that discussion remains objective.

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<sup>8</sup> Where the manual says transparency trainers can either make transparencies and use overhead projectors or make powerpoint slides.

## Training Option 4 - Introduction to Workshop<sup>9</sup>

For purposes of clarity and coherence, it is advisable to present the over-all design of the seminar. It should not only show how the topics flow into each other but present major theses or arguments intended to generate a lively discussion. As well, the design must be holistic, unified, and strategic.

### Objectives

At the end of the session, the participants will:

- Know what the seminar seeks to achieve
- Clarify their role in meeting its objectives, and
- Understand the seminar's over-all design, framework and methodology

### Materials

- Color Meta Cards
- Markers
- Flip Charts
- White/Black Board
- Chalk

### Time Needed

40 minutes

### Procedure

#### 1. Levelling of Expectations

Step 1. Give each participant a set of colored meta cards. Ask them to write their answers to the following questions:

**Content**---What do I expect to learn from this seminar? (Red)

**Value**---How can I use this in my work? (Blue)

**Methodology**---How do I expect this seminar to be conducted ? (Green)

**Self**---What can I do myself to meet these expectations? (Yellow)

**Others**---What do I expect from other participants? (Orange)

Step 2. Give the participants 10 minutes to write their responses. Ask them to post their responses on the prepared matrix on the board.

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<sup>9</sup> Source: UNDP Pakistan *Gender Sensitivity and Awareness-Raising: Step by Step Training Manual for the Civil Service* 2004

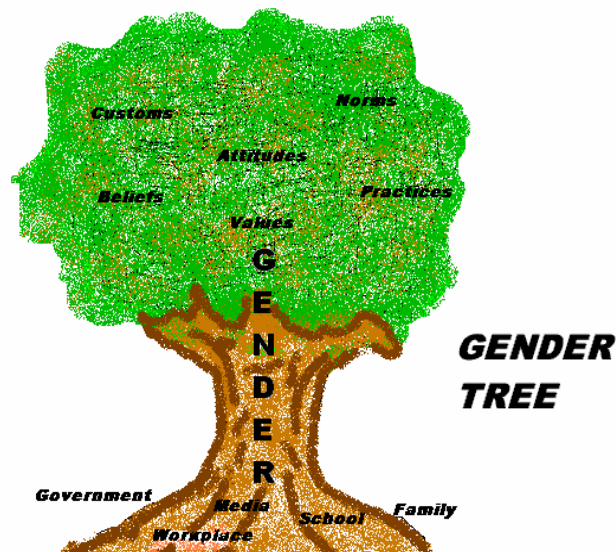
Step 3. Go over the responses and explain how their expectations will be met by the workshop which you are running. If some of their expectations cannot be met, explain why.

## 2. Seminar Content and Overview

Step 1. Present the course objectives. Explain to them that by the end of the seminar, the participants will be able to:

- Understand how gender determines social roles and responsibilities
- Use a gender lens in the formulation, implementation, monitoring and evaluation of programs, policies and projects
- Appreciate the importance of a gendered approach to development.

Step 2. Present the over-all design of the seminar.



The seminar has four major components:

- understanding the concept of gender
- gender socialization: how we learned our gender roles, values and practices
- gender and your work, and
- a gendered approach to development: what and why

Add or remove any components which the workshop you have designed covers.

Step 3. Ask the participants if they have questions.



## Training Option 5 - Introductory Session and Overview<sup>10</sup>

<b>Learner Objectives</b>	By the end of this session participants will be able to 1. Explain the objectives of the workshop 2. Share their expectations for the workshop
<b>Time</b>	2 hours
<b>Session Overview</b>	A. Opening .....15 minutes B. Introductions ..... 45 minutes C. Participant Expectations and Workshop Objectives .....45 minutes D. Overview of Workshop Timetable ..... 15 minutes
<b>Materials</b>	Flipchart and paper Markers Notecards
<b>Handouts</b>	1A Workshop Objectives
<b>Special Preparation</b>	Invite a guest speaker, the project director, or another appropriate person to deliver the opening speech.

### A. Opening (15 minutes)

- Step 1** Welcome participants to the workshop and introduce the trainers. Allow participants to introduce themselves. Tell the participants that this will be a participatory workshop and that their participation will contribute to its success.
- Step 2** The workshop opens with an opening speech by a guest, the project director, or another appropriate person.

### B. Introductions (45 minutes)

- Step 1** Explain to participants that because this is a participatory workshop and they will be learning from and sharing with each other, they should get to know each other. Provide each participant with a sheet of flipchart paper and ask them to write down the following headings and fill in the information:

Name:  
Organization:

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<sup>10</sup> Source: CEDPA Gender and Development Training Manual.

Job Title:  
Interests/Hobbies:  
Favorite aspect of your job:  
Least favorite aspect of your job:  
Most important gender issue facing your  
organization/project/community:

**Step 2** Allow each participant to share his or her flipchart with the group.

### **C. Participant Expectations and Workshop Objectives (45 minutes)**

**Step 1** Ask participants to share their expectations of the workshop. Give each participant two cards and a felt pen. Ask them to write one expectation per card and to hang the cards on the wall for everyone to see. Invite one participant to read several cards and, if possible, to group similar expectations together under one main heading. Repeat this until all the cards have been read and grouped together.

**Step 2** Distribute Handout 1A, Workshop Objectives. Compare their expectations with the objectives. If the expectations do not seem to be addressed in the workshop agenda, explore how they can be incorporated. It may be necessary to add to, delete, or slightly alter the objectives.

**Step 3** If a participant has an expectation that cannot feasibly be met during the workshop, discuss how it might be fulfilled, perhaps during future training. If the expectation is not within the scope of programmatic activities, discuss this openly.

### **D. Overview of Workshop Timetable (15 minutes)**

**Step 1** Distribute the workshop timetable that you developed. Read through the timetable with participants, allowing for questions and clarifications. Ask the participants to elect a "class representative" who will serve as a liaison between participants and trainers and help ensure that participants' needs are met.

### **Handout 1A – Workshop Objectives**

The objectives of the workshop are as follows:

1. to increase sensitivity to a broad range of gender issues at personal, interpersonal, institutional, and community levels;
2. to develop an understanding of basic concepts and approaches for analyzing roles, relationships, and situations from a gender perspective;

3. to improve skills in analyzing and managing gender-related roles, relationships, and situations; and

4. to formulate strategies for incorporating gender considerations into the design, planning, implementation, monitoring, and evaluation of community-based projects, and into the structure, policies, and operations of institutions.

## **Training Option 6 - Our Expectations<sup>11</sup>**

**Estimated time:** 15 minutes

### **Purpose:**

- To assist participants in identifying and articulating their expectations for the training workshop.
- To help facilitators understand the group's specific training needs and adapt the training program accordingly.
- To increase group cohesion and further enable participants to become acquainted with one another.

### *Group Circle Activity*

**Task:** Let's discuss the following question:

•What would you like to learn about gender that would make this workshop useful in your work? A volunteer can begin the discussion and others will continue in turn.

**Variation:** Facilitator asks the participants to complete the following open-ended sentences:

- For me, exploring gender in this forum is...
- A concern I have about this training workshop is...
- I hope I'll come away with...
- The questions I would like answered during this workshop are...

The facilitator can write the sentences down on a flipchart before the exercise and post the flipchart on the wall for all to see. Then the facilitator asks for a volunteer to start the process.

The group's responses should be written down on a flipchart (this list should be visible throughout the course of the workshop.) At the conclusion of the workshop, the facilitator should review the list of Expectations together with the group to summarize whether the participants' expectations have been met.

### **Facilitator's commentary:**

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<sup>11</sup> Minnesota Advocates for Human Rights 2003

When our expectations for the training have been met, we consider the training program to have been successful. Therefore, the goals that we articulate at the beginning of the workshop, such as leaning new information about and understanding gender, determine not only how much knowledge we will gain, but also whether our future actions to overcome violence against women will be successful.

# Gender Terms and Definitions

## Training Option 1 – Understanding Gender<sup>12</sup>

<b>Learner Objectives</b>	By the end of this session participants will be able to <ol style="list-style-type: none"><li>1. Identify early memories of when and how they learned about being male or female</li><li>2. Identify gender role expectations and gender stereotypes</li><li>3. Define gender</li><li>4. Describe how institutions and systems in their culture create and maintain gender stereotypes</li></ol>
<b>Time</b>	4 hours
<b>Session Overview</b>	A. Early Memories of Being Male or Female .....1 hour, 45 minutes B. Gender Role Expectations and Stereotypes ..... 45 minutes C. Defining Gender ..... 30 minutes D. Institutional/System Influences on Gender Stereotypes .....1 hour
<b>Materials</b>	Flipchart and paper Markers
<b>Handouts</b>	2A Sex and Gender
<b>Special Preparation</b>	Draw chart on “Sex and Gender” on newsprint.

### Purpose Of This session

This session provides a broad introduction to the basic concepts of gender and gender-role stereotyping. The exercises are intended to stimulate thinking on critical incidents which have shaped participants’ behavior. Participants begin to personalize the experience of gender role expectations and consider the major influences on gender in their society. The concept of gender is defined and distinguished from the concept of sex.

### A. Early Memories of Being Male or Female (1 hour, 45 minutes)

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<sup>12</sup> Source: CEDPA Gender and Development Training Manual.

**Step 1** As a warm-up and introduction to the session, ask participants to demonstrate a stance or a posture which depicts how men and women are perceived in their society.

*For a mixed group, ask men to adopt postures depicting men, and women to adopt postures depicting women; in a single sex group, ask all participants to depict male postures, then ask all participants to depict female postures.*

**Step 2** Ask each participant to describe what his or her stance or posture shows. Ask them to consider what the stance or posture reflects about society's perceptions of men and women.

**Step 3** Introduce the main part of the session by explaining that throughout the gender workshop, but particularly in this session, participants will be asked to share personal memories and experiences related to gender, and that these memories and experiences may at times be painful or difficult to discuss.

Emphasize that the success of the session and the workshop depends on the willingness of participants to share, but that nobody will be required to share if they do not feel comfortable doing so.

**Step 4** Ask participants to divide themselves into approximately four small, single-sex groups. Explain that they should form groups of their own choosing to ensure that they are with participants with whom they feel comfortable sharing personal experiences.

**Step 5** Introduce Task #1:

#### **TASK #1**

1. Individually, recall your earliest, most significant and meaningful memory of an experience related to discovering you were male or female and therefore different from the other sex.
2. After a few minutes of individual reflection, share this experience with other members of your group.
3. As a group, develop a drama, picture, collage, poem, song, story, or dance that reflects the memories shared within the group.

Time: 35 minutes

**Step 6** Ask each group to present its drama, picture, collage, poem, song, or

dance. Ask questions about the individual memories shared within the group that will encourage discussion:

- How did you feel during the experience?
- What did the experience tell you about being female? about being male? about life?
- What were your family's expectations of you? society's expectations?
- What were your expectations and aspirations for yourself?
- What conclusions and lessons did you draw from the experience?

## **B. Gender Role Expectations and Stereotypes (45 minutes)**

**Step 1** Divide participants into small, single-sex groups. Give each group two sheets of newsprint with headings as follows:

For the women: 1. "(In my culture) because I am a woman, I must..."  
2. "If I were a man, I could..."

For the men: 1. "(In my culture) because I am a man, I must..."  
2. "If I were a woman, I could..."

**Step 2** Assign the following task:

### **TASK #2**

1. Brainstorm responses to the statements.
2. Write them under the headings.
3. Prepare to report out to the large group.

Time: 15 minutes

**Step 3** Ask each group to share its list. Lead a discussion about the implications for individuals of the roles and responsibilities assigned to men and to women. Following are some questions to stimulate discussion:

- Do women and men have to be, or do, the things that you wrote down?
- Can women and men do things expected of the opposite sex?
- How do these roles and responsibilities affect life choices?

Be sure to point out that both men and women are limited in their behaviors, responsibilities, and life choices because of culturally assigned roles and responsibilities.

**Step 4** Write the phrase, "The human in me wants to..." on a flipchart, and ask participants to brainstorm responses to complete the phrase.

**Step 5** Ask participants to summarize what they learned from the activity.

**C. Defining Gender (30 minutes)**

**Step 1** Ask participants, "Based on all that you have learned so far, how would you define *gender*?"

**Step 2** Write the definitions on a flipchart. Combine and refine the definitions to create one operational definition.

**Step 3** Post the "Sex and Gender" chart you have drawn.



Sex	Gender
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Biological  
Born with  
Cannot be changed

Socially-constructed  
Not born with  
Can be changed

- Step 4** Ask participants to give examples that would fall under each of these two headings.
- Step 5** Distribute Handout 2A, Sex and Gender. Ask participants to read the handout aloud. Make sure that everybody understands the definition of gender.

#### D. Institutional/System Influences on Gender Stereotypes (1 hour)

- Step 1** Ask participants to brainstorm a list of the institutions and systems that create and maintain gender stereotypes.
- Possible responses: family, universities, media, religion, government, law, educational system.*
- Step 2** Divide participants into four small groups. Assign each group one of the institutions listed in Step 1. Ask each group to discuss:
- How does the institution and/or system create and maintain gender stereotypes? Give examples of stereotypical behaviors, practices, and policies in the institution.
  - Have you observed any changes in the institution or system that reflect progress towards a gender-equitable society?
- Step 3** Allow each group to present its findings.
- Step 4** Ask participants to summarize what they learned in the session.

## Handout 2A – Sex and Gender

The concepts “sex” and “gender” may be defined as follows:

“**Sex**” refers to the biological differences between women and men. They are generally permanent and universal.

“**Gender**” refers to the socially constructed roles and responsibilities of women and men, in a given culture or location. These roles are influenced by perceptions and expectations arising from cultural, political, environmental, economic, social, and religious factors, as well as custom, law, class, ethnicity, and individual or institutional bias. Gender attitudes and behaviors are learned and can be changed.

What are some of the situations in which we see gender differences?

- **Social** Different perceptions of women’s and men’s social roles: the man seen as head of the household and chief bread-winner who deals with the public sphere; the woman seen as nurturer and care-giver who deals with the private sphere
- **Political** Differences in the ways in which women and men assume and share power and authority: men more involved in national- and higher-level politics; women more involved at the local level in activities linked to their domestic roles. Men have been using violence and weapons as tools to further their own power from family level upwards. Women do not have access to such tools and are often the victims.
- **Educational** Differences in educational opportunities and expectations of girls and boys: family resources directed to boy’s rather than girl’s education; girls streamed into less-challenging academic tracks. One of the first casualties when the Taliban came to power was girls’ education.
- **Economic** Differences in women’s and men’s access to lucrative careers and control of financial and other productive resources: credit and loans; land ownership. Most communities in Afghanistan say that it is shameful for a women to pursue inheritance claims. In a number of cases when a woman has a more lucrative job than her husband she is forced to give up her job if he feels humiliated in the eyes of his family and community.

### Training Option 2 – Gender Terms and Definitions<sup>13</sup>

The following terms of definitions can be read by participants individually from the handout. This can be followed with general discussion and examples. Alternatively, participants can discuss the terms and definitions in pairs or small groups and the groups can then present the terms to others. Another option is for the trainer can review and explain each to the participants orally.

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<sup>13</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

The trainer may wish to modify the handout if it is considered inappropriate for the needs of the group being trained.

## **Handout: Glossary of Gender Terms**

**Sex** Identifies the biological differences between men and women e.g. women can become pregnant.

**Gender** Identifies the social relations between men and women. It refers to the relationship between men and women, boys and girls, and how this is socially constructed. Gender roles are dynamic and change over time.

**Gender Mainstreaming** Gender mainstreaming is the process of ensuring that women and men have equal access and control over resources, development benefits and decision-making, at all stages of the development process and projects, programmes and policy.

**Gender-blind** Gender blindness is the failure to recognize that gender is an essential determinant of social outcomes impacting on projects and policies. A gender blind approach assumes gender is not an influencing factor in projects, programmes or policy.

**Gender Awareness** Gender awareness is an understanding that there are socially determined differences between women and men based on learned behavior. These affect their ability to access and control resources. This awareness needs to be applied through gender analysis into projects, programmes and policies.

**Gender-sensitivity** Gender sensitivity encompasses the ability to acknowledge and highlight existing gender differences, issues and inequalities and incorporate these into strategies and actions.

**Gender equality** Gender equality is the result of the absence of discrimination on the basis of a person's sex in opportunities and the allocation of resources or benefits or in access to services.

**Gender equity** Gender equity entails the provision of fairness and justice in the distribution of benefits and responsibilities between women and men. The concept recognizes that women and men have different needs and power and that these differences should be identified and addressed in a manner that rectifies the imbalances between the sexes.

**Gender Analysis** Is the methodology for collecting and processing information about gender. It provides disaggregated data by sex, and an understanding of the social construction of gender roles, how labor is divided and valued. Gender Analysis is the process of analyzing information in order to ensure development benefits and resources are effectively and equitably targeted to both women and men, and to successfully anticipate and avoid any negative impacts development may have on

women or on gender relations. Gender analysis is conducted through a variety of tools and frameworks, including those listed below.

**Sex disaggregated data** For a gender analysis, all data should be separated by sex in order to allow differential impacts on men and women to be measured.

**Gender Planning** Gender Planning refers to the process of planning developmental programmes and projects that are gender sensitive and which take into account the impact of differing gender roles and gender needs of women and men in the target community or sector. It involves the selection of appropriate approaches to address not only women and men's practical needs, but which also identifies entry points for challenging unequal relations (i.e. strategic needs) and to enhance the gender-responsiveness of policy dialogue.

## **GENDER ROLES**

Gender roles are learned behaviors in a given society/community, or other special group, that condition which activities, tasks and responsibilities are perceived as male and female. Gender roles are affected by age, class, race, ethnicity, religion and by the geographical, economic and political environment. Changes in gender roles often occur in response to changing economic, natural or political circumstances, including development efforts.

Both men and women play multiple roles in society. The gender roles of women can be identified as reproductive, productive and community managing roles, while men's are categorized as either productive or community politics. Men are able to focus on a particular productive role, and play their multiple roles sequentially. Women, in contrast to men, must play their roles simultaneously, and balance competing claims on time for each of them.

**Productive roles** Refer to the activities carried out by men and women in order to produce goods and services either for sale, exchange, or to meet the subsistence needs of the family. For example in agriculture, productive activities include planting, animal husbandry and kitchen gardening.

**Reproductive roles** Refer to the activities needed to ensure the reproduction of society's labor force. This includes child bearing, rearing, and care for family members such as children, the elderly and workers. These tasks are done mostly by women.

**Community managing role** These are activities undertaken primarily by women at the community level, as an extension of their reproductive role, to ensure the provision and maintenance of scarce resources of collective consumption such as water, health care and education. This is voluntary unpaid work undertaken in 'free' time.

**Community politics role** These are activities undertaken primarily by men at the community level, organizing at the formal political level, often within the framework of national politics. This work is usually undertaken by men and may be paid directly or result in increased power and status.

**Triple role/ multiple burden** These terms refer to the fact that women tend to work longer and more fragmented days than men as they are usually involved in three different gender roles —reproductive, productive and community work.

### **GENDER NEEDS**

Leading on from the fact that women and men have differing roles based on their gender, they will also have differing gender needs. These needs can be classified as either strategic or practical needs.

**Practical Gender Needs (PGN)** Practical gender needs are the needs women identify in their socially accepted roles in society. PGNs do not challenge, although they arise out of, gender divisions of labor and women's subordinate position in society. PGNs are a response to immediate and perceived necessity, identified within a specific context. They are practical in nature and often concern inadequacies in living conditions such as water provision, health care and employment.

**Strategic Gender Needs (SGN)** Strategic gender needs are the needs women identify because of their subordinate position in society. They vary according to particular contexts, related to gender divisions of labor, power and control, and may include issues such as legal rights, domestic violence, equal wages and women's control over their bodies. Meeting SGNs assists women to achieve greater equality and change existing roles, thereby challenging women's subordinate position. They are more long term and less visible than practical gender needs.

### **ACCESS AND CONTROL OVER RESOURCES**

**Access and Control** Productive, reproductive and community roles require the use of resources. In general, women and men have different levels of both access (the opportunity to make use of something) to the resources needed for their work, and control (the ability to define its use and impose that definition on others) over those resources.

**Resources** Resources can be economic: such as land or equipment; political: such as representation, leadership and legal structures; social: such as child care, family planning, education; and also time — a critical but often scarce resource.

**WID and GAD: What are the Differences** Women in Development (WID) and Gender and Development (GAD) are sometimes used interchangeably, but there are some basic differences. The WID approach was developed in the 1970s, with the objective of designing actions and policies to integrate women fully into development. The GAD approach was developed in the 1980s with the objective of removing disparities in social, economic and political equality between women and men as a pre-condition for achieving people-centered development. Both approaches are still in use and are applicable in different situations. The chart below highlights the main differences.

## POLICY APPROACHES TO WOMEN AND GENDER IN DEVELOPMENT

	<b>Women in Development (WID)</b>	<b>Gender and Development (GAD)</b>
<b>The Approach</b>	An approach which views women's lack of participation as the problem	An approach to people centered development
<b>The Focus</b>	Women	Relations between women and men
<b>The Problem</b>	The exclusion of women (half of the productive resource) from the development process	Unequal relations (between women and men, rich and poor) that prevents equitable development and women's full participation
<b>The Goal</b>	More efficient, effective development	Equitable, sustainable development with men and women sharing decision-making and power.
<b>The Solution</b>	Integrate women into existing structures	Empower the disadvantaged and women  Transform unequal relations and structures
<b>The Strategies</b>	Women only projects Women's components Integrated projects Increase women's productivity Increase women's income Increase women's ability to manage the household	Identify/address practical needs determined by women and men to improve their condition At the same time address strategic gender needs of women and men Address strategic needs of the poor through people centered development

**Gender-Sensitive and Sex-Specific Indicators**<sup>14</sup> Gender sensitive indicators compare the situation of males to that of females, and show an aspect of their relative advantage (disadvantage). They can be constructed in several ways:

•*Female (or male) share of a total (when it is evident that the total comprises the female share and the male share):* 50% indicates gender equality.

**Example:** Women's share of seats in legislative bodies

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<sup>14</sup> Source for gender-sensitive and sex-specific indicators: Progress of the World's Women, UNIFEM 2000.

•*Ratio between a female and male characteristic*: 1 indicates gender equality.

**Example:** The ratio between girls' and boys' school enrolment rates.

•*Female characteristic as percentage of male characteristic (or vice versa)*: 100% indicates gender equality.

**Example:** Average female weekly earnings as percentage of male weekly earnings.

•*Difference between the female characteristic and the male characteristic (or vice versa)*: 0 indicates gender equality.

**Example:** Average number of hours women spend on housework minus average number of hours men minus average number of hours men spend on housework.

## Activities to Clarify Sex and Gender

### Training Option 1 - Sex and Gender<sup>15</sup>

#### Preparation:

•Provide each participant in the training session with two cards: one marked with an "S" for sex, and one with a "G" for gender. It is best to use different colored card for sex and gender, for easy identification.

•Instruct everyone that they are to hold up the relevant card that fits the statement, then read out the following statements and ask the participants to respond to whether the statement reflects sex or gender. Ask participants to explain their answer and encourage discussion between those who may disagree.

•It is important to note that a clear translation of the terms sex and gender should be done in the local language to ensure that people are clear on what the terms mean.

•At the end of the exercise, summaries and make a statement about the differences between sex and gender.

Statements about men and women:

- Women give birth to babies, men do not.
- Little girls are gentle, boys are tough.
- 99.99% of drivers in Afghanistan are men.
- Men's voices break at puberty, women's do not.
- According to UN statistics, women do 67 % of the world's work, yet their earnings for it only amount to 10 % of world's income.
- Women have long hair men have short hair.
- Men do not need tenderness and are less sensitive than women.
- Women should have no experience in relationships when they marry and men need to be experienced when they get married.
- Women are *naqes-ul aql*.

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<sup>15</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)



## **Training Option 2 - Reflection on Societal Views about Women<sup>16</sup>**

**Aim:** To help participants clarify their own beliefs about the roles of women.

**Objectives:** After this session, participants will be able to:

- a) Clearly state their opinions on various statements about women's roles;
- b) Question their own and each other's views regarding the roles of women and men in society.

**Total Duration:** One hour thirty minutes

**Materials:** Paper, pencils and masking tape, transparencies - see A, B and C

Sequencing of activities

- a) In the first activity a piece of paper marked AGREE is taped on one wall while on the opposite wall another piece marked DISAGREE is taped.

**Duration:** Five minutes

- b) Second, the facilitator explains to the participants that he/she will read aloud a statement regarding the roles and status of women; each must decide whether they agree or disagree with the statement. They are then to run quickly to the wall which indicates the opinion (agree or disagree) they favor. Those grouped together under the same sign must announce their reasons for agreeing or disagreeing. Each group must then appoint a reporter to state their reasons to the other group.

**Duration:** Five minutes

- c) Third, the facilitator reads out each statement twice and points to it on the transparency. The participants must decide quickly and move to the appropriate wall to which the, sign of their choice is taped. They should report their reasons in support of their choice through the appointed reporter. For sample statements and arguments for and against, see A, B and C below.

**Duration:** Fifteen minutes

- d) Fourth, the reporter from each group should present the reasons in support of its position. A debate of about 6-8 minutes should follow.

**Duration:** Ten minutes

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<sup>16</sup> Source: *Gender Sensitivity a Training Manual* UNESCO ED-97/WSI47/Literacy Section Basic Education Division (1997)

e) The fifth activity, the conclusion, involves the facilitator who points out that the statements reflect the beliefs of the participants about the roles and status of women, which are generally influenced by traditional societal view of women. However, society is constantly changing, and the roles and status of women are also changing. When talking about women it should always be remembered that women are people with the same potential and limitations as men.

It's time to pause and reconsider the value assigned to the roles of women and men as well as their status.

**Duration:** Five minutes

f) In the sixth activity, to reinforce the message of the exercise, items c) to e) may be repeated.

**Duration:** Fifty minutes

**Materials:** Transparencies A, B and C

### **Transparency A. Women can be as good engineers as men**

Agree	Disagree
Women are careful and good at detailed work	Women, by nature, are not technologically-oriented
In some countries, women make up almost half of the total number of engineers	Engineering takes a lot of intelligence and concentration. It is too complicated for women
Given proper education and training opportunities, women can be as successful as men	The work is too hard, and women are physically weaker than men
Some women are engineers and functioning well. There is no reason to believe that this job is "unnatural" to women	Women's nature is not conducive to engineering work. That's why there are not many women engineers
Given enough role models for women, there will surely be more women engineers.	

**Hints:** Sex should not be a determining factor of a person's ability to function well in a job. Except for few tasks that require especially hard physical labor, there is no proven physical reason why women cannot be good engineers. Similarly, there is no reason to believe that certain jobs or tasks should be reserved for women, e.g., dressmaking,

artificial flower making. On the contrary, if these tasks all go to women, some men who could excel in them would be deprived of the opportunity to do so.

### **Transparency B: Men can take care of babies as well as women**

Agree

Disagree

When men want to and get an opportunity to learn to raise babies, they can be good at it

Women have natural maternal instincts

Men have not and cannot develop the gentleness and sensitivity required in raising children

Only women can bear children

More and more men take good care of young children. This can be done

By carrying the baby for nine months, mothers have a closer natural link with the baby

As more women work outside the home, it will become necessary for more men to help rear children

Women are good at childcare because they have so much experience caring for other people's children before they have their own. Men do not have that opportunity.

Intensive involvement of men in child rearing will help children become more balanced.

**Hints:** Women are child-bearers. Their *natural* parenting skills stop there. Skills are acquired early in life, e.g. through looking after siblings, nieces, nephews, etc. Therefore, to say that only women can look after children would be misleading. In fact, women who take good care of children do so because they have had a lot of "training" since their early age. Boys could also benefit from participation in caring for younger children. Most importantly, when men take an active part in childcare they develop good qualities, such as tenderness and patience, and experience the real joy of fatherhood.

## Transparency C: Men are the elephant's front legs, and women are its hind legs

Agree

Disagree

Men are heads of their families.

Nowadays, more and more women earn their own income and support families. Their contribution to the well-being of the family is as important as that of men. Fathers and mothers need mutual support like an elephant that cannot walk on its front or hind legs alone.

They earn income to support their families.

Women have been prime ministers of nations and good leaders in many other areas but there are not enough of them.

Men are better at making decisions

If women were inherently inferior, we would never have examples of women with initiative and courage

Women are weaker, so men should take a lead to protect them.

Limited mobility of women comes with culture. In many societies, this limitation has decreased. Women have shown they can be in control of their movement and available to perform their tasks.

Men are freer to go around and therefore more equipped to lead.

Some tasks are too demanding for women, physically. But women have been active in wars, alongside men.

Men are stronger physically.

**Hints:** Experience has shown that in families where women and men respect each other and share leadership, mutual respect and happy family life result. Some women excel in traditionally male domains. And the same is true for men. It seems reasonable to assume that it would be advantageous to train women to be leaders to enable them to share this important responsibility with men.

## Training Option 3 - Understanding the Concept of Gender<sup>17</sup>

### Introduction

*The nature of gender relations in society has a significant impact on its social, economic and political development. Where women do not have equal access with men to opportunities and services such as health, education and employment and do not enjoy the same rights, entitlements and capabilities, national human development is seriously hampered.*

*Gender sensitivity and awareness-raising are vital components of any training curriculum for government officials. They are in a very strategic position to advance a gender-based development agenda that is focused on Pakistan's basic development goal: the eradication of poverty.*

*The second session stresses that gender is not only about women. It is about the social relations between women and men determined by cultural values, norms and practices. Gender has produced a system of role differentiation, division of labor, access and control over resources which has little to do with the biological attributes and intellectual capacities of women and men but based on patriarchal culture. Developing gender sensitivity and building gender awareness to overcome the cultural barriers to equality between women and men is an essential first step.*

### Objectives

At the end of the session, the participants will:

- Understand the difference between gender and sex.
- Recognize that while nothing can be done about the biological differences between women and men, much can be done to transform the gender-based disparity in their social relations.

### Materials

- Flip Charts
- Markers/Chalk
- White or Black Board
- Paper and Pencils

### Time Needed

One Hour

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<sup>17</sup> Source: UNDP Pakistan *Gender Sensitivity and Awareness-Raising: Step by Step Training Manual for the Civil Service* 2004

## Procedure

Step 1. Ask the participants to go to the end of the room. Make them form two lines at random, of equal number as much as possible. The first group will be called "MEN" and the other "WOMEN". One after another or in quick succession (Player No. 1 is followed by Player No. 2, etc.), each member of the group will go the board or flip chart to write a trait, role, characteristic or adjective of what was assigned to their group. The team with the most number of words written within ten minutes of the game, wins.

Provide examples to the participants such as:

Men	Women
Physically Strong	Weak
Grow Beards	Cannot Grow Beards
Income Earners	Economically Dependent

Step 2. After the game, let the participants go back to their seats and analyze the answers. Interchange the labels women and men. Check with the participants which are applicable or not applicable to each category now that the labels have been switched. Ask the question:

What traits of men are applicable to women? What traits of women are applicable to men? For example, are there women who are physically strong? Are there men who are weak? Are there women income earners? Are there men who are economically dependent?

Step 3. Go over the list in the board or flip chart and check those that are applicable to both and leave out those that are not applicable to both. Those that are left out will be those related to biological differences. Ask the participants:

*What conclusions can you make from this exercise? What then are the differences between women and men? What are common to both of them?*

Step 4. Process the whole activity by explaining to the group that the objective difference between women and men lie in their biological characteristics. However, cultural values, norms and practices have assigned women and men social roles and responsibilities.

Step 5. At this point, bring up the differences between sex and gender. (See Hand-Out No.1) Emphasize the following:

Sex refers to biologically-determined differences such as physical attributes that equip women to give birth and feed babies. These differences are impossible to change.

Many of the differences between women and men however are socially created or culturally determined. This happens when women and men are assigned different kinds of work and have different access to opportunities in education, health and livelihood. Gender refers to social relations between women and men, girls and boys defined by cultural values, mores and norms.

Gender relations between women and men can be changed. Gender relations vary in different cultures. Some are more empowering than others.

Step 6. Ask the group if they now understand the difference between gender and sex. Hand out sheets of paper to the participants and ask them to write the numbers 1 to 10 on the paper.

Step 7. Read out the numbered list of statements in Handout No. 2 and ask the participants to write "G" for those they think refer to Gender and "S" to those they think refer to Sex.

Step 8. Conclude by reiterating the differences between gender and sex.

### **Handout No. 1 - Gender and Sex**

Gender refers to social relations between women and men, girls and boys defined by cultural values, mores and norms. The relations between women and men, girls and boys vary in different cultures. Some are more empowering than others. Some provide women and girls equal opportunities with men and boys to education, health services and gainful employment. Others deprive women and girls such opportunities.

Sex on the other hand refers to biologically-determined differences such as physical attributes that equip women to give birth and feed babies. There is nothing however in the physical make-up of women that makes them more fit than men to cook, wash, iron, clean the house, etc.. The men can do these tasks as well. Conversely, there is nothing in the biological make-up of men that makes them better suited than women to go to school, earn a living, run for office and rule a country. It is culture that provides opportunities or imposes barriers to gender equality.

Gender roles are learned behavior in a given society, community or other social groups. They condition activities, tasks and responsibilities perceived as male or female. Gender roles are affected by age, class, race, ethnicity and religion, and by the geographical, economic and political environment.

Gender is learned through a process of socialization and through the culture of the particular society concerned. The agencies of gender socialization are the home, school, media and the workplace. Children learn their gender from birth. Even before they are born, they bought color-coded, gender-based clothes: blue for boys, pink for girls. They learn how they should behave in order to be perceived by others and themselves, as either masculine or feminine. Throughout their life this is reinforced by parents, teachers, peers, their culture and society.

## **Handout No.2 - Which Are Statements on Gender and Which Are On Sex?**

- Women give birth to babies, men do not.
- Little girls are gentle, boys are tough.
- Among agricultural workers, women are paid 40 to 60% of the men's wages.
- Women can feed babies naturally, men can bottle-feed babies.
- Girls stay home, boys go to school.
- A majority of Internet users are men, educated, and thirty years old and above.
- In Ancient Egypt, men stayed home and did weaving. Women handled family business. Women inherited property and men did not.
- Men's voices at puberty break, women's do not.
- In one study of 224 cultures, there were five (5) in which men did all the cooking and thirty-six (36) in which women did all the house-building.
- According to UN statistics, women do 67% of the world's work yet their earnings amount only to 10% of the world's income.



## Training Option 4 – Gender Perceptions and Expectations<sup>18</sup>

**Learner Objectives** By the end of the session, participants will be able to

1. Identify their beliefs and perceptions about men and women
2. Examine how myths, stories, proverbs, sayings, and other social or religious institutions create, maintain, and reinforce gender stereotypes
3. Identify ways in which perceptions and assumptions of masculine and feminine attributes can restrict the experiences and options of both men and women
4. Identify strategies for challenging and changing gender role stereotypes

**Time** 2 hours, 15 minutes

### Session Overview

A. Perceptions of Women and Men ..... 30 minutes  
B. Cultural Basis of Gender Stereotyping .....1 hour  
C. Strategies for Challenging and Eliminating Gender Stereotypes and Barriers ..... .45 minutes

**Materials** Large ball

**Handouts** 3A Common Gender Stereotypes

### PURPOSE OF THE SESSION

This session explores the basis of individual perceptions of gender roles and stereotypes. The activities are designed to allow participants to become aware of their own perceptions about women and men. It shows how these perceptions shape our definitions of appropriate male and female behavior.

This session allows for an in-depth examination of the concepts and ideas brought out in Session Two. If trainers feel that these concepts were explored sufficiently, they may omit this session or omit sections of this session.

#### A. Perceptions of Women and Men (45 minutes)

**Step 1** Ask participants to stand in a circle with one person in the center, holding a ball. The player in the center begins the game by calling out “Women are...,” and at the same time throwing the ball to someone in the ring.

**Step 2** The person who catches the ball immediately calls out a word which

<sup>18</sup> Source: CEDPA Gender and Development Training Manual

defines women. She/he should answer spontaneously, without stopping to think, throw the ball back to the center, then step out of the ring.

**Step 3** The caller in the center then calls out “Men are...” and the player who catches the ball answers spontaneously. The leader continues to call out “Women are...,” “Men are...” at random, as the ball is thrown.

**Step 4** As the responses are called out, a volunteer writes them on a flipchart in two columns with the headings “Women are...” and “Men are...”

**Step 5** Post the completed flipchart page. Distribute Handout 2A, Common Gender Stereotypes. Have participants spend a few minutes comparing this list with the responses they gave during the game.

*Point out that the words in the handout and on the flipchart are so much a part of the way we perceive ourselves that we tend not to think about them, or about their power to mold and shape our attitudes and opinions about what is female and what is male.*

**Step 6** Ask participants questions such as:

- Do these words and expressions describe roles and characteristics that everyone considers “normal” or “natural”?
- Do they describe what society has decided female and male persons should or should not be?
- Do women and men behave as if these stereotypes were true?
- What are some of the consequences of these stereotypes for women and men?

*Possible answers: They diminish women as a group. They create unrealistic and artificial expectations of both sexes. They limit options and life choices.*

## **B. Cultural Basis of Gender Stereotyping (45 minutes)**

**Step 1** Divide participants into four groups and assign the following task:

### **TASK #1**

1. Identify myths, proverbs, stories, sayings, songs, etc. which attribute certain behaviors, characteristics, and roles to women or to men.
2. Discuss the stereotypes that are perpetuated by these cultural expressions.
3. Discuss how these stereotypes act as barriers to both men and women in limiting life choices and options.

Time: 20 minutes

## Step 2

Allow each group to report on its discussion. Facilitate a large group discussion using the following questions:

- Besides myths, stories, proverbs, cultural and religious beliefs, and popular sayings, what other forces or agents in society create ideas and affect attitudes about women and men?

*Possible answers: the media, advertising, films, television, newspapers and magazines, jokes, cartoons, popular songs, books.*

- What are some of the messages these myths, stories, etc., send about women and men?
- How do they influence your feelings about yourself?
- How do they influence your feelings toward women and men?
- What are some results of the social and cultural barriers caused by stereotypes?
- Do women and men experience these barriers equally or differently? How do these barriers affect their relationships?

## C. Strategies for Challenging and Eliminating Gender Stereotypes and Barriers (45 minutes)

### Step 1

- What assumptions and values related to being female or male in your society are you most proud of, and make you feel valued? Why?
- What assumptions and values related to being female or male in your society do you most dislike, and make you feel undervalued? Why?
- Which of these would you most like to change? Why?
- Discuss one way in which you have already challenged or changed one assumption or value related to being male or female.

Divide participants into groups of three to discuss the following questions:

### Step 2

Ask participants to brainstorm other stereotypes they might want to challenge and change. List them on the flipchart.

### Step 3

Ask participants to identify strategies to break away from cultural norms and values related to masculinity and femininity, and how this might affect their personal, home, and work lives.

### Step 4

Have participants discuss what they have learned and summarize.

*Point out that challenging stereotypes which are consistently reinforced will take extra effort. It will be even more difficult to change personal beliefs which have been internalized throughout one's life.*

### **Handout 3A – Common Gender Stereotypes<sup>19</sup>**

Below are lists of common female and male stereotypes.

**Women are:**

Dependent  
Weak  
Incompetent  
Less important  
Emotional  
Implementers  
Housekeepers  
Supporters  
Fragile  
Fickle  
Fearful  
Peace-makers  
Cautious  
Flexible  
Warm  
Passive  
Followers  
Spectators  
Modest  
Subjective  
Soft-spoken  
Secretaries  
Nurturing  
Gentle  
Excitable  
Patient  
Cheerful  
Caretakers  
Cooperative

**Men are:**

Independent  
Powerful  
Competent  
More important  
Logical  
Decision-makers  
Breadwinners Leaders  
Protectors  
Consistent  
Brave  
Aggressive  
Adventurous Focused  
Self-reliant  
Active  
Leaders  
Doers  
Ambitious  
Objective  
Out-spoken  
Bosses  
Assertive  
Strong  
Stoic  
Impetuous  
Forceful  
Achievers Competitive

### **Training Option 4 -“Real Women and Men”<sup>20</sup>**

**Time:** 15-20 minutes

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<sup>19</sup> Source: *Men and Women: Partners at Work*. (1990) Crisp Publications, Inc.

<sup>20</sup> Source: Bonner Curriculum - Deepening Gender Awareness

As the facilitator, you will be responsible for identifying how the participants (especially in the opening exercise) successfully or unsuccessfully display gender roles based upon their designated color of blue or pink. If you are not familiar with how gender affects behavior, you may need to a little research before facilitating this workshop.

As participants enter the workshop, randomly hand out slips of pink and blue paper or post-its. Try to give more blue strips to female participants and more pink strips to male participants. Provide tape so the participants can tape the strips on their chests. The colored slips will identify the socially appropriate gender the participant will have throughout the workshop. So blue = male and pink = female.

As the facilitator, during the warm up, you want to exhort the blues to act like blues (or men) and the pinks to act like pinks (women). You will also notice that half the participants are standing while the other half is sitting since you only provided half the number of needed seats. You are ready to begin the exercise.

Ask the blues and pinks to separate. Tell them that they will have 15 minutes to create a 2-minute presentation explaining how real women and men behave. The blues will present how real men behave while the pinks will present how real women behave. Tell them that they can present in any manner they decide. If possible, the groups can disperse to other rooms or parts of the building to work. Give them 10-15 minutes to work.

After 10-15 minutes, have each group present. After the presentation, pose several questions to the group like:

- Was this exercise difficult? If so, why?
- Was anyone offended by his or her prescribed gender's portrayal?
- Did any portrayal ring true to you and/or remind you of people you know?

## **Training Option 5 - Four Corners or The Importance of Gender<sup>21</sup>**

**Time:** 20 minutes

Make sure you: 1) Prepare signs to be posted in 4 corners of the room for the Four Corners exercise that read *Impossible, Maybe in Some Cases, Not Sure, and Completely Possible*

Now, have all participants stand. Make the following statement several times so each participant understands:

***"It is possible to live without gender or to be gender neutral."***

Then ask if they think it is:

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<sup>21</sup> Source: Bonner Curriculum - Deepening Gender Awareness

- 1) Impossible
- 2) May be possible in some cases
- 3) Not sure
- 4) Completely possible

Now ask participants to choose the corner of the room with the appropriate sign that expresses their opinion of Impossible, Maybe possible in some cases, Not sure, or Completely possible.

Have each group meet and discuss why they had that opinion based on the statement. Explain that each group should develop a set of rationales that clarify their position. Ask them to keep in mind that two people may share the same response for different reasons, and to try to represent both the main (dominant) and divergent (not-dominant) ideas in the group. After ten minutes, have each group present its thinking.

Then allow for groups to ask each other questions and/or challenge each other's thinking. Invite discussion where it is appropriate. After about ten minutes, invite group members to change position and move to another group.

## Gender Roles and Relations

### Training Option 1 – Gender Roles, Relations and Life Choices<sup>22</sup>

<b>Learner Objectives</b>	By the end of the session, participants will be able to <ol style="list-style-type: none"><li>1. Identify the roles, activities, and tasks of men and women in their communities</li><li>2. Discuss the effect of these different roles, activities, and tasks on relationships between men and women and the life choices of men and women</li></ol>
<b>Time</b>	3 hours
<b>Session Overview</b>	A. The 24-Hour Day .....1 hour B. Gender Roles and Power Relationships .....2 hours
<b>Materials</b>	Newsprint Flipchart Sheets of paper Markers, pens, and pencils
<b>Handouts</b>	4A Gender Roles 4B Gender Roles and Relationships Matrix
<b>Special Preparation</b>	Write the matrix in Handout 4B on a flipchart.

#### PURPOSE OF THE SESSION

In this session participants examine gender roles and responsibilities—the activities assigned to women and men on the basis of perceived gender differences. The gender division of labor and the implications of this division for both men and women are explored in the context of power and life choices. Participants develop strategies for achieving equitable gender relationships. Women’s triple roles—reproductive, productive, and community— are explored.

#### A. The 24-Hour Day (1 hour)

- Step 1** Divide participants into four groups. Assign each group one of the following categories of worker:
- a. male farm worker
  - b. female farm worker
  - c. male top executive
  - d. female top executive

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<sup>22</sup> Source: CEDPA Gender and Development Training Manual

Introduce Task #1:

**TASK #1**

1. Draw a large circle and divide it into sections, as though you were slicing a cake or pie. In each section show the amount of time spent doing a particular activity in a typical 24-hour period by the assigned category of person.

The size of each section will depend on the amount of time spent on that activity. Show everything that the person does in a day.

2. Prepare to share this information.

Time: 15 minutes

**Step 2**

Reconvene the large group. Post the diagrams and lead a discussion based on the following questions:

- What was your first feeling when you saw your completed chart?
- Which of the activities are considered work?
- How do you define work?
- What differences do you notice in the way in which men and women spend their day? Their spare time?
- What are some of the consequences of these differences for women? What are the health implications? Implications regarding income?
- What are some of the consequences of these differences for men?
- What are some of the consequences of these differences for society?

**Step 3**

Distribute Handout 4A, Gender Roles, and ask for a volunteer to read it aloud. Summarize the key lessons learned from the activity.

*A key lesson is that many of the activities that consume women's time—cooking, childcare, cleaning—are not considered "work" because they do not involve earning an income. Women's time is therefore considered less valuable than men's because they may not earn cash. When women are involved in earning income for the family, they generally continue to have all the additional responsibilities within the home. The perception of women's activities as not being valuable and women's limited ability to earn an income result in women having less power in the family and the community. Refer to women's triple roles: reproductive, productive, and community.*

**B. Gender Roles and Power Relationships (2 hours)**

**Step 1**

Divide participants into single-sex groups. Distribute Handout 4B,



Gender Roles and Relationships Matrix. Give the women's matrix to the women's group(s), and the men's matrix to the men's group(s). Allow the groups about 30 minutes to complete the matrix.

**Step 2**

Allow each group to present its findings. After the presentations, lead a discussion using the following questions:

- What differences in men's and women's roles did you observe?
- What did you notice about relationships of men and women in terms of power?
- What is the impact of these roles and relationships on life choices?

**Step 3**

Ask participants to return to their groups to complete the following task:

**TASK #2**

1. Identify specific items you have listed on your matrix under the headings "Roles" and "Relationships" which you believe need to be changed in order to achieve equity in gender relationships.
2. Identify strategies for implementing these changes.

Time: 20 minutes

**Step 4**

Allow each group to present its findings. Ask each person to identify one change they would like to make in their own life, and make note of it. Explain that this is a topic they will return to later in the workshop.

**Handout 4A-1 – Gender Roles**

The biological differences between men and women do not normally change; people are either male or female. However, the characteristics they are perceived to have, and the roles and responsibilities assigned to them, differ among societies, cultures, and historical periods. For instance, your grandmothers or mothers may not have been able to do what women can do today.

Gender roles are the activities ascribed to men and women on the basis of perceived differences. "Division of labor" is a term used in gender literature to mean the roles and tasks assigned to women and men on the basis of perceived gender characteristics and attributes, instead of ability and skills.

**Men's Roles**

Today, in the world's more industrialized countries there are few lines of demarcation between men's and women's occupations. However, in many less industrialized societies men have more visible and recognized roles than women, largely because

men are paid for their productive work and women are not. In these societies, men's roles usually involve jobs which are assessed and counted in national censuses and accounting systems. Men do not usually perform domestic or household tasks. If they have community management roles, such as being a shura member, these tend to involve political organization and leadership. Women handle community organization and hands-on activities.

### **Women's Triple Roles**

Women's roles in most societies fall into three categories: productive (relating to production of goods for consumption or income through work in or outside the home), reproductive (relating to domestic or household tasks associated with creating and sustaining children and family), and community management (relating to tasks and responsibilities carried out for the benefit of the community). Women must balance the demands of these three different roles and should be recognized for their contributions.

The tasks women usually perform in carrying out their different roles do not generally earn them an income. Women are often defined exclusively in terms of their reproductive roles, which largely concern activities associated with their reproductive functions. This is even reflected in their names: "mother of so and so". These reproductive roles, together with their community management roles, are perceived as natural. But because these roles do not earn income, they are not recognized and valued as economically productive. Women's contributions to national economic development are, therefore, often not quantified and invisible. Male community members may say for instance that women are not involved in agriculture, horticulture or livestock rearing.

### **Handout 4A-2 – Gender Roles**

In many societies, women also carry out productive activities such as maintaining small-holder agricultural plots in farming systems, tending kitchen gardens, (*kheshawe*) weeding, picking fruit and so on. These tasks are often not considered work and are often unpaid. Women may also perform many roles which attract wages in both the formal and informal economic sectors such as being a doctor or teacher, tailoring, hairdressing or working in handicrafts. But women's economically productive roles, in contrast to men's, are often undervalued or given relatively little recognition.

Gender roles and responsibilities vary among cultures and can change over time. For example, in India, unskilled labor is considered "women's work" while in Africa it is "men's work." In Afghanistan, *gharibkari* is done by men and women but differs in nature. It is considered shameful if a woman is a *gharibkar*. In some parts of Afghanistan it is shameful for a woman to plough a field or harvest wheat but in some parts of Kunar, Laghman and Nuristan women do this work. In Europe and the United States, the contribution men make to domestic activities is becoming increasingly important and visible. In Afghanistan educated urban men will help their wives with domestic chores if she is sick or heavily pregnant.

## Handout 4B- 1 – Gender Roles and Relationships Matrix

MEN

RELATIONSHIP

ROLES

EQUAL

POWER OVER

POWERLESS/ AUTHORITY

HOME				
COMMUNITY				
ORGANIZATION				

## Handout 4B- 2 – Gender Roles and Relationship Matrix

MEN

RELATIONSHIP

ROLES

EQUAL

POWER OVER

POWERLESS/ AUTHORITY

HOME				
COMMUNITY				
ORGANIZATION				

## **Training Option 2 - Gender Socialization: How We Learned Our Gender Roles, Values and Practices<sup>23</sup>**

### **Introduction**

After understanding the differences between gender and sex, we have to explain next why and how gender roles, values and practices are so deeply rooted in culture and are regarded as difficult to change. This involves going into the different agencies of socialization such as the family, the school, media, the workplace as well as legal and political institutions and how they determine our roles and shape our values and attitudes.

In the family, throughout childhood and adolescence, parents orient their children about acceptable gender roles and standards. The school further widens the differentiation between boys and girls, women and men. In Pakistan, more boys than girls go to primary school and more men than women continue to secondary and higher education.

The tri-media, print, broadcast and film, do not usually portray women in all her diverse roles. She is a super not an ordinary woman who can combine both career and home. The images of women in advertisements tend to emphasize her physical appearance rather than her ability.

In the workplace, women are few and far between in managerial and policy-making positions. The majority of them are in the informal sector where the minimum wage law rarely applies and there is hardly any social security protection. A significant number of those who are formally employed complain of discrimination in pay and working conditions as well as sexual harassment.

Though political institutions are now more open to women's representation and participation, the critical mass of 30% has still to be achieved at the provincial and national levels. Legal institutions have yet to address substantive issues related to women's rights as human rights particularly in the areas of violence against women, education, property and work.

### **Objectives**

At the end of the session, the participants will:

- Understand why gender roles, behavior and values are so deeply entrenched and are perceived as resistant to change

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<sup>23</sup> Source: UNDP Pakistan *Gender Sensitivity and Awareness-Raising: Step by Step Training Manual for the Civil Service* 2004

## Materials

- Flip Charts
- Markers/Chalk
- White or Black Board

## Time Needed

Two Hours

## Procedure

Step 1. Introduce the session by informing the participants that the next session will aim at deepening their understanding and appreciation of gender.

Step 2. Link the session with the previous session by saying:

*"Now that we have defined gender as a socially learned behavior, we will look further into how and where we got our gender beliefs and practices by looking at the agencies of gender socialization."*

Step 3. Referring back to their answers during the Women and Men game, ask the participants where they got or developed their notions, beliefs and perceptions. Divide them into four groups of more or less the same size and ask them to dramatize how gender relations are reflected in the:

Family                      School                      Media                      Workplace

Give them twenty (20) minutes to prepare for the role play and ten (10) minutes for the presentation.

Step 4. Process the results of the presentation by emphasizing the point that gender roles are deeply entrenched in the culture as well as in the belief and value systems of the society and because of this, they are perceived as highly resistant to change. Pervasive mechanisms of social control further reinforce, maintain and sanction the gender roles.

Step 5. Bring the discussion to the role of religion in the gender socialization process. Ask the participants how the teachings of the Holy Q'uran support the equality between women and men. (Hand-Out No.3 on "Gender and Islam: Education and Islam; Participation in Economic Activities; and List of Basic Human Rights')

Step 6. As facilitator, emphasize that<sup>24</sup>:

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<sup>24</sup> CEDAW and Islam and the Human Rights of Women, UNIFEM/Western Asia Regional Office, Amman, Jordan, October 18-19, 1999.

- Islam was the first religion to honor the woman and the first religion to outline legislation to stipulate that women should be treated as an independent human being.
- Both women and men are considered in Islam as stemming from the same soul and are treated on an equal footing, physically, spiritually, intellectually and psychologically.
- Natural rights, namely the rights to life, education and work, are bestowed upon women and men equally.
- Islam considers women and men as partners in the endeavor to build the earth and the Prophet said that “Men and women are equal halves.”
- The pattern adopted by Islamic legislation and tradition was that of involvement of Muslim women in various fields of life which necessarily meant equality in rights and obligations.
- Distinction between women and men in such rights and obligations is usually motivated by the objective of achieving some kind of justice rather than to discriminate between them.

Step 7. End the session by asking the participants: *Realizing that culture and social institutions play a vital role in shaping our behavior, what can we now conclude?*

Emphasize that:

- Control over our gender values and beliefs are both external and internal.
- External control includes ways by which society encourages and makes people conform to its norms and expectations. It could be a social or a legal mechanism.

It could be a social mechanism by which a group or community exercises its control over individuals and enforce conformity to its norms. Included here are customs, culture and practices.

It could be legal institutions such as laws, ordinances, executive decrees, administrative issuances that strongly influence if not shape individual behavior so that this would conform to group demands.

Internal control involves a person’s internalization of society’s moral demands and standards. Gender norms prescribed by society become so internalized that the individual herself, knowingly or unknowingly imposes self-checks and self-censorship on her behavior.

## **Handout No. 3 - Gender and Islam: Education and Islam, Participation in Economic Activities, and List of Basic Human Rights**

### Gender and Islam: Education and Islam

*The quest for knowledge has been declared a Duty rather than a Right of every Muslim Man and Woman.*

The first revelation of the Holy Quran "Read in the Name of God, who created... (Surah Al- Alaq 1-3) was addressed to the whole mankind without any discrimination, least of all gender.

In Quran, people in general and Muslims in particular are invited time and again to think, search and learn knowledge of the Universe to be able to lead a cherished life.

As far as the acquisition of knowledge is concerned, nowhere is any discrimination found between men and women in the Holy Quran, in the Sunnah of the Holy Prophet and the Practice of the Khulafa-e- Rashidin.

### Participation in Economic Activities in the light of Islamic Injunctions

*Lot of reference can be made to the teachings of Holy Quran and other sources of information in Islam to support women's participation in day to day business and socio-economic activities of the community:-*

- Surah An Najam- 39- Equal invitation to work.
- Surah An Nisa-7- Right to one's Earning & Rewards.
- Surah An Nissa- 32- Right to the share of Inheritance.

Elaborate divine instructions, directions, laws and regulations are available regarding:

- The dignity of work
- Workers wages and rewards
- Conduct of business
- Business and commercial contracts
- Sale and purchase
- Lending and borrowing
- Ownership of property



- Inheritance
- Consumption , savings, extravagance and charity.

None of the above instructions provide basis for gender discrimination.

Islam is an all time and space religion for the whole mankind. It gives a conduct of life, which is fair, impartial, just and equitable and not discriminatory, prejudiced and harmful.

#### List of Basic Human Rights in the Light of Islam

Here is a list of Basic Rights of Human Beings that Islam bestows upon its followers:

- Security of Life
- Security of Honor.
- Security of Property.
- Right of Privacy
- Right to Personal Freedom
- Right to Family and Mobility
- Exoneration from Others' Actions.
- Right to Protest against Usurpation.
- Freedom of Expression.
- Freedom of Belief and Conscience.
- Right to Equality.
- Right to Justice.
- Right to Avoidance of Sin
- Right to Economic Freedom
- Right to Organization and Social Gatherings
- Right to Participation in Political Activities

- Right to Equal Wage and Reward
- Right to Participation in the Holy War

### **Training Option 3 – Current Roles of Women<sup>25</sup>**

**Aim:** To provide participants with examples of the roles women play in today's society.

**Objectives:**

After this session, participants will be able to:

- a) List women's current roles and problems related to them including the fact that their work is often devalued by society;
- b) Analyze some of women's successful efforts;
- c) List keys for successful women's projects.

**Total duration:** Two hours five minutes

**Sequencing of activities**

- a) The first activity is a case study analysis. Ask participants to organize themselves into pairs. Provide each pair with a case study.
- b) Second activity. Each pair reads their case study and answers the questions at the end.

**Materials:** Case studies of women in positive roles, below

**Duration:** Sixty minutes, for both, sections a) and b)

- c) The third activity involves the presentation of case study analyses by participants. Each case study covers women's roles and is analyzed in terms of gender issues. Following the presentations, discuss the questions provided (See below).

**Duration:** Forty-five minutes

- d) The fourth activity is a brainstorming session. Use the following or similar questions to generate discussion for the brainstorming.

- What is the significance of the roles played by women in the case studies?
- What common problems did they face?
- What are the elements for improving women's conditions?

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<sup>25</sup> Source: *Gender Sensitivity a Training Manual* UNESCO ED-97IWSI47Literacy Section Basic Education Division (1997)

**Duration:** Fifteen minutes

e) The session ends with the following conclusion to be given by the facilitator:

Women everywhere are moving into areas traditionally thought to be reserved for men. Education and training have helped to prepare women for those jobs which increase their status in society. However, they still face two main problems: they are overburdened with household responsibilities in addition to their job; and they still face sex discrimination in the workplace.

To strengthen the progress made, women have to organize and work together to generate their empowerment and to ensure that their rights are respected. They also need to have access to technology relevant to their tasks in and outside the home. Family members should share housework to allow women enough time to grow and contribute to the field of their choice.

**Duration:** Five minutes

**Evaluation:** Scrutinize the outcomes of the discussions of the case studies to establish that participants' understanding about gender roles is on the right track.

**Note:** If available in your locality, try to adapt success stories for use as case studies.

### **Handout A – Women's Banks: A Big Success In Sri Lanka**

by Mallika Wanigasundara

COLORADO (Depthnews) - The very modest house is reached by jeep down pot-holed roads. It announces itself with a sign in Sinhala: *Sinibopura Janasakthi Bank*. In the 8 by 8 meter front room is a desk, a few chairs, a small settee and a filing cabinet, as well as charts and posters on the walls. The place, rent-free, has no security guard and hardly looks like a bank. But it is a bank, one of 20 such banks located in 20 villages in the district of Hambantota, in southern Sri Lanka. They are collectively known as "Janasakthi," "*strength of the people*" or the "*poor women's bank*."

Patterned after the Grameen Bank or bank for the poor in Bangladesh, the Janasakthi banks were set up as an alternative to the state and commercial banks whose credit rates are beyond the reach of poor people and the village moneylender who charges a steep 240 per cent interest rate annually. Mr. W.G. Mithraratne, the district's top official who initiated the project, said it is also intended to rescue families from the heavy indebtedness common in the villages and to stimulate savings. "*Women are the key to the development of the area and thus were made the focus of the banking system,*" he explained.

The women themselves are quick to give Mr. Mithraratne credit for the effort, but it is they who entirely own and run the banks. Only four months old in February 1991, the 20 banks had a total capitalization of 824, 451 rupees (US\$20,611) and had given out loans amounting to 335,000 rupees (US\$8,375). Given the poverty of the villages, it is

astonishing that the women were able to raise such capital. But they did -- with their savings and by buying a 10 rupee share every week for 50 weeks.

To establish the banks, the women formed Kantha Samitis (women's societies) which then formed a Women's Development Federation. The Federation set up the banks and supervises them. To date, 126 Samitis have been formed with a total membership of about 7,000. The sense of accomplishment was expressed by Leela Suriyabandara, president of the Viharagala bank. *"We formed the Kantha Samitis during the most dangerous times (of terror and insurgency) in 1989. And now we have a bank. We have overcome."*

Members of each bank, all poor people who receive food stamps and a temporary food alleviation allowance, are from six to 12 villages. They know one another and keep well abreast of what is happening. They have an annual general meeting which the women conduct like trained troopers, while their husbands watch from the windows of the hall with infants hoisted on their shoulders. Having no headquarters or mother bank, the Janasakthi banks are decentralized units each with its own constitution, system of checks and balances and a system for handling the knotty problem of guarantors and collateral.

Under the present policy, shareholders earn 8 per cent interest on their shares and 12 per cent on their savings per annum. According to Sumithra Samaratne, president of the Godawaya bank, the women make deposits of even 5 rupees. *"Some have saved as much as 2,000-3,000 rupees in four months,"* she says.

Interest on loans, at 3 per cent monthly, is higher than prevailing national bank rates. But this is the women's decision, since they want the bank to grow fast. In any case, they say, they have been paying infinitely higher rates to local moneylenders. The banks offer five kinds of loans -- amounts of 1,000-3,000 rupees for cultivation, fisheries, small enterprises and self employment, and 500 rupees for disaster relief. These are subject to change depending on policy and prosperity.

Among those who have taken out a loan is B.A. Kanthi who started a salt packaging business with a loan from the Salt Packers Association and expanded it with 1,500 rupees from the Janasakthi bank. Making 1,000 rupees from each van load, she and her husband have been able to pay back 170 rupees to the Janasakthi bank and 236 rupees to the association. Allan Nona borrowed 1,000 rupees to expand her curd business. *"During weekends I sell around 300 to 400 pots of curd. But I never had the money to buy the milk or the pots because I paid so much interest to the moneylender. Now I make a good profit,"* she said.

Another borrower is Samawathie who used to break stones at the quarry. With some savings and a loan of 1,500 rupees, she went into the rope-making business. Now Samawathie makes rugs, having bought three cleaning machines and trained 13 people. She has orders for rugs to be supplied to ships. With a loan of 3,000 rupees, Sityawathie bought fishing nets for her husband. His share of the catch was 15 per

cent but as owner of some of the nets, he now gets 45 to 50 per cent of the catch. This amounts to earnings of 4,000-5,000 rupees in good months.

The banks have devised their own method of deciding credit worthiness. In each Kantha Samiti the women form into teams of five. When one team member wants a loan, the others recommend her application and guarantee her loan. If there is default on payment, the team is held responsible. It works. At present, only women can transact business with the banks. Men are asking to be allowed at least savings accounts, but the women are wary about the possible effects of male incursion into their most precious project.

Besides the benefit of accessing loans, the women are also developing the saving habit, especially with the knowledge that they will have ready money to withdraw in case of emergencies. Bad roads and poor transport, however, make it difficult for the women to travel to the banks.

### QUESTIONS

1. What is the Janashakti bank?
2. Why is it a success?
3. Discuss B.A Kanthi's initiative? Compare it with Siryawathi's?
4. Give and discuss examples of how the women exercise control over their earnings.
5. How does group organization help to make this project work?
6. Why are men not allowed to transact business with the bank? Discuss.
7. How does this type of project help to empower women?

### Handout B – Breaking Ground, Women Scientists Rise To The Top

by Zbou Meiyue

BEIJING (Depthnews) -- Professor Chen Zhe often feels lonely when attending conventions of the Institute of Electrical and Electronics Engineers (IEEE) in the United States of America. Professor Chen, of the Beijing University of Aeronautics and Astronautics, says there are very few women among the 24,000 senior members of IEEE. Often the only other woman at IEEE conventions is her university colleague, Mao Jianqin. Both are senior members of the IEEE. Professor Chen is proud because most of IEEE's female senior members are from China. "*We Chinese women have shown our power in the scientific world*", she says.

A scholar in robotics, she is known for her achievements in the field of automatic control and guidance. The Professor has published 30 books and 24 theses since 1986. Her paper on robot control presented at an international conference won a top prize from the International Federation of Automatic Control in 1987. China has some 206,600 women in the natural sciences. They make up 38.4 per cent of the country's research force, according to the State Science and Technology Commission. A number of them have accomplishments that have either been recognized as breakthroughs or have elevated China's status in particular fields.

Lin Lanying, one of the first members of the Chinese Academy of Sciences (CAS) and vice-chairperson of the China Association for Science and Technology, succeeded in having a single crystal of gallium arsenide manufactured in one of China's space satellites in 1987, thus acquiring the world's first such material developed in space. She has led China's research on semiconductors, enabling China, a late starter in the field, to keep abreast of research progress in developed countries.

Prof. Zhang Yan of the Beijing Institute of Meteorology has studied disastrous weather, flood-causing torrential rain and meso-scale heavy rain for years, earning the name conqueror of the meteorological cancer (torrential rains). Her name appears in the International who's who of Intellectuals published in Britain. Women scholars have also cut paths in high technology territories. More than 400 women researchers form the backbone of astronautic experiments at the Xichang Satellite Launching Centre in Southwest China's Sichuan province. Sophisticated nuclear technology is employed by women scientists at the Chinese Atomic Energy Research Institute for fuel analysis, analysis of nuclear missile loading and radiation chemistry.

Under China's old feudal value system a woman's virtue lay in her ignorance. So very few girls went to school. Before the founding of the new China in 1949, 90 per cent of women were illiterate. Statistics in 1931 compiled by the Civil Affairs Office in East China's Jiangsu province, a comparatively developed region, showed that women made up only 0.37 per cent of engineers, 5.1 per cent of teachers and 3.16 per cent of medical doctors. Since 1949 about 110 million illiterate women have learned to read and write. The number of female students has gone up 53 times in high school and 29 times in college. China's literacy rate is 73.5 per cent, according to the United Nations Educational, Scientific and Cultural Organization (UNESCO). It has a 24-to-1 pupil-teacher ratio. In 1987, 7.2 per cent of high school students were enrolled in technical and vocational courses. About 190 in every 100,000 Chinese entered college.

In 1985, China's expenditure on education was 2.7 per cent of its GNP. According to UNESCO, in 1980 China allocated 6.1 per cent of its total government budget to education. Zhao Yufen, a noted chemist and the youngest CAS member, believes that women have an edge in scientific research. "*We are more scrupulous and persevering, which often proves critical to important discoveries,*" she says. She broke new ground when she proposed, for the first time in the world, that the phosphoryl group is the fundamental centre of all life substances. The role of the phosphoryl group had long been neglected by life chemists and is significant in both basic sciences and bio-engineering.

Because of their outstanding performance, a number of women scientists have risen to leading posts. CAS has 286 women directors of research offices. Almost half of the 112 key topics of the Chinese Academy of Medical Sciences are led by women. In national defense circles, hundreds of female researchers are leading officers or laboratory directors. Zhu Lilan, an established chemist and former director of the Chemistry Institute under CAS, now supervises the major part of China's high-tech programme as deputy minister of the State Science and Technology Commission.

Like other career women, scientists are not spared the burden of attending to both job and home. Zhu Lilan says she copes by simplifying the housework routine. Mao Jianqin calls for co-operation from other family members and, when she was working for her doctorate, relied on her husband and son to take on more household chores. *"Most women scientists enjoy a harmonious family life,"* says Mao. *"We would not get anywhere in our career if family life is marred. What is upsetting,"* she says, *"is invisible sex discrimination in the workplace."* She points to the pyramid shape of the numbers of female scientists at different levels . . . the higher the level, the fewer the women scholars.

Although women make up about a third of CAS research personnel, they hold hardly 10 per cent of senior titles. *"But while opposing gender bias, women scientists should be more aggressive and enterprising,"* says Zhu Lilan. *"We should first do our job well, rather than wait for someone else to liberate us."*

### QUESTIONS

1. According to the story, how do Chinese women's roles in today's society differ from those under China's feudal value system? What major reasons cause this difference?
2. What career are the women in the case study involved in? Give some examples of their successes.
3. What, in your opinion, are the key factors contributing to their success?
4. How do these women cope with their household burden?
5. What problems do they face in their workplaces? What, do you think, are the reasons for these problems?
6. Using examples from the story, discuss the saying, "Women who are successful in their jobs are unsuccessful in their family life."

### Handout C - Technology, New Jobs Benefit Indian Women

by Ian Gill

NEW DELHI (Depthnews). Multilateral lending to India's private sector is helping thousands of young Indian women to enter the skilled labor market, thereby changing their lives dramatically. As conduit for the funds, ICICI has been giving out loans to expand and modernize existing enterprises and to set up new ventures importing new technology. According to Bank projections, the credit line should eventually generate additional capital investments of about US\$310 million and annual foreign exchange earnings and savings of about US\$90 million. It should also create more than 5,000 jobs.

One loan recipient is Tata Telecom which manufactures automatic telephone exchange systems in collaboration with OKI Electric Industry Co. Ltd. of Japan, a leader in telecommunications technology. Before the advent of electronic firms such as Tata Telecom the main source of work in the area was privately-owned textile mills in and around the neighboring city of Ahmedabad. The work involved long hours in

overcrowded conditions for small remuneration. Moreover, the textile industry in Gujarat slumped from the mid- 1980s.

As noted by Tata Telecom's general manager Vijay Gupta, *"the electronics industry has created a fantastic opportunity in terms of job enrichment. Young women and men are exposed to high-tech and computers - experience which they can use in many other ways. The respect they get from their social peers is also very important."* This view is echoed among the company's 70 shop floor workers. Dipti Maniar, 24, is a junior technician whose father worked in a textile mill. *"He is proud of me. He worked with very old machinery and I am working with the latest technology,"* she says.

Production manager Hitesh Bhatnagar says, *"Women used to get married early but now they tend to be employed first. Besides, they can continue to work even after they get married and have children. We plan to have a crèche for employees' children."*

### **QUESTIONS:**

1. What are the characteristics of the work in privately-owned textile mills?
2. What are the implications for women's work when the textile industry "slumps"?
3. What opportunities does the electronics industry provide young women and men? Why?
4. How does working with electronics improve young women's self-respect?
5. How do young women balance their traditional role as wives and mothers and their economic role as wage earners?
6. Name any support mothers must have to perform their economic roles well.
7. What do you think of women working in the electronics industry? Is this possible in your country or community?
8. What other nontraditional work do women do? Why?

### **Handout D – Women's Co-op Churns Out Papad and Self-Confidence**

by Priya Darshini

NEW DELHI (Depthnews) The high quality of its papad (potato and lentil wafers) rolled by hand, has made Lijjat a household name in India. Lijjat, a women's co-operative, also makes spices, vadi (dried lentil cakes), scented sticks and lately, a detergent which it plans to produce commercially. Its success lies not only in its flourishing business ventures. Most of Lijjat's members are poor women whose lives have changed radically because of the co-operative.

One member, her deep-set eyes afire, is 35-year-old Laxmi. *"Today my children and I are dependent on no one. I earn my own income and we are happy with what little we have,"* she says Laxmi has put behind her a life with a husband who drank, beat her and terrorized the children. Another member is Meenakshi, 40, who was abandoned by her husband for another woman eight years ago. *"I could not complain because I am a woman. It's a man's world. But I never accepted defeat,"* she recalls. Instead of



imposing on her parents for support, she joined Lijjat and now makes enough money to provide even for her parents.

Hundreds of illiterate, unskilled women like Laxmi and Meenakshi have found a lifeline in Lijjat. In the Bombay suburb of Bandra, while the city sleeps, some 300 of them converge at the local co-operative office to turn in the papad they rolled and to collect their daily quota of flour. They work at home so there are no overheads. Unlike those in the unorganized sector, they do not have to sell through middlemen who take a cut in their profits. *"We are able to roll out 1.5 to 20 kilos of flour, with earnings of Rs. 5 (US\$0.18) per kilo. This is quite sufficient for our families,"* says Sarita.

The co-operative was started in 1959 by seven middle-class women who were dissatisfied with their social work. Fed up with the lip service given to women's issues, they wanted to do something concrete for their exploited and deprived sisters. One day they gathered with several other women for a meeting. They took out flour, mixed it with water and rolled out four packets of papad, the wafer that is popular in Indian cuisine. Thus Lijjat was born.

The women received moral support from highly respected social worker Shri Chaganlal Karmsi Parekh, a member of the Servants of India Society. He taught the Lijjat women how to compete in the cutthroat business environment, coaching them to emerge from their veils and windows and their confined existence.

In 1968 Lijjat adopted a formal Constitution and registered as a cottage industry. It now counts 18,000 members from the initial bare dozen. Its sales of papad, which amounted to just a little over Rs 6,000 in the first year, have reached Rs 30 crores to date. About 30 per cent of product volume is exported to the United Kingdom, United States, Middle East and Asia.

Asked what makes Lijjat successful, its president Rukmani Pawar quips: *"Nothing but the excellent quality of the papad."* Then she points to the highly efficient way Lijjat conducts business. *"Its operations,"* she says, *"are carried out on a sound commercial footing, namely that of producing quality goods and selling them at reasonable prices."* Moreover it does not accept charity. *"The co-operative is not a refuge for poverty-stricken women. Its objective is to erase the shame and demoralization that go with poverty and unemployment, and to remove self-pity once and for all,"* Ms. Pawar explains.

Women making papad or any other product for Lijjat automatically become members and joint owners. They stick to a code of conduct and work ethics which includes voicing opinions and grievances and respecting one another's time by visiting co-members' homes only in an emergency. Activities are undertaken on consensus. There is complete openness regarding operations of the co-operative which means its books can be examined by anyone. But perhaps the most distinctive feature of Lijjat is that it is a big family without hierarchy.

Members address one another as sister. Each branch is co-ordinated by a supervisor who comes from the ranks of the workers. Says Kamal Bhalerani, supervisor of the Bandra unit, *"Over the years we have grown into a well knit family. Women of different castes work together under the Lijjat umbrella. For us the dignity of labor is not mere slogan."*

### **QUESTIONS**

1. What makes Lijjat a successful income-generating project?
2. Do you think Lijjat promotes women's self-reliance and empowerment? Discuss your answers.
3. How does Lijjat promote the rights of its members?
4. Why is it good for poor women to organize themselves?
5. What do you think of Lijjat's codes of conduct?
6. Why does Lijjat reject the role of shelter for victims?
7. Why is Lijjat successful?

### **Handout E – Women Keep Pumps Flowing in Malawi**

By Hilda Paqui

NKUMBUWA, Malawi (Depthnews). Margaret Chagwera, a stately mother of four, hitches up her orange wrap-around skirt, picks up a galvanized spanner and sets to work on the nuts and bolts of an Afridev hand pump. She removes the below-ground pump parts, adjusts the position of the valve bobbins and the "O" ring, replaces the piston seal, and reassembles the pump. Ms. Chagwera is a hand-pump caretaker in Nkumbuwa village, 130 kilometers southeast of Lilongwe, the capital of Malawi.

Malawi is turning increasingly to ground water for domestic consumption as it is cheaper and safer than surface water to extract and distribute. More than 1.5 million rural Malawians are now served by over 8,000 boreholes and shallow wells fitted with hand pumps. In the future 30,000 more pumps will be installed to serve 4.5 million additional rural dwellers. This is why Ms. Chagwera and scores like her are playing such an important role, for the real challenge is not so much to install the pumps as to keep them flowing. Many of Malawi's traditional hand pumps are out of action for up to nine months before being repaired. Prime causes are lack of routine maintenance and a scarcity of spare parts which are imported and expensive.

Poor pump performance is not only inconvenient but an increased health hazard for users who revert to traditional sources of water which are often polluted. But broken-down pumps will soon be just a bad memory in Malawi. Under a government project supported by the United Nations Development Programme (UNDP) and the World Bank which began in 1980, villagers are being trained to perform preventive maintenance of hand pumps installed under a Rural Hand pump Testing Project. In the Livulezi District, the Project area, each pump is tended by a caretaker and two assistants, who comprise the village water committee. So far, more than 200 hand-pump caretakers like Ms. Chagwera have been trained to keep Malawi's pumps flowing.

An analysis of the experiment prepared by Malawi's Water Department revealed that community self-help in pump maintenance reduced the breakdown rate by 75 per cent, while the response time between breakdown and repair rarely exceeded two weeks. Annual maintenance was reduced to US\$16 from US\$140 per pump. Encouraged by the results of the Livulezi project, the Government plans to install the Afridev pump nationwide. *"Now that Malawi has adopted the Afridev and community-level maintenance, its picture for water supply looks bright,"* says Mr. Kitsiri Liyanage, a United Nations Volunteer from Sri Lanka who works with the Livulezi project.

Hand-pump caretakers like Ms. Chagwera, routinely tighten loose nuts and bolts, replace worn parts, keep the pump surroundings clean and report major breakdowns to maintenance assistants in the Livulezi district. While the assistants are paid by Malawi's Government, their only means of transport is the bicycle. The villagers have to transport tools and spare parts to the pump themselves and the caretakers give the maintenance assistant a hand with repairs. Health and nutrition classes are another job of the caretakers, most of whom are women. *"Since they are the main drawers of water, they have a vested interest in trouble-free pumps,"* says Mr. Liyanage.

Ms. Chagwera was selected to undergo a week's course at a training centre in 1986. Today, in an impressive 25 minutes, Ms. Chagwera can dismantle and reassemble a pump, reciting as she goes the names and functions of the various parts. *"It's in my and my family's best interests to maintain the pump,"* she says, *"I remember too well how sick we used to get from water drawn from the polluted stream before we had the pump."*

## QUESTIONS

1. How does inadequate maintenance of water pumps affect women's lives?
2. How does technology help these women take charge of their life?
3. What is required to ensure that women become self-reliant in pump maintenance?
4. What lesson, from the Malawi experience, can policy makers and planners learn in development work?

## Training Option 4 – Group Work Daily Activity Profile<sup>26</sup>

### A Working Day

Either to introduce/to set the context of the session or to wrap up the session:

- Present the conceptual frameworks of gender analysis (see attached handout with an outline of four gender analysis and planning frameworks)

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<sup>26</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

- Briefly explain similarities/differences and use of gender analysis frameworks. Participants could be asked to read these when they finish the activity, or over the lunch break, and this could add to the discussion at the end of the activity.

**ACTIVITY:**

Divide the participants into the following groups:

1. Poor	Provincial	Farmer	Ethnic minority
2. Poor	Provincial	Farmer	Ethnic majority group
3. Poor	Major city	Market Vendor	Ethnic majority group
4. Not poor	Major city	Aid worker	Ethnic majority group
5. Not Poor	Major city	Aid worker	European expatriate

Discuss and tabulate a day's work for the family in your group. Decide and identify how many family members in your group— whoever lives in the family home, including all adults and children. List their age. Develop a chart to tabulate the daily activities of family member's daily tasks. Fill in their tasks according to the time they are conducted (see handout). Add up roughly the number of hours worked each day by each family member. Add to the task whether it is a productive (P), community managing (CM), community politics (CP) or reproductive roles (R).

**When your group has finished all the tasks, discuss the similarities and differences between the work/activities of the family members within your household.**

- Who does the most hours of work?
- Who does the productive, reproductive and community service roles?
- Who gets up earliest and goes to bed latest?
- What is the difference between the work/recreation/school attendance of the boys and girls in the family?
- How does age and position in family affect the roles of family members?
- Is there any difference between the situation of daughters and daughters—in-law?

**Tape the daily calendar of to the wall and look at the calendars from other groups.**

- How is your family different to other families and their activities?
- What similarities can you see between the same family members in different situations?
- What differences are evident between ethnic minority and non-ethnic minority families?
- How are the roles different in the expatriate families? How are the roles different for them?

**Handout: Daily Activity Profile for Family X<sup>27</sup>**

TIME	Grand-mother 53	Father 32	Mother 30	Daughter 12	Son 10	Son 8	Daughter 3
4.00a m	sleeping	Sleeping	Wake-up	Wake-up	Sleeping	sleeping	sleeping
4.30	wake-up	Sleeping	Cook breakfast	Help with breakfast	Wake-up	Wake-up	Wake-up
5.00	Eat breakfast	Wake-up and eat breakfast	Feed children	Eat breakfast	Eat breakfast	Eat breakfast	Eat breakfast
5.30	Wash-up	Go to the fields	Clean house	Watch toddler	Walk to school	Walk to school	to play
6.00							
6.30							
7.00							

<sup>27</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

## Gender Analysis Frameworks

### Training Option 1 – Gender Analysis Frameworks<sup>28</sup>

Presenting the basics of gender analysis and gender planning should be complemented with a short presentation on available conceptual frameworks. Different frameworks suit different needs/requirements. The daily activity calendar is an excellent tool to improve awareness of differentials in division of labor/roles. This session should be complemented with the handout below that outlines four different frameworks. Participants could read this handout after the activity, over lunch, or even overnight, with the information feeding into further discussion after this activity or in the following morning session. Alternatively, if time does not allow, the trainer/facilitator may wish to just flag the issues and refer participants to the handout to keep as a reference tool for future reading.

### Handout: Which Gender Analysis Framework? Four Current Models

As practitioners, we need frameworks and tools to operationalize gender analysis and planning and to assist in gender-sensitive project design, implementation, monitoring and evaluation. But which framework, which sets of tools best suits our individual, highly specific circumstances? The following summary of current gender training frameworks and methods was developed by Helen Derbyshire for the Department for International Development's Training Review Day in 1996. The DPU text was updated by Caren Levy.

#### The Harvard Framework

This is one of the best known and most widely used gender analytical frameworks. The Harvard framework centers on activity profiles, issues around access and control over resources and project cycle analysis. The *activity profile* looks at who does what, when and where. This leads to an analysis of the *gender division of labor* in productive and reproductive work within the household and community, disaggregated by sex, age, and other factors. The framework then explores who has *access to and control over* which *resources, services and institutions of decision-making* and to which *benefits from development projects and programmes*. *Access* refers to use rights; *control*, to power over decision-making. *Institutions of decision-making* include the household, community and interest groups.

The framework then asks us to list *factors influencing activities, access and control* (such as cultural beliefs, population increase, political change and environmental degradation). These show up opportunities and constraints on men's and women's participation in development. The impact of changes over time in the broader cultural and economic environment is a further feature of the analysis.

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<sup>28</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

The final component of the Harvard framework is project cycle analysis. This involves examining a project proposal or area of intervention in the light of the above gender disaggregated data and social change. It comprises a series of open-ended questions to the project planners relating to project identification, design, implementation and evaluation.

Questions to be asked in the project identification phase include:

- what needs/opportunities exist for increasing women's productivity and/or production?
- what needs/opportunities exist for increasing women's access to and control over resources?

### **The Longwe Women's Empowerment Framework**

The women's empowerment framework focuses first on *women's special needs*, the needs women have due to their different sexual and reproductive roles. It then explores *gender issues* and women's *gender concerns*. *Gender gaps* arise where the division of gender roles brings with it inequalities in the amount of work input, or in benefits received.

*Gender discrimination* is a key concept in this framework. Gender gaps originate and are maintained in any society by systems of gender discrimination. Discrimination against women is pervasive at the level of tradition and social practice. It is also supported by discrimination against women in official and government administrative practice, sometimes arising from discriminatory legislation. Gender discrimination means giving differential treatment to individuals on the grounds of their gender. In a patriarchal society this involves systematic and structural discrimination against women in the distribution of income, access to resources, and participation in decision-making. Gender discrimination is part of a patriarchal system of oppression, where males retain more power, and use this power to ensure women get most of the work and less of the benefits.

The *women's empowerment framework* aims to address gender gaps at all of the following levels with the aim of increasing equality between men and women, and increasing women's empowerment. *Welfare* refers to the gender gap between women and men in their material well-being. A project confined entirely to this welfare level treats women as passive recipients of project benefits, since they are not involved in the 'higher' levels of empowerment which denote more active roles in the development process. Narrowing the gender gap in welfare is the ultimate objective in women's development, to which the process of empowerment must lead. *Access* is the means or right to obtain services, products or commodities. Gender gaps in access to resources and services are a major obstacle to women's development. Women's achievement of equality of access to resources and services is a key objective for women's equality; women's mobilization to achieve equality of access is a key element in the process of empowerment.

*Conscientization* is the process of becoming aware of the extent to which problems arise not so much from an individual's inadequacies, but from systematic discrimination against a social group which puts all members of the group at a disadvantage. In women's development, conscientization involves the process by which women collectively analyze and understand the gender discrimination they are up against. This is the basis for action to overcome obstacles which have been holding them back. *Participation* denotes having a share in decision-making. Gender equality in decision-making is one of the essential aspects of women's empowerment. Participation is concerned with collective participation in decision-making, a process integrated with conscientization. Control means the ability to direct, or to influence events so that one's own interests are protected. The women's empowerment framework recognizes this as the 'highest' aspect of women's development - where women ensure that resources and benefits are distributed so that men and women get equal shares. Whereas conscientization and participation are essential to the process of women's empowerment, it is only gender equality in control which provides the outcome.

### **The Institute of Development Studies (IDS) Social Relations Framework<sup>29</sup>**

The IDS social relations framework looks at *social relations, institutions, dimensions of social relationships, interventions and needs, interests and empowerment*. *Social relations* are defined as the way people are positioned in relation to resources and power. They include not only gender relations but also relations of class, ethnicity, nationality and religion. They vary across cultures. Social relations refer also to the resources and networks of groups and individuals. *Institutions* comprise four categories: *state* (legal, military and administrative organizations); *market* (firms, corporations and farming enterprises); *community* (village committees, patron-client relationships) and *household*. *The dimensions of social relationships* comprise *rules* (official and unofficial rules, values, traditions, laws and customs); *people* (who is in and who is out); *resources* (what is used and what is produced); *activities* (what is done, and who does what); and *power* (who decides and whose interests are served).

At the level of interventions, *gender neutral policies* are policies which intend to leave the gender division of labor and the gender division of resources intact but attempt to target the appropriate actors to achieve certain goals. *Gender-specific policies* look at the existing distribution of labor and resources but intend to achieve a goal which will entail targeting one gender or the other. *Gender-redistributive policies* are about change and transformation, interventions designed to transform existing asymmetries and inequalities. The social relations framework distinguishes between *practical gender needs* and *strategic gender interests*. 'Needs' tend to be defined from the top-down, as in defining and administering to needs. 'Interests' is the language of rights. We need to talk about *strategic gender interests* in order to remind ourselves as planners and academics to be modest about what we cannot do.

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<sup>29</sup> Source: The British Council Network Newsletter © 1999  
<http://www.britcoun.org/governance/gendev/netnews/14index.htm>



## The Development Planning Unit (DPU) Framework

The DPU works with a *gender policy and planning framework* which aims to integrate a gender perspective into development practice. Gender relations are understood as interwoven with other power relations like class, ethnicity, religion and age in different contexts. Recognizing both the resistance and opportunities emerging from particular power relations in specific contexts, the framework puts forward a gender policy and planning process which is an *iterative*, rather than a linear process.

An initiating component of this process is *gender diagnosis*. Central to this is the '*web of institutionalization*', a tool developed by Caren Levy based on the DPU's work with practitioners and activists at local, national and international levels. The 'web' is used to assess how a gender perspective is currently institutionalized in the context under consideration. It identifies at least thirteen elements which are crucial to the process of institutionalization. Each element represents a *site of power* of social relations, and the elements relate to each other in a set of reinforcing triangles, making up the 'web'. The elements are women's and men's experience and their interpretation of reality, pressure of political constituencies, representative political structures, political commitment, policy, resources, mainstream responsibility for gender issues, procedures, methodology, research and theory-building. The diagnosis on each element and their interrelation is done using an adapted version of Caroline Moser's framework. This considers the *gender roles* (reproductive, productive, community managing and constituency-based politics roles), access to and control of *resources*, the *gender needs* (practical and strategic gender needs, building on Maxine Molyneux's work) and the underlying policy approaches implied in or impacted on each element. Based on this, the diagnosis of each element and their interrelation generates *problems* (relating to weak or no gender integration) and *potentials* (relating to opportunities which might offer an opening for gender integration). The final step in the preliminary gender diagnosis is to *prioritize* the problems and potentials so as to clarify the entry points for action.

Gender diagnosis is a continuous process and constantly interacts with another component of the gender policy and planning process, *gender consultation*. Using a variety of methods, gender consultation covers dialogue with women and men in communities to define their own gender needs, as well as with women and men involved in the particular organization acting in the context under consideration. Problems, potentials and their prioritization are refined in the process of this consultation. On the basis of gender diagnosis and gender consultation, entry points for action are identified and utilized through the development of *working objectives* and *entry strategies*. These actions work towards widening the room for maneuver for gender integration by strengthening the process of gender diagnosis and gender consultation, as well as two further continuous components of the gender policy and planning process, *organizational development* and *monitoring and impact assessment*. Actions in these four components are continuously interacting, as the situation under consideration demands, guided by the working objectives and entry strategies. In this sense, the gender policy and planning process develops alongside the ways of operating in the organizational context under consideration, finding entry points into them and creating the conditions to make ongoing practices gender

aware. In other words, the gender policy and planning process seeks to institutionalize or mainstream a gender perspective in development practice.

## **Training Option 2 – Gender Analysis<sup>30</sup>**

<b>Learner Objectives</b>	By the end of the session, participants will be able to  1. Explain and differentiate between the Women in Development (WID) and Gender and Development (GAD) theories 2. Analyze development projects 3. Develop a checklist for gender-sensitive projects
<b>Time</b>	4 hours, 30 minutes
<b>Session Overview</b>	A. WID and GAD . . . . . 1 hour, 30 minutes B. Analyzing Development Projects Using the GAD Approach and Gender Analysis Models . . . . . 1 hour, 30 minutes C. Creating Gender-Sensitive Development Projects . . . . . 1 hour, 30 minutes
<b>Materials</b>	Flipchart Markers
<b>Handouts</b>	7A The Dairy Cattle of Afghanistan 7B The Gender and Development Approach 7C Case Study Worksheets 7D Gender Analysis Models (Harvard Analytical Framework, Gender Analysis Matrix, Women’s Empowerment Framework) 7E Checklist for Building Gender Equity Into Project Design and Implementation 7F Gender and Development: A Summary
<b>Special Preparation</b>	Read Handout 7B, The Gender and Development Approach; the Introduction to this manual; and the Trainer’s Guides for the Case Studies (Handout 7C).

### **PURPOSE OF THE SESSION**

This session provides an introduction to the concept of Gender and Development and the design and implementation of gender-sensitive and gender-equitable projects. Participants learn about the theories of Women in Development (WID) and Gender and Development (GAD) and analyze case studies of development projects using the GAD approach and gender analysis models. Through these case studies, they learn

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<sup>30</sup> Source: CEDPA Gender and Development Training Manual

that projects can have unintended outcomes if the different gender roles and relationships in a society are not carefully analyzed and well-understood in the planning and implementation process. Finally, participants develop a checklist for ensuring that gender equity and gender sensitivity are built into project design and implementation.

This session provides a comprehensive overview of key concepts related to gender and development. It is designed to be presented in half a day; with some groups, the session may take longer. Facilitators need to allow adequate time for discussion, as many of the concepts presented in this session are relatively new.

### **A. WID and GAD (1 hour, 30 minutes)**

**Step 1** Tell participants the following story:

This is a story about a project that was implemented in Afghanistan to try to improve the health and economic condition of poor households in a rural community. A project to raise dairy cattle was introduced into this community. It was expected that the milk from the cattle would help to improve the nutritional status of the children, that the additional income received from selling some of the milk would enable more children to go to school, and that the project would generally improve the standard of living of people in the community.

After the project had been in place for a year, an assessment revealed that the nutritional status of the children had declined and that fewer girls were attending school than before.

**Step 2** Ask participants the following questions:

- What do you think happened?
- Why do you think it happened?

**Step 3** Share with the group Handout 7A, The Dairy Cattle of Afghanistan, and explain what happened in this particular situation. Ask if they can relate this to their own experience.

**Step 4** Explain to the group that it is essential to understand the gender roles in a given setting when designing and implementing development projects. It is also essential to analyze and assess the impact of the project on both men and women during the design, implementation, and evaluation phases. This approach to development is called Gender and Development and is a relatively

new theoretical approach.

Introduce the concept of Women in Development (WID) and contrast it to Gender and Development (GAD).

*Read Handout 7B, The Gender and Development Approach, and the Introduction to this manual before delivering this session, in order to have a firm understanding of the theoretical concepts.*

**Step 5** Distribute Handout 7B, The Gender and Development Approach, and allow participants to read it aloud. Lead a discussion around the three main elements of the approach: 1) Who does what with what resources? 2) Who has access to the resources, benefits, and opportunities? and 3) Who controls the resources, benefits, and opportunities? Ask participants each of these questions in relation to the case study The Dairy Cattle of Afghanistan

**Step 6** Broaden the discussion on GAD by asking the following questions:

- What kinds of work do women and men do in your community?
- What kinds of resources can women and men obtain (for example, land, money, property, credit)?
- What are some of the consequences of the ways in which resources are distributed, obtained, and used in the community?
- Give examples of the different priorities of men and women.
- Which persons in the community have the primary responsibility for making decisions about development projects? Do all community members participate in making decisions about these projects? Why or why not?
- Could having this kind of information about women's and men's roles help people to plan better development projects? Why or why not?
- When should you collect this information?
- What are some difficulties you might encounter if you decided to collect this information?

## **B. Analyzing Development Projects Using the GAD Approach and Gender Analysis Models (1 hour, 30 minutes)**

**Step 1** Divide participants into three groups and distribute the Case Study Worksheets (Handout 7C) and the Gender Analysis Models (Handout 7D), assigning a different case study and model to each group. Briefly present summaries of the three gender analysis models and take questions from the group to ensure basic understanding. Present the following task:

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**TASK #1**

1. Read the assigned case study and the accompanying gender analysis model.
2. Use the gender analysis model to do a gender analysis of the case study.

Time: 30 minutes

**Step 2** Reassemble the large group. Have each group report out on the findings of its analysis of its case study. Summarize the different gender analysis models and relate specific elements to the situations described in the case studies.

**Step 3** Ask participants to summarize what they have learned and how they can apply these gender analysis models to their work.

**C. Creating Gender-Sensitive Development Projects (1 hour, 30 minutes)**

**Step 1** Distribute Handout 7E, Checklist for Building Gender Equity Into Project Design and Implementation. Instruct participants to review the checklist and determine which questions are relevant for their own organization, add any questions they think are missing, and delete any they think are not relevant.

- When should you collect this information?
- What are some difficulties you might encounter if you decided to collect this information?

**Step 2** Ask three or four volunteers to share their comments, additions, or deletions for each section of the checklist.

**Step 3** To summarize, remind participants of the three essential questions to keep in mind when designing, implementing, and evaluating development projects: 1) Who does what with what resources? 2) Who has access to the resources, benefits, and opportunities? and 3) Who controls the resources, benefits, and opportunities? Distribute Handout 7F, Gender and Development: A Summary.

## Handout 7A – The Dairy Cattle of Afghanistan

This is a true story about a project that was implemented in Afghanistan to try to improve the health and economic condition of people in a rural community. A project to raise dairy cattle was introduced into this community. It was expected that the milk from the dairy cattle would help improve the nutritional status of the children, and that the income from selling some of the milk would enable more children to go to school and generally improve the standard of living in the community.

After the project had been in place for a year, an assessment revealed that the nutritional status of the children had declined, and that fewer girls were attending school than before.

### Discussion Questions:

- What happened?

In this community, it was the role of the women to raise the cattle. The project increased the workload of the already overburdened women. Although women raise the cattle, the men sell the milk and get the extra money. When the men began to see the monetary value of the milk they took more and more of the milk to sell. The milk was no longer given to children, and the nutritional status of the children began to decline.

*The men used some of the new income to buy agricultural inputs for cash crops and some to send their sons to better, more expensive schools. The girls stayed at home and helped their mothers with the increased workload caused by the cattle.*

- Why did it happen?

*The project was designed without an understanding of the roles of men and women. Key questions—Who does what with what resources? Who has **access** to resources, benefits, and opportunities? Who **controls** the resources, benefits, and opportunities?—were not asked. The results were directly opposite from what had been expected.*

- Can you relate this to your own experience?

## Handout 7B-1 - The Gender and Development Approach

The Gender and Development (GAD) approach to development is aimed at ensuring an equal distribution of opportunities, resources, and benefits to different population groups served by a particular intervention. Applying this approach can help project planners to identify important differences in female and male roles and responsibilities and use this information to plan more effective policies, programs, and projects.

This approach is based on the Harvard Analytical Framework, one of the first gender analysis models. GAD uses this model to explore and analyze the differences between the kinds of work performed by women and men in particular social, cultural and economic circumstances. In order to identify differences between female and male roles, responsibilities, opportunities and rewards, the approach requires that three important questions are asked, explicitly or implicitly, at all stages of designing, planning, implementing, monitoring and evaluating an intervention:

- **Who does what with what resources?**
- **Who has access to the resources, benefits, and opportunities?**
- **Who controls the resources, benefits, and opportunities?**

**Who Does What:** This question identifies the different activities performed by the men and women in the target population. For example, a rural development project aimed at raising larger numbers of livestock might result in the female population assuming the major burden of the agricultural work, because in that society women do most of the labor related to livestock. Asking the question “Who does what?” can alert project designers to the possibility that such a project could increase the women’s work.

**Who Has Access (Ability to Use):** This question asks how much each population group can use existing resources, benefits, and opportunities or those which will be generated by the intervention. These include land, money, credit, and education.

**Who Controls (Determines the Outcome of the Resources):** This question asks to what extent different groups of women and men in the population can decide how to use the available resources. Some groups may have access to resources but may not be able to use them.

If these three questions are not asked, the kinds of interventions which are developed may be based on incomplete and incorrect assumptions and perceptions of the way things work

### **Handout 7B-2 –WID and GAD<sup>31</sup>**

in a particular society. For example, planners may incorrectly assume that in a given setting the men are heads of households and chief decision-makers on certain issues, even though women play the decision-making role in relation to that issue. This assumption may lead them to design ineffective and inappropriate interventions.

Analysis of the information provided by these questions enables planners to find out how an intervention would impact different groups. If needed, corrective measures

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<sup>31</sup> Source: Two Halves Make a Whole: Balancing Gender Relations in Development.

can then be put in place to ensure that the project will meet the needs of all identified groups equally.

### **WID AND GAD**

	<b>WOMEN IN DEVELOPMENT</b>	<b>GENDER AND DEVELOPMENT</b>
The Approach	An approach which seeks to integrate women into the development process	An approach which seeks to empower women and transform unequal relations between women and men
The Focus	Women	Relations between men and women
The Problem	The exclusion of women from the development process	Unequal relations of power (rich and poor/women and men) that prevent equitable development and women's full participation
The Goal	More efficient, effective development	Equitable, sustainable development Women and men sharing decision-making and power
The Strategies	<ul style="list-style-type: none"> <li>• Women's projects</li> <li>• Women's components</li> <li>• Integrated projects</li> <li>• Increase women's productivity and income</li> <li>• Increase women's ability to manage their households</li> </ul>	<ul style="list-style-type: none"> <li>• Identify and address short-term needs determined by women and men to improve their condition</li> <li>• At the same time, address women's and men's longer term interests</li> </ul>

### **Handout 7C-1 - Case Study Worksheet No. 1**

The government of a rich coffee-growing country wanted to boost its coffee exports to enhance the national economy. With the help of a major international donor, access roads were built through 80 percent of the rural areas so that the coffee farmers could easily transport their crops to the marketing centers. This stimulated coffee production, and the incomes of the farmers increased measurably.

In that region women do most of the agricultural work, both on cash crops and on family foodstuffs. They use hand tools and work many hours a day. The men are responsible for marketing the cash crops.



Four years after the roads were built, there was extensive malnutrition in these coffee-growing communities. Women and children were noticeably poorer. Yet greater cash incomes were coming into the community.

Based on the gender analysis you have conducted, make recommendations on how to revise the project for a more positive outcome.

### **Handout 7C-2 - Case Study Worksheet No. 2**

A nongovernmental organization (NGO) wants to develop appropriate technology to help cut down the hours women in a small community spend fetching water. After consulting with the women, they determine the needs and provide an accessible water source at a much closer distance that women can easily reach. They also show the women how to repair the well hand pump and provide spare parts for repairs. The NGO representatives expect that the women will have more time to get involved in community development activities, in particular the formation of women's development councils to contribute a women's angle to local planning.

The project succeeds in reducing women's time fetching water but the women's development council is not going well. The women do not turn up and the men are silent on the issue. Based on the gender analysis you have conducted, make recommendations on how to revise the project for a more positive outcome.

### **Handout 7C-3 – Case Study Worksheet No. 3**

An engineering company is given a contract to build an irrigation structure in a small community. The engineers are told that they must discuss the project with the community to make sure that it fills their needs. They also are encouraged to employ local people and train them in various skills. The company meets with local officials and, after much negotiation, they agree on the placement of the irrigation structure and the numbers of people who will be trained in construction and maintenance skills. The engineers and local government officials are especially proud that they have managed to include two or three widows in the training. The irrigation structure is finally built. It now provides water to the fields and water for drinking and washing for the village.

However, it is noticed after several weeks that most women are not using the irrigation structure. They are still taking a dangerous footpath to travel for hours to another water source. Also, the women trained in maintenance seem, after some months, to lose interest in working on the project.

Based on the gender analysis you have conducted, make recommendations on how to revise the project for a more positive outcome.

## **Handout 7C-4 Trainer's Guide – Case Study Worksheet No. 1**

The government of a rich coffee-growing country wanted to boost its coffee exports to enhance the national economy. With the help of a major international donor, access roads were built through 80 percent of the rural areas so that the coffee farmers could easily transport their crops to the marketing centers. This stimulated coffee production, and the incomes of the farmers increased measurably.

In that region women do most of the agricultural work, both on cash crops and on family foodstuffs. They use hand tools. They work many hours a day.

Four years after the roads were built, there was extensive malnutrition in these coffee-growing communities. Women and children were noticeably poorer. Yet greater cash incomes were coming into the community.

What were the factors that might have contributed to this situation? List below.

- 1. Women were spending more time on the cash crop (coffee) and less time on the food crops, resulting in inadequate food supplies in the community.*
- 2. Men controlled the extra income that came into the household. This extra income was not going towards buying food.*
- 3. Land intended for subsistence farming by the women was taken over for cash-cropping. With less income available to the women for household maintenance, the income level of the family fell.*
- 4. Women usually had control over the income they themselves generated, and had no access to men's income from coffee production.*

## **Handout 7C-5 Trainer's Guide – Case Study Worksheet No. 2**

A nongovernmental organization (NGO) wants to develop appropriate technology to help cut down the hours women in a small community spend fetching water. After consulting with the women, they determine the needs and provide an accessible water source at a much closer distance that women can easily reach. They also show the women how to repair the well hand pump and provide spare parts for repairs. The NGO representatives expect that the women will have more time to get involved in community development activities, in particular the formation of women's development councils to contribute a women's angle to local planning.

The project succeeds in reducing women's time fetching water but the women's development council is not going well. The women do not turn up and the men are silent on the issue.

What could have happened? List possible reasons below.

- 1. Women in the community were not normally involved in local planning so the men resented their participation. Men did not want to share their control of the local planning and felt it was inappropriate for women to gather.*
- 2. Men resent the women being able to do hand pump repairs because it is considered culturally inappropriate.*
- 3. Men were not involved in planning for the well and hand pump programme and are therefore resistant to everything the women try to do.*
- 4. Women now are participating in planning local development, as well as their own activities. They want to participate in household decision-making as well. They may be too busy to take care of household/domestic duties, causing friction in the household.*

### **Handout 7C-6 Trainer's Guide – Case Study Worksheet No. 3**

An engineering company is given a contract to build an irrigation structure in a small community. The engineers are told that they must discuss the project with the community to make sure that it fills their needs. They also are encouraged to employ local people and train them in various skills. The company meets with local officials and, after much negotiation, they agree on the placement of the irrigation structure and the numbers of people who will be trained in construction and maintenance skills. The engineers and local government officials are especially proud that they have managed to include two or three widows in the training. The irrigation structure is finally built. It now provides water to the fields and water for drinking and washing for the village.

However, it is noticed after several weeks that most women are not using the irrigation structure. They are still taking a dangerous footpath to travel for hours to another water source. Also, the women trained in maintenance seem, after some months, to lose interest in working on the project.

What went wrong? List suggestions in the space below.

- 1. The company met only with the local officials and not with community members. Planning was top-down instead of bottom-up.*
- 2. The women selected for the training were not consulted to determine if they were interested in the project. They felt that construction and maintenance skills for the irrigation structures are men's roles.*

*3. The women were not consulted on their specific needs in relation to water collection and washing clothes. The sides of the structure are steep and there is no flat area where they can collect water or wash clothes.*

*4. The irrigation canal runs parallel to the public road and there are no secluded areas where women can gather and spend time socializing while they work away from the public gaze.*

## **Handout 7D-1 – Gender Analysis Models: The Harvard Analytical Framework**

An in-depth presentation of The Harvard Analytical Framework, one of the first gender analysis models to be developed, can be found in.....

The Harvard Framework consists of four major components:

**The Activity Profile** - which generally answers the question “Who does what?” but goes further to include when, how, where, how often, etc., and by as many specific roles as necessary, such as elderly women, single men, young boys/girls, etc. In other words, the activity profile provides a contextual data base or a picture of the community in question with a detailed analysis of relevant **productive and reproductive** roles. (Note: reproductive roles are more than those associated with procreating, but include household activities related to family sustenance.)

**The Access and Control Profile** - which identifies **resources and benefits** associated with the productive and reproductive roles in question and whether men or women control and benefit them. Resources and benefits should be as broadly interpreted as necessary to adequately describe the community being analyzed. Besides physical resources such as land, capital, inputs, these can include less tangible resources such as time, access to education, etc.

**The Influencing Factors** - which identify the surrounding dynamics that affect the gender disaggregation presented in the two preceding profiles. These factors can be past, present or future influences. They can be factors of change (political, economic, cultural, etc.) or constraints or opportunities that especially impact women’s equal participation and benefit.

**Project Cycle Analysis** - which applies the gender analysis to a project proposal or other vehicle of development work, such as an evaluation, needs assessment, etc.

## Handout 7D-2 - The Harvard Analytical Framework

### 1. ACTIVITY PROFILE

#### Productive Activities

#### Women/girls

#### Men/boys

Agriculture

Income generating

Employment

Other

#### Reproductive Activities

Water-related

Fuel-related

Food preparation

Child care

Health-related

Other

*(continued on next page)*

## Handout 7D-3

### 2. ACCESS AND CONTROL PROFILE

#### Resources

Access  
Women      Men

Control  
Women      Men

Land

Equipment

Labor

Cash

Other

#### Benefits

Outside income

Asset ownership

Basic needs

Education

Political power

Other

*(continued on next page)*

## Handout 7D-4

### 3. INFLUENCING FACTORS

Impact

Opportunities

Constraints

Political

Economic

Cultural

Educational

Environmental

Legal

International

Other

## **Handout 7D-5 – Gender Analysis Models: The Gender Analysis Matrix (GAM)**

GAM was developed by Rani Parker, a U.S.-based gender and development specialist, in the early 1990s in response to requests by grassroots development practitioners for a gender analysis tool that is easily implemented without the need for extensive research, data collection and lengthy training to administer. The matrix includes four levels of analysis (women, men, household, and community) and four categories of analysis (potential changes in labor, time, resources, and socio-cultural factors). The matrix (see example on following page) should be filled out by women and men of the community, not once but regularly over the course of the development project. Once all gender factors have been identified and all the boxes of the matrix filled, the groups should review each factor and assign to it one of the following:

- + (if it is consistent with project objectives);
- (if contrary to project objectives); and
- ? (if it is uncertain).

The GAM can be used at the planning stage to determine whether potential gender effects are desirable and consistent with program goals, at the design stage, when gender considerations may change the design of the project, and during monitoring and evaluation stages, to address broader program impacts.



### Handout 7D-6 – Sample Gender Analysis Matrix

This matrix was done for a project that trained women as community- based distributors (CBDs) of family planning. The purpose of the project was to increase women’s access to contraception and to enhance their status and decision-making ability. Key: + means consistent with project objectives; - means contrary to project objectives; ? means uncertain about effect.

	Labor	Time	Resources	Culture
Women	? new employment responsibilities (CBDs)	CBD Workers: - time taken by training - time needed for new activity Clients: + time saved from waiting at FP clinic	+ new income from sale of commodities (CBDs) ? commodities from CBDs less expensive than from commercial locations, more expensive than from public clinics	+ empowerment because of ability to control fertility + increased status in community (CBDs)
Men	? increased work at home for husbands of CBDs?	? Spend more time on household tasks	? more financial resources	- uneasy about women having easy access to FP methods such as pills - opposition to women making decisions about FP
Household	? customary chores of CBDs may be neglected or shifted to other family members	- CBDs have less time for home- based work + other women in the community have more time for household, other activities because less time spent at FP clinic	+ better health because spacing between pregnancies + more resources available for education, clothing, food because of better spacing	+ CBDs empowered to take more control in decision-making and other areas + women have more opportunities to seek employment outside the home
Community	+ women have more time available to contribute to community projects	- CBDs have less time available for community projects	+ better access to family planning commodities	? traditional roles and responsibilities challenged

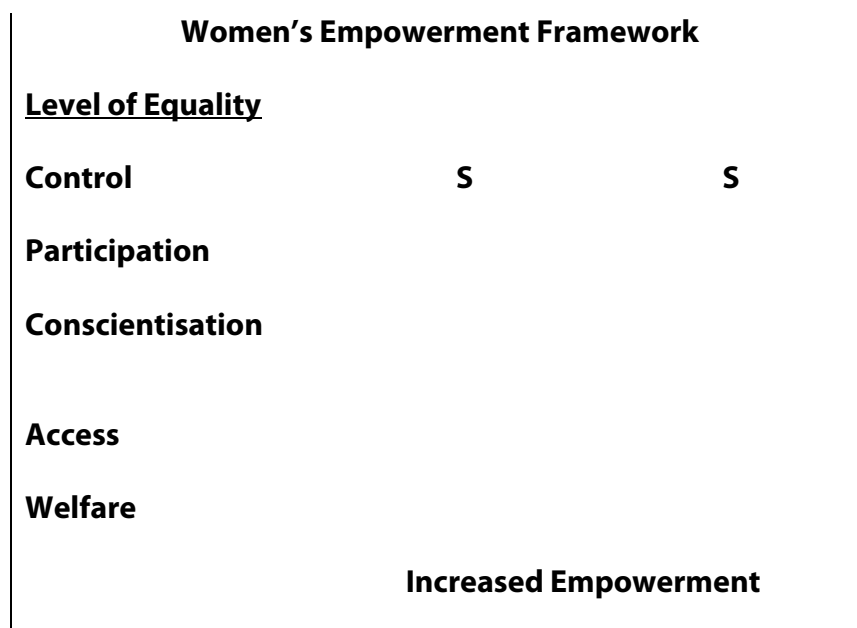
### Handout 7D-7 – Gender Analysis Matrix

	Labor	Time	Resources	Culture
Women				
Men				
Household				
Community				

## Handout 7D-8 – Gender Analysis Models: The Women’s Empowerment Framework

Sara Longwe, a gender consultant based in Zambia, developed the Women’s Empowerment Framework below to fully incorporate the idea that gender awareness is essential in the development of gender-sensitive programs. For Longwe, gender awareness means emphasis on women’s participation and women’s issues at every stage of the development cycle with the overall goal to overcome women’s inequality.

The Women’s Empowerment Framework consists of a five-level scale of increasing equality and empowerment.



*Welfare* refers to meeting women’s material needs, such as food, income, and medical care. The term does not include the process of empowering women to meet these needs.

*Access* means women’s access to factors of production such as land, labor, credit, training, marketing facilities, public services, and benefits on an equal basis with men. Reforms of law and practice may be prerequisites for such access.

*Conscientisation* refers to belief in sexual equality: that gender roles can be changed and that the division of labor should be equal, fair, and agreeable, without domination.

## Handout 7D-9

*Participation* means women's equal participation in decision- and policy-making at every stage of program development and at every part of program—from the community to the highest policy level.

*Control* refers to equality of control over factors of production and distribution of benefits, without dominance or subordination. By adhering to this framework, an intervention or project can make a meaningful contribution to women's development and empowerment at all levels. A well-executed needs assessment will also cover groups such as female heads of household or landless widows who are more at risk if the project intervention does not take into account their special needs and unique position.

Women's issues must be considered equally with those of men when identifying project objectives. There are three levels of recognition of women's issues in project objectives:

- the *negative* level, in which project objectives make no mention of women's issues at all;
- the *neutral* level, in which project objectives recognize women's issues but there is a neutral attitude regarding whether it leaves women worse off than before; and
- the *positive* level, in which the project objectives are positively concerned with women's issues and with improving the position of women relative to men.

## Handout 7E-1 – Checklist for Building Gender Equity Into Project Design and Implementation<sup>32</sup>

### PROJECT DESIGN AND PREPARATION

#### Preparation

1. Which population groups are served by the project (women only, men only, men and women, other groups)?
2. What information is already available about each population group and women in particular?
3. Has information on women's and men's work in the household and community been collected? Is it adequate for the purposes of the project?

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<sup>32</sup> Source: S. Urdang. Course Material. *Gender and Development Training Workshop*. (1993). United Nations Development Programme.

4. Has there been consultation with people whose lives will be affected by the project, and what attention has been given to women in this process?

5. Are women involved at all levels in the planning and implementation of the project?

### **Objectives and Activities**

1. What are the objectives of the project?

2. Have both men's and women's opinions been sought in the definition of objectives?

3. Are women's and men's roles reflected in the project's objectives?

4. How do the objectives address the needs and concerns of women and men?

5. What programs, activities, and services does the project have to ensure that gender needs and concerns will be addressed?

6. How will the inclusion of women help to achieve the objectives?

7. How will the activities and services include women's participation?

8. In what ways will the activities and services benefit women?

### **Handout 7E-2**

9. How will women have access to the opportunities and services which the project provides (training, agricultural extension, new allocation of land rights, credit arrangements, membership in cooperatives, employment during construction and operation, etc.)?

10. Are project resources adequate to provide these services for women?

11. Is the project likely to have adverse effects for women?

12. What social, legal, and cultural obstacles could prevent women from participating in the project?

13. What plans have been developed to address these obstacles?

## **PROJECT IMPLEMENTATION**

### **Project Personnel**

1. Are project personnel familiar with gender issues?
2. Are project personnel willing to seek women's participation in implementing the project?
3. To what extent are the female personnel experienced in delivering services to men?
4. To what extent are the male personnel experienced in delivering services to women?
5. If approach by male staff is not culturally acceptable, will the project make provision for female staff intervention?
6. Are female personnel available for technical staff positions?

### **Operation and Maintenance**

1. How will the project ensure that women have equitable access to, and control of, material and technical resources and technologies?
2. How will women participate in, and contribute to, the maintenance of equipment? Will training be provided?
3. Through what organization(s) will the women be involved?

### **Handout 7E-3**

4. How will the project affect women's time?
  - (a) Will their workload increase/decrease as a result of innovation or changes, (mechanization, new agricultural inputs and cropping patterns, withdrawals of labor by other household members, changes in distance to farms, workplaces, water supply, firewood supply, etc.)?
  - (b) If their workload is decreased, does this involve loss of income for women?
5. Do the technologies introduced by the project require changes in women's work patterns?

### **Institutional Framework**

1. Does the executing agency demonstrate gender sensitivity?
2. Does the executing agency have adequate power to obtain resources from its own and other institutions to enhance women's participation in the project activities?

3. Can the executing agency support and protect women if the project has a harmful or negative impact?

### **Monitoring and Evaluation**

1. Are separate data collected on women and men?
2. Does the project have an information system to detect and evaluate the effects of the project on women and men separately?

## **Handout 7F – Gender and Development: A Summary**

### **The Community Situation**

Women and men are major contributors to their communities, but their contributions are valued differently.

- There is a gender division of labor in productive, reproductive, and community work, with women's work in each category less valued than men's.
- Women and men have unequal access to, and control of, resources and benefits.
- Gender relations vary and change over time and place. Women are generally excluded from decision-making. Without care, awareness, and action, women may be excluded from participating in and benefitting from development activities.

### **Some Elements of Gender and Development Strategies**

The following elements can help to build effective strategies for gender equity and women's empowerment within project activities:

- Use an appropriate gender and development approach to understanding women and men's social and economic situation.
- Establish ongoing consultation with women and men; if necessary, have a separate consultation process with women.
- Identify and address the condition of both women and men, to meet their practical needs.
- Address women's long-term strategic interest to improve their role and position.

### **Reasons for Gender and Development Strategies**

- GAD strategies enable women and men to determine their own development, both individually and collectively.
- Both women and men should be equally involved for reasons of justice.
- Development projects are more effective when women and men are involved.
- Women's access to and control of resources and opportunities is increased.

# Gender in the Workplace

## Training Option 1 – Gender in the Organization<sup>33</sup>

<b>Learner Objectives</b>	By the end of the session, participants will be able to <ol style="list-style-type: none"> <li>1. Understand the impact of being “labelled”</li> <li>2. Describe their organization’s culture and gender attitudes</li> <li>3. Develop strategies for building gender equity and sensitivity in their organization’s behaviors, practices, and policies</li> </ol>										
<b>Time</b>	3 hours, 30 minutes										
<b>Session Overview</b>	A. Labelling in the Workplace ..... 1 hour B. Organizational Culture ..... 1 hour C. Planning for Gender-Equitable Organizations .....1 hour, 30 minutes										
<b>Materials</b>	Index cards (7"x12") Flipcharts Markers, pens, and pencils										
<b>Handouts</b>	6A Organizational Culture 6B Force-Field Analysis Guidelines and Worksheet										
<b>Special Preparation</b>	Prepare the following name tents. Write on one side of the tent only. <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 2px;">Male</td> <td style="padding: 2px;">Pretty face—patronize/humor me</td> </tr> <tr> <td style="padding: 2px;">Boss—obey me</td> <td style="padding: 2px;">Stupid female—put me in my place</td> </tr> <tr> <td style="padding: 2px;">Male expert—seek my advice</td> <td style="padding: 2px;">Insignificant male—ignore me</td> </tr> <tr> <td style="padding: 2px;">Comedian—laugh at me</td> <td style="padding: 2px;">Blank name tag</td> </tr> <tr> <td colspan="2" style="padding: 2px;">Incompetent female—don’t let me do anything</td> </tr> </table>	Male	Pretty face—patronize/humor me	Boss—obey me	Stupid female—put me in my place	Male expert—seek my advice	Insignificant male—ignore me	Comedian—laugh at me	Blank name tag	Incompetent female—don’t let me do anything	
Male	Pretty face—patronize/humor me										
Boss—obey me	Stupid female—put me in my place										
Male expert—seek my advice	Insignificant male—ignore me										
Comedian—laugh at me	Blank name tag										
Incompetent female—don’t let me do anything											

<sup>33</sup> Source: CEDPA Gender and Development Training Manual



## **PURPOSE OF THE SESSION**

This session explores both personal and organizational issues related to gender in the workplace. Participants reflect on “labelling” and the effect of labelling on an individual’s self-esteem and effectiveness. Gender-related labelling is highlighted in the discussion. Participants then discuss organizational culture, and how an organizational culture can or cannot be gender-sensitive. Working in groups, participants use force-field analysis to develop plans for creating gender-equitable organizations.

### **A. Labelling in the Workplace (1 hour)**

**Step 1**            Ask for nine volunteers to participate in a workplace simulation. Have the volunteers sit around a small conference table, as if they were holding a meeting. Instruct them to shut their eyes while you place the name tents in front of them. The volunteers should not look at their own name tents, but should look at the name tents of all other volunteers.

**Step 2**            Explain to the volunteers that they represent the chief officers and heads of departments of a medium-sized organization. They are having a meeting to discuss the following:

There is growing concern within your organization about the lack of promotion of women. Informal data collected by an employee committee has indicated that women feel shut out of the decision-making process in several departments. As a result, the board has asked you, the chief officers and heads of departments, to convene and determine if indeed there is a problem and develop a series of recommendations. You have 15 minutes to discuss this problem.

Explain to the volunteers that they should behave towards each other as directed by the name tents, but that they should not read aloud what is written on anybody’s name tent.

**Step 3**            After the simulation, discuss what happened using the following questions:

- How did the meeting go?
- How did you feel about your role?
- How effective were you? What influenced your effectiveness?

- What would you like to change about your role?
- What did the observers notice?
- What happens when people label you? How does it affect your self-esteem?
- What happens to people when you label them?

**Step 4** Discuss how this simulation relates to gender in the workplace.

*We often label people based upon their gender. In the workplace, women may be labelled as emotional, less competent than men, not to be taken seriously, etc. We then behave towards people according to these labels. Labelling can affect an individual's ability to perform his or her work effectively.*

## **B. Organizational Culture (1 hour)**

**Step 1** Explain to participants that in the next part of the session they will try to assess the gender-sensitivity of different aspects of their organization's culture. Ask participants the following:

- How do you define culture?
- Do you think an organization has its own culture? In what way?
- How is an organization's culture similar to the culture of a society?
- What kind of culture does your organization have?

**Step 2** Distribute Handout 6A, Organizational Culture. Ask questions to ensure that everyone understands the concept and explain further if necessary.

**Step 3** Divide participants into small groups of four to six members. Assign the following task:

### **TASK #1**

1. Individually, reflect upon the gender sensitivity of your organizational culture and identify specific examples that reflect that culture. Consider the behaviors and policies of your organization, the things people say, the way people write notices, memos, reports, etc.
2. Share your assessment of the gender sensitivity of your organizational culture with other group members. Explain areas in which you think your organization demonstrates gender equity and sensitivity, and areas in which you think it lacks gender equity and sensitivity.

Time: 20 minutes

**Step 4** Ask each group to summarize its discussion.

### **C. Planning for Gender-Equitable Organizations (1 hour, 30 minutes)**

- Step 1** Explain to participants that in the next part of the session they will develop a plan for creating a gender-equitable organization. In order to do this, they will identify forces within their organizations which could help or hinder the gender equity and gender sensitivity of the organization's behaviors, practices, and policies.
- Step 2** Ask participants to return to the four groups they worked in earlier in the session. Distribute the Force-Field Analysis Guidelines and Worksheet (Handout 6B).
- Step 3** Describe force-field analysis and how to do the worksheet. Assign Task #2:

## **TASK #2**

1. Identify one common gender-related change in behavior, practice, or policy that members of your group want in their organization.
2. Complete the Force-Field Analysis Worksheet.

Time: 40 minutes

### **Step 4**

Reassemble the large group. Have the groups share their findings from the force-field analysis and their ideas for action. As each group presents, discuss how realistic, feasible, and practical the action strategies are. Ask participants how they could use these strategies once they return to work. Discuss issues such as:

- How successfully could some of these strategies be implemented?
- How could you get across some of these new messages and approaches about gender in your organization?
- With which persons would you discuss the ideas first?
- Whose support is most important to get first?

### **Step 5**

Ask a participant to summarize the key lessons covered in the session.

## **Handout 6A – Organizational Culture**

### **DEFINITION**

“Culture” is a set of socially-defined norms for behavior, art, beliefs, institutions and all other aspects of a given population that shapes its identity. Organizational culture” is the environment of the organization—how it perceives, thinks, feels about, and responds to situations affecting its purpose, program, and the way it is run. Organizational culture is based on the history, important ideas, experiences, traditions, and language shared by members of the organization. When members feel and act in similar ways and hold common assumptions, their shared patterns of thoughts and behavior give meaning and stability to the organization.

An organization’s culture explains how it functions. All activities and procedures, such as recruitment, job selection, orientation, training, and the design of organizational strategies and systems, are strongly influenced by the organization’s culture.

Organizational culture has to be learned when new members enter the organization through recruitment and selection. The organization is likely to look for new members who already have similar assumptions, beliefs, and values. Still, these new members have to be “acculturated” (oriented and trained) to be able to function effectively in that culture.

An organization’s culture reflects the larger culture in which it exists (national versus multinational, high-tech versus research). The organization’s mission, goals and objectives, functions, and strategies are developed in relation to the broader external environment. Concepts, attitudes, values, and criteria which are integrated into the organization’s structure and operations also reflect the external culture.

### **ASPECTS OF ORGANIZATIONAL CULTURE<sup>34</sup>**

#### **Physical**

the office layout and  
furnishing  
company records  
annual reports  
dress code

#### **Interpersonal Relations**

communication styles  
leadership styles  
modes of address

#### **Norms and Values**

ideologies  
charters  
philosophies  
policies  
systems and procedures

### **Handout 6B-1 – Force-Field Analysis Guidelines and Worksheet**

Force-field analysis is a useful tool for analyzing a situation when we want to introduce change. A problem can be looked at and better understood if we identify the forces working for us and against us. Force-field analysis enables us to examine a situation in terms of those things that are favorable to the achievement of the desired change (the driving forces) and those that are unfavorable (the restraining forces).

#### **Steps in Conducting a Force-Field Analysis<sup>35</sup>**

1. Describe the present situation that you want to change.
2. Describe the desired situation: what should happen differently?
3. State clearly the change you wish to initiate in the form of a goal.
4. Identify some of the persons/conditions/things that can help you move towards the desired situation and reach your goal. Write these in the column “Driving Forces.”
5. Identify some of the persons/conditions/things that will hinder or prevent you from moving towards the desired situation. Write these in the column “Restraining Forces.”

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<sup>34</sup> Adapted from: “Organizational culture.” *American Psychologist*. 45(2). 109–119.

<sup>35</sup> Source: “Force-field analysis.” *The 1973 Handbook for Group Facilitators*. 111–113.

(For steps 4 and 5, consider individuals, groups, laws, organizational structure, rules, procedures, personal attitudes, income, etc.)

6. Head a sheet of newsprint "Actions." Looking at the forces you identified in steps 4 and 5, consider some possible actions that could be taken to: 1) add to or strengthen the driving forces, 2) remove or weaken the restraining forces, 3) change restraining forces to driving forces.

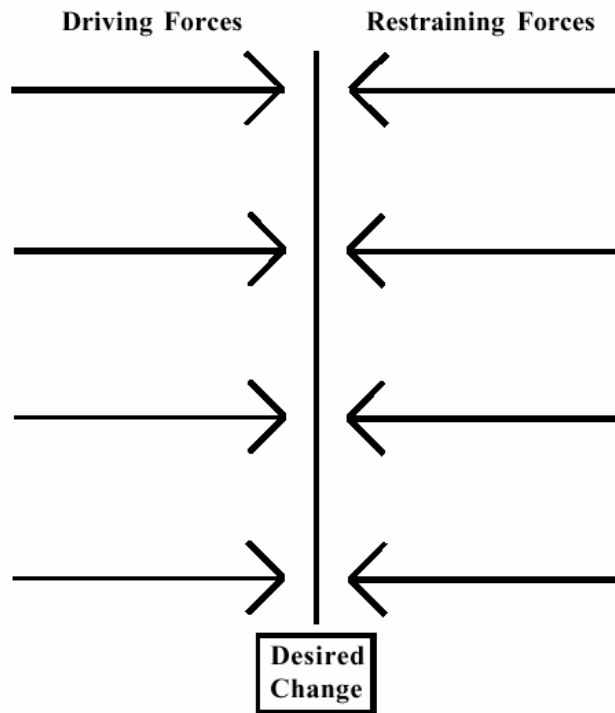
7. Plan your change strategy by identifying specific actions you will take, and those you will encourage others to take. The most effective change strategy will eliminate or weaken the restraining forces and strengthen the driving forces. Apply the formula:

**Intensify Driving Forces + Reduce Restraining Forces = CHANGE**

Although it will be easier to take actions that will build on the driving or positive forces, it may be more effective to work on weakening the restraining forces.

## Handout 6B-2 – Force-Field Analysis

Goal (Desired Change):



# Gender and Leadership

## Training Option 1 – Who is a Leader?<sup>36</sup>

### Session Objectives

- To explore definitions of leadership and the characteristics of good leaders.
- To broaden the participants' perspectives about who is and who can be a leader.

### Suggestions for Facilitation

Read aloud the following story told by Asma Khader. Discuss her definition of a leader and leadership characteristics. The questions that follow may help guide the group discussion. One person—the facilitator or a volunteer—may wish to write down key points on a chalk board or flip chart.

The Question and Answer (Q & A) facilitation method works well here.

The facilitator may ask additional general, open-ended questions that complement the Questions for Discussion below to get the discussion going.

## One Woman Can Make a Difference

### Asma Khader: Human Rights Advocate<sup>37</sup>

*"I am not sure whether I am a leader, but I know that becoming one means that you perceive the urgent need to address a problem—that you feel the need to fill a space by initiating activities, campaigns, and programs to focus on specific issues. If people in your community truly believe that you are fulfilling a need, then they will support you, bestowing upon you the position of leadership. When people trust you, they will look to you to help them reach their own goals.*

*About twenty years ago, a frightened and grief-stricken young woman came to my office requesting my help. She recounted how her husband had murdered their fifteen-year old daughter who was pregnant as the result of a rape. He was sentenced to only six months in jail, claiming that he killed the girl to vindicate the family's honor. Yet this woman, determined to honor her daughter's memory, revealed the truth to me—that her husband was in fact the rapist, and that she suspected him of murdering their daughter because the pregnancy had begun to show. The court readily believed her husband and did not bother to investigate the crime.*

*Although this woman came to my office only once and then disappeared, thanks to her, I learned a great deal about how women and girls suffer due to specific laws. I realized that I could not be an effective lawyer if I did not do my best to change laws*

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<sup>36</sup> Source: *Leading to Choices: A Leadership Training Handbook For Women* Afkhami et al.

<sup>37</sup> *Leading to Choices: A Leadership Training Handbook For Women* Afkhami et al.



*that cover up and even sanction crimes against women. This woman challenged me to address a problem that I could not ignore—crimes of honor.*

*And so it happened that I became one of the leaders in the campaign to eradicate honor crimes. Yet I think that this woman who trusted me, who was brave enough to visit my office and inform me about this reality, she was the leader. She overcame her own fears to expose her husband's crime and seek my assistance. People like her challenge us to examine issues that we had not previously considered. We must follow such people and try to serve.<sup>38</sup>*

Asma Khader, an attorney, human rights advocate, and former president of the Jordanian Women's Union, has spearheaded campaigns to eliminate honor crimes and violence against women and girls in Jordan.

### **Questions for Discussion**

- How does Asma Khader define leadership?
- What qualities and skills does she have that make her a leader?
- How does Asma Khader become a leader? Does her leadership derive from personal characteristics? From the situations she is confronting? Both? Are there other contributing factors?
- What motivates the mother to visit Asma Khader's office? What role did this woman play in Asma Khader's life?
- Is Asma Khader the only leader in this account? Why or why not?
- Can a leader also be a follower? In what way?

### **Questions Around the Group**

- Ask each participant to summarize briefly:

How do you define leadership? What characteristics does a principled leader have?

### **Instructions for the Next Session**

During the next day or so, think about a woman whom you consider a leader. This woman may be a conventional leader such as a political official or she may be an ordinary person—somebody who perceived a basic problem in her life or that of her community and sought to solve it. In other words, you may realize that this "unconventional" leader is a member of your family or one of your friends. Be prepared to give a brief summary (three to five minutes) of this leader's story to the group during the next session. Focus on the challenges that this leader confronted as well as on the qualities and skills that she demonstrated in addressing problems.

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<sup>38</sup> Based on a videotaped interview with Asma Khader on June 1, 2000 by Women's Learning Partnership.

## **Leadership is:**

**Gender-Inclusive:** Ideally, men and women become partners in defining, working for, and achieving goals that benefit all.

**Communicative:** Everyone has something to contribute and every instance of contribution becomes an instance of leadership.

**Purposeful:** To define and elaborate a purpose is to engage in a learning process. At the same time, it is engaging in exercising power.

**Democratic and Egalitarian:** In a communicative, participatory society, participants respect and value each other as whole human beings.

**Means-Sensitive:** “The ends do not justify the means” is a well-known principle of ethical behavior across the world. This principle means that ethical people do not use unethical means to achieve goals regardless of their importance or immediacy.

## **Training Option 2 – How Will We Empower Each Other?<sup>39</sup>**

### **Session Objectives**

- To analyze what empowerment means.
- To discuss the long-term value of empowering others.
- To examine how a leader can be empowering.
- To share participants’ personal strategies for empowering others.

### **Suggestions for Facilitation**

Read aloud the following story about Sakena Yacoobi’s efforts to educate, train, and empower her fellow Afghans in refugee camps in Pakistan. Discuss among the group her strategies for compounding her efforts to have a wide and long-lasting impact. A group activity designed to explore the power of positive intent and communication within a group setting follows.

The Question and Answer (Q & A) facilitation method is a good tactic for this session. By focusing on the last three-four questions following the story, the facilitator can broaden the discussion and encourage the participants to think and talk about themselves and their own experiences.

## **Work with People, Help People Learn**

### **Sakena Yacoobi: Educator**

*Sakena Yacoobi left Afghanistan as a young woman in the early 1970s to attend university in the United States where she studied biology and later received a Masters Degree in Public Health. Thousands of miles from home, Yacoobi observed with*

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<sup>39</sup> Source: *Leading to Choices: A Leadership Training Handbook For Women* Afkhami et al.

*growing alarm the developing political unrest in Afghanistan. When the Soviet Union invaded Afghanistan in 1980, she lost contact with much of her extended family. Aware of the difficulties many Afghans were facing, Yacoobi was inspired to raise funds and collect clothing and basic essentials to send them. She teamed up with other foreign students and colleagues from Asia and the Middle East to bring relief to her compatriots struggling in refugee camps, while pressing U.S. immigration authorities to grant her parents and siblings political asylum.*

*In 1988, Yacoobi secured the safe passage of her family to the U.S. but her concern for the fate of other Afghan refugees persisted. After four years of watching the suffering from the sidelines, Yacoobi, who was by then teaching science to university students in the U.S., decided to leave her position to work in the refugee camps in Pakistan. She felt the time had come to use her abilities to empower her people through education. She found the camps' inhabitants handicapped by poverty, corruption, and pervasive hopelessness. She resolved to provide Afghans with the schooling and training they would need to rebuild their country.*

*Yacoobi became the coordinator of the International Rescue Committee's female education programs for Afghan refugees, and developed teacher training projects aimed at helping teachers strengthen students' learning skills in and out of the classroom. Rather than relying on gaining knowledge through memorization, the curriculum emphasized independent inquiry and analysis. The first fifteen women in the program in turn trained 50 additional teacher trainers, who trained others, culminating in over 3,000 participants. Yacoobi was particularly interested in the welfare of Afghan girls, who were suffering unique deprivation in the camps. She endeavored to establish teaching standards and to increase attendance in 25 local girls' schools. The effort led to an increase in the number of girls from 3,000 to 15,000 in just one year.*

*In 1995, Yacoobi and two of her colleagues founded the Afghan Institute of Learning (AIL) in Peshawar, Pakistan. Her vision was ambitious: to plan and implement programs that would enhance the quality of education at all levels for every Afghan refugee. In its first year, AIL conducted four seminars that were attended by only 20 teachers. In the following year, 100 teachers were trained. Soon schools throughout the refugee camps were sending their teachers for training and today over 3,000 teachers have participated in the training courses. To better touch on the concerns affecting women's lives in the camps, special workshops were added to address human rights, violence against women, and health education issues.*

*Today, there are very few options for Afghan refugees seeking university or graduate level education in Pakistan. Yacoobi's dream now is to see accredited university courses in computer science, the health sciences, psychology, and education offered through the Internet to help provide the skills needed to create a healthy and prosperous Afghan society. Moreover, she hopes that one day education programs can be extended to women inside Afghanistan itself. Asked about what motivates her to empower others, Yacoobi replied, "When you give something of yourself, give your best. Work with people and help people learn. I try to help people through community participation to become self-sufficient. . . . This way Afghans can get out. Out means to*

*be released, to be free, to speak their minds . . . . This is the way I am helping to rebuild our country . . . .*<sup>40</sup>

### **Questions for Discussion**

- What are Sakena Yacoobi's connections to and feelings toward the community that she seeks to empower?
- What lessons does she learn from her constituency? How do its needs guide her?
- How does Yacoobi capitalize on her personal experience and training?
- What are her short-term goals? What is her long-term vision?
- Why is learning through independent inquiry and analysis emphasized?
- What are the advantages or disadvantages of this approach?
- How does Yacoobi pass on her ideas and/or vision?
- How does the educational model she uses empower women and Afghans in general?
- What does empowerment mean to you?
- Do you consider yourself to be empowered? How can you further empower yourself?
- How do you or can you empower others? Why? What strategies would you use?
- Is empowering others a component of principled leadership? Why or why not?

### **Group Activity: Empowering Others**

*Allow approximately one hour for this exercise.*

1. This exercise is designed to offer a brief experience of how to empower each other through giving and receiving positive feedback. The facilitator or another volunteer keeps time for this exercise. When the time-keeper starts the exercise, everyone is instructed to find a partner.

2. For five minutes the partners in each pair speak to one another. Each partner will provide the information requested below. Partners may take turns responding to each item, or each partner may answer all three at once.

- State something you particularly like about the other person (her ideas, the way she works, listens, speaks, etc.).
- Describe an activity you would like to do with the other person or something you would like to learn from her.
- Provide a piece of advice that might be helpful to the other person.

3. After five minutes, the time-keeper asks everyone to seek out a new partner with whom to repeat the exercise.

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<sup>40</sup> Based on materials sent by, and a telephone interview with, Sakena Yacoobi on December 14, 2000 by Women's Learning Partnership.

4. When everyone has spoken to four partners in total, the group reconvenes to discuss the exercise and to consider the following questions:

- What was easy about this exercise? What was difficult?
- Was any of the information received from other participants particularly welcome or helpful? If so, what was it? Why did you like hearing it? Was it the manner in which the positive information was conveyed, or was it what was said?
- Did the exercise help you to know or understand a little better some of the workshop participants?
- Did the exercise generate trust? Was communication open and candid? Why or why not?
- Did the exercise enhance your feelings towards the group generally? Why or why not?

### **Training Option 3 – Gender and Leadership<sup>41</sup>**

<b>Learner Objectives</b>	By the end of the session, participants will be able to <ol style="list-style-type: none"><li>1. Describe the concept, nature, and purpose of leadership</li><li>2. Identify the bases of power and explore the relationship between leadership and power</li><li>3. Identify leadership styles and analyze these styles from a gender perspective</li><li>4. Identify strategies for strengthening leadership skills</li></ol>
<b>Time</b>	3 hours, 15 minutes
<b>Session Overview</b>	A. Characteristics of Leaders and Leadership ..... 45 minutes B. Bases of Power .....1 hour C. Leadership Styles ..... .1 hour, 30 minutes
<b>Materials</b>	Flipcharts Markers Masking tape
<b>Handouts</b>	5A Definitions of Leadership 5B Bases of Power Information Sheet 5C Bases of Power Worksheet 5D Three Basic Leadership Styles
<b>Special Preparation</b>	Post definitions of leadership from Handout 5A around the room.

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<sup>41</sup> Source: CEDPA Gender and Development Training Manual

## **Purpose of the Session**

This session examines leadership, leadership styles, and power from a gender perspective. Participants identify their dominant leadership styles and bases of power and reflect on the role gender plays in restricting their leadership options. Participants identify strategies for expanding their repertoire of leadership styles and expanding their power bases.

### **A. Characteristics of Leaders and Leadership (45 minutes)**

**Step 1** Ask participants to identify a leader who they admire. Lead a discussion around the role, qualities, and characteristics of leaders using the following questions:

- In what ways do people lead?
- What is the purpose of leadership?
- What are some of the characteristics of a good leader?
- Are there leadership characteristics which are seen as positive in men but negative in women, and vice versa? Why or why not?
- What is the difference between a leader and a manager?
- How can a person become a leader?
- Do all leaders lead in the same way?

**Step 2** Ask participants to walk around the room and read the definitions of leadership posted on the walls. Ask participants to identify which definitions they particularly like or do not like. Develop a group definition of leadership.

### **B. Bases of Power (1 hour)**

**Step 1** Ask participants to discuss the relationship between power and leadership. Ask the following questions to stimulate discussion:

- Is leadership possible without power?
- Does having power make you a leader?

**Step 2** Brainstorm some of the “bases” of power. Distribute Handout 5B, Bases of Power Information Sheet, and review the bases of power as described. Discuss which bases of power are more traditionally used by men, and which are more traditionally used by women.

**Step 3** Distribute Handout 5C, Bases of Power Worksheet, and instruct participants to fill out the table on how to enhance the use of power

bases. Allow about 20 minutes.

**Step 4** Ask for a few volunteers to share their strategies for enhancing or expanding their power bases.

### **C. Leadership Styles (1 hour, 30 minutes)**

**Step 1** Present Handout 5D, Three Basic Leadership Styles, and discuss each of the styles. Ask participants questions such as:

- Do women (or men) typically adopt one or another of these styles more often than men (or women)?
- Which styles do women tend to adopt?
- Which styles do men tend to adopt?
- Is it more acceptable for a woman to use (a) particular style(s)?
- What would be the consequences if women were to adopt styles which are not considered appropriate for women?

**Step 2** Ask participants to identify the style they use the least or the one they would like to develop. Divide into groups based on the style selected. (Make note of whether any styles are dominated by men or women.)

Group A: Directing/Telling

Group B: Coaching/Participating

Group C: Delegating/Supporting

**Step 3** Assign the groups the following task:

#### **TASK #1**

1. Discuss the positive and negative aspects of the leadership style.
2. Share why you would like to develop this style.
3. Develop a short role play demonstrating a situation in which the style would be effective.

Time: 20 minutes

**Step 4** Conduct the role plays. Ask the role players the following questions:

- Did you feel comfortable using that style in that situation? Why or

why not?

- Would you describe that style as your typical style?

### **Step 5**

Ask the rest of the participants:

- Were you satisfied with the way in which the style was used? Why or why not?
- Was it effective in that situation? Why or why not?
- Might other styles have changed the outcome? Why or why not?

### **Step 6**

Ask participants to discuss ways in which broadening their repertoire of leadership styles could strengthen their leadership roles in their work. How does the bases of power discussion relate to this?

## **Handout 5A – Definitions of Leadership**

A leader is the head of authority, the heart of perception, and the tongue of justice.  
*Egypt, 2300 B.C.*

Leadership is the introduction of a new order. *Machiavelli, 1513, Italy.*

Leadership is the ability to handle people so as to achieve the most with the least friction and the greatest cooperation. *Munson, 1921.*

Leadership implies influencing change in the conduct of people. *J.B. Nash, 1929.*

Leadership is directing and coordinating the work of one's group members. *Fiedler, 1967.*

Leadership is the ability to decide what is to be done, and then to get others to want to do it. *U.S. President Dwight D. Eisenhower.*

Leadership is a particular type of power relationship characterized by a group member's perception that another group member has the right to prescribe behavior patterns for the former regarding one's activity as a member of a group. *Janda, 1960.*

Leadership is the human factor which binds a group together and motivates it toward a goal. *K. Davis, 1962.*

Leadership transforms followers, creates visions of the goals that may be attained.  
*Devanna, 1986.*



Leadership is a process of mutual stimulation which, by the successful interplay of individual differences, controls human energy in the pursuit of a common cause. *Pigors, 1935.*

Insofar as any member's contributions are particularly indispensable, they may be regarded as leader-like; and insofar as any member is recognized by others as a dependable source of such contributions, he or she is leader-like. *Newcomb, Turner & Converse, 1965.*

The transformational leader is a skilled, knowledgeable change agent with power, legitimacy, and energy. Such a leader is courageous, considerate, value driven, and able to deal with ambiguity and complexity. *Tichy & Devanna, 1986.*

### **Handout 5B-1 – Bases of Power Information Sheet<sup>42</sup>**

Without power, leadership is not possible. This statement, of course, does not imply that with power, leadership is guaranteed. It simply means that power is an essential ingredient of leadership. However, everyone has a degree of power. Even an infant possesses power. Who can resist a baby's smile? Or ignore the loud cries of a baby who is wet and hungry? In the first example, the baby has a *referent* power base; in the second, the infant has a *coercive* power base. There are seven "bases of power":

1. *Legitimate power* - If your ability to influence the behavior of someone else is based on your position in an organization, you possess *legitimate* power. In other words, if losing your position or title would mean the loss of power, you have a *legitimate* power base. You can demand compliance of certain people because authority has been granted to you by the organization. The people over whom you exert *legitimate* power know that non-compliance would bring sanctions, for example, the loss of their jobs.

2. *Coercive power* - If your ability to influence the behavior of someone else is based on fear, you have *coercive* power. This fear can take many forms, for example, fear of retribution, fear of punishment, or fear of appearing inadequate.

3. *Reward power* - Closely related to coercive power is *reward* power. If your ability to grant rewards influences the behavior of another person, you have a *reward* power base. Rewards may be as simple as a smile or compliment or as significant as a promotion.

4. *Referent power* - If your ability to influence the behavior of another person is based on your personal traits, you possess *referent* power. You are so admired for your personal qualities—perhaps for your charisma—that others want to be identified with

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<sup>42</sup> Handouts 5B, 5C, and 5D are adapted from: "Situational Leadership, Perception, and the Impact of Power." *Group and Organization Studies*. 4(4). 418–428.

you. They are willing to pay for a close association with you, and you thus wield power over them.

5. *Expert power* - If your ability to influence the behavior of another person is based on your expertise in some area, you have an *expert* power base. Your expertise may be necessary for another person to do his or her job satisfactorily or superbly; therefore, the person complies with your desires in order to receive your expertise.

### **Handout 5B-2**

6. *Information power* - Closely related to expert power is *information* power. If your ability to influence the behavior of someone else is based on information you possess or have access to, you have an *information* power base. As with an expert power base, the information you have or can obtain may be so valuable to another person's job or prestige that he or she is willing to comply with your wishes in order to receive the information.

7. *Connection power* - If your ability to influence the behavior of another person is based on your "connections" with important people, you possess *connection* power. Although you may not be able to grant rewards, sanctions, information or expertise and although you may have no legitimate power in the organization, your contact with influential people gives you unmistakable power.

### **Handout 5C-1 – Bases of Power Worksheet**

*Instructions:* The following questions are intended to help identify and analyze your current and future power bases. Jot down your ideas and discuss with your group members. Consider the following:

How could you make greater use of the power bases you already have? How might your organization be affected if you made greater use of your present power bases?

What new power bases would you like to develop? How could those power bases affect the organization?

How could you go about developing those new power bases in a way that would benefit both you and the organization?

How could your fellow employees help you develop new power bases?

*(Continued on next page)*

## Handout 5C- 2

Identify possible strategies for developing present and future power bases.

List your present power bases

List possible ways to strengthen power bases

Identify possible support from within the organization

List new power bases you want

List ways to develop new power bases

Estimate the support needed for new power bases

## Handout 5D – Three Basic Leadership Styles

<p style="text-align: center;"><b>Style 1: DIRECTING/TELLING</b></p> <p>The leader provides specific instructions and closely supervises task accomplishment.</p>
<p style="text-align: center;"><b>Style 2: COACHING/PARTICIPATING</b></p> <p>The leader explains decisions, solicits suggestions, and supports progress. The leader facilitates and supports subordinates' efforts toward task accomplishment and shares responsibility for decision-making with them.</p>
<p style="text-align: center;"><b>Style 3: DELEGATING/SUPPORTING</b></p> <p>The leader turns over responsibility for decision-making and problem-solving to subordinates. The leader has confidence that the subordinates will make the best decision and supports their efforts to make that decision.</p>

### Training Option 4 – How Am I A Leader In My Own Life?

#### Session Objectives

- To explore the kinds of circumstances or events that inspire leadership.
- To examine the ethics of good leadership and the qualities that demonstrate a leader's integrity.
- To consider the significance of gender and sex in styles of leadership and objectives of leaders. For most people, sex is the biological distinction between female and male whereas gender refers to behavioral, cultural, or psychological characteristics that are socially constructed and attributed to women and men.
- To share when and how the workshop participants have exercised leadership themselves.

#### Suggestions for Facilitation

At the end of Session 1, you were asked to think about a woman you consider a leader. In this session, each participant should share her story about the leader she admires. The leaders may be conventional leaders such as political officials or women in your everyday life—family, friends, or colleagues. Focus on the challenges that this leader

confronted as well as on the qualities and skills that she demonstrated in addressing problems. Keeping the stories short will allow enough time for the discussion questions that follow in the exercise “Role Models for Leadership.”

Dividing the group into smaller teams or even partners may be the best facilitation tactic for this session. While participants are recounting their leadership stories, a volunteer or volunteers can record on a chalk board or flip chart (1) the qualities and skills exhibited by the leaders, and (2) the types of support networks (e.g., family, friends, neighbors, colleagues) that may have influenced or assisted the leaders to carry out their objectives.

In the second exercise “Does Gender Make a Difference?” two nearly identical conversations take place, the first among four women and the second among four men. The purpose of this exercise is to compare participants’ responses to the conversations and to examine how gender influences their perceptions of power and leadership within families and communities.

<b><i>Qualities and Skills of Leaders</i></b>	<b><i>Support Networks that Assisted Leaders</i></b>

**Exercise: Role Models for Leadership**

*Allow approximately one hour for this exercise.*

After each participant has shared her story about a leader she admires, consider the following questions:

- Are there similar themes, conditions, or situations that re-occurred in many of the stories? What kinds of events led the women to take action?
- What leadership qualities or skills did many of the women have in common?
- Did the leadership characteristics manifest themselves because of the challenges the women faced? Or, did the women already have the leadership characteristics?
- What role did the support of networks, organizations, institutions and/or individuals play in assisting the women leaders to accomplish their objectives?
- Do you recall how you tackled a challenge in your life? What qualities and skills did you use to overcome that challenge? What role did support networks play in meeting your challenge? What steps did you take?
- Do all steps you take to solve a problem, personal or social, need to be justified? Should the steps a leader takes reflect a set of “higher values,” or is the problem being addressed justification enough?
- Which leadership characteristics do you feel you have? Which additional leadership characteristics do you wish you had?
- Are there family restrictions or community expectations that inhibit you from fulfilling your leadership potential?
- What are some strategies you may use to circumvent these expectations?
- What steps might you take to encourage yourself or others (friends, colleagues, family members) to nurture leadership characteristics?
- Do you feel a personal responsibility for addressing any specific social problems?
- Would you identify yourself as a leader? Why or why not?
- Would others consider you a leader?

*In the next week, keep in mind those leadership characteristics you hope to foster and try to apply them at least once.*

### **Exercise: Does Gender Make A Difference?**

*Allow approximately forty-five minutes for this exercise.*

Ask volunteers from the group to each read one of the five roles in the two scenes below. Discuss the significance of gender in the characters’ conversations, and how it shapes your perceptions of the characters’ social standing, integrity, and power. The questions that follow may help guide your discussion.

### **Handout 1 – Play On Gender and Leadership**

## Scene I

**Characters:** Almaz, Insaf, Lena, Farah, and the narrator

**Narrator:** It is a warm weekday afternoon in town. Four women sit together in the shade of a tree. Insaf is the eldest. Today is her sixtieth birthday and her niece, Lena, is visiting her. Farah works for Insaf in her grocery store and Almaz, who is involved in local politics and was elected to the town council, is Farah's best friend. The women are eating their mid-day meal and talking.

**Almaz:** Insaf, your niece is so smart and so attractive. Do you ever regret not having a family?

**Insaf:** Hurrumph. She is not **so** smart! And I am not so old that I cannot still have a family! Just ask Farah. Mothers and fathers come to my shop all the time to suggest that I meet their son... and so on and so forth. I choose not to be married and I like it that way!

**Lena:** Oh come on Aunt. You are too old to get married now. Anyone who would want you would be ugly and old anyway.

**Almaz:** That's not true Lena. Your aunt is a prosperous woman. I know several men who would be very happy to have her as their wife. You would be lucky to be so popular.

**Lena:** I am afraid I am too much like my aunt. I don't want to marry either. Men are too much work and they just eat and eat and spend and spend. They want too many children. I like my freedom. Besides, it would be impossible to continue my studies if I had to take care of a husband and children.

**Farah:** Lena, you are a smart girl indeed. Your education should come first. Look at me. I have to take care of my husband who is ill. I work hard every day in your aunt's shop and I think I do a good job.

**Insaf:** Of course you do.

**Farah:** But I have no way to advance myself with my small amount of education. Although I can read and write well enough to work in the shop, I must be content with where I am. And of course I am very grateful to Insaf for giving me the job, and for being so understanding when I must work short days or skip work to take care of my husband.

**Almaz:** Moan, moan, moan. That's all I hear from you women about men and work. I love my husband. I adore both of my daughters. Having a family and taking good care of them is what life should be about.

**Farah:** Ah Almaz, you say that now when your daughters are young. But wait until they are old enough to marry and leave your home. They won't be around to take care of you in your old age. They will be taking care of their husbands and their own children. My son? He is a gift.

**Almaz:** My daughters are gifts to me! They are so helpful around the house and are very gracious hosts when my husband is away visiting his parents and I must bring home local officials to discuss politics.

**Lena:** Ha ha! Are you training them to follow in your footsteps to run for political office?

**Almaz:** It would not be impossible. . . (Deep sigh.) But you know, politics can be very ugly. I am not sure I would want them subjected to the same treatment I have

undergone in my political career. The town council is a very unfriendly place for women.

**Insaf:** Almaz you are dreaming anyway. Your daughters would never get the votes to serve in the town council. Who would vote for them? You only won the election because your father was a hero during the war. Men would not vote for them, and women will vote as their husbands demand.

**Almaz:** You are too old-fashioned, old woman. Times are changing. You'll see. There is a great deal that my daughters could contribute to politics. They are full of ideas about ways to improve the town, and particularly the business community!

**Farah:** Almaz my friend, now you are being disrespectful to a wise and wonderful woman. Enough of this conversation. Come on, let's wish Insaf a happy birthday, and much happiness and prosperity in the coming year.

**Lena, Farah, and Almaz:** Yes, yes, yes!!

## Scene II

**Characters:** Muhammed, Adnan, Amir, Faisal and the narrator

**Narrator:** It is a warm weekday afternoon in town. Four men sit together in the shade of a tree. Adnan is the eldest. Today is his sixtieth birthday and his nephew, Amir, is visiting him. Faisal works for Adnan in his grocery store and Muhammed, who is involved in local politics and was elected to the town council, is Faisal's best friend. The men are eating their mid-day meal and talking. **Muhammed:** Adnan, your nephew is so smart and so attractive. Do you ever regret not having a family?

**Adnan:** Hurrumph. He is not so smart! And I am not so old that I cannot still have a family! Just ask Faisal. Fathers and mothers come to my shop all the time to suggest that I meet their daughter . . . and so on and so forth. I choose not to be married and I like it that way!

**Amir:** Oh come on Uncle. You are too old to get married now. Anyone who would want you would be an ugly old maid anyway.

**Muhammed:** That's not true Amir. Your uncle is a prosperous man. I know several women who would be very happy to have him as their husband. You would be lucky to be so popular.

**Amir:** I am afraid I am too much like my uncle. I don't want to marry either. Women are too much work and they just eat and eat and spend and spend. They want too many children. I like my freedom. Besides, it would be impossible to continue my studies if I had to take care of a wife and children.

**Faisal:** Amir, you are a smart boy indeed. Your education should come first. Look at me. I have to take care of my wife who is ill. I work hard every day in your uncle's shop and I think I do a good job.

**Adnan:** Of course you do.

**Faisal:** But I have no way to advance myself with my small amount of education. Although I can read and write well enough to work in the shop, I must be content with where I am. And of course I am very grateful to Adnan for giving me the job, and for being so understanding when I must work short days or skip work to take care of my wife.



**Muhammed:** Moan, moan, moan. That's all I hear from you men about women and work. I love my wife. I adore both of my daughters. Having a family and taking good care of them is what life should be about.

**Faisal:** Ah Muhammed, you say that now when your daughters are young. But wait until they are old enough to marry and leave your home. They won't be around to take care of you in your old age. They will be taking care of their husbands and their own children. My son? He is a gift.

**Muhammed:** My daughters are gifts to me! They are so helpful around the house and are very gracious hosts when my wife is away visiting her parents and I must bring home local officials to discuss politics.

**Amir:** Ha ha! Are you training them to follow in your footsteps to run for political office?

**Muhammed:** It would not be impossible . . . (Deep sigh.) But you know, politics can be very ugly. I am not sure I would want them subjected to the same treatment I have undergone in my political career. The town council is a very unfriendly place for women.

**Adnan:** Muhammed you are dreaming anyway. Your daughters would never get the votes to serve in the town council. Who would vote for them? You only won the election because your father was a hero during the war. Men would not vote for them, and women will vote as their husbands demand.

**Muhammed:** You are too old-fashioned, old man. Times are changing. You'll see. There is a great deal that my daughters could contribute to politics. They are full of ideas about ways to improve the town, and particularly the business community!

**Faisal:** Muhammed my friend, now you are being disrespectful to a wise and wonderful man. Enough of this conversation. Come on, let's wish Adnan a happy birthday, and much happiness and prosperity in the coming year.

**Amir, Faisal, and Muhammed:** Yes, yes, yes!!

### Questions for Discussion

- Were the conversations in Scenes I and II believable? What aspects of each were not and why?
- Do you think the older woman, Insaf, could still get married? Why or why not? Do you think the older man, Adnan, could still get married? Why or why not? Are their age, their financial status, and/or gender factors? Is it significant that Insaf is past childbearing age?
- What advice would you give Lena, Insaf's niece, and Amir, Adnan's nephew, about balancing marriage/family and education/professional life? Would your advice be different for each of them? Why or why not?
- If you were Almaz, the local woman politician, in what ways would you seek to be a role model for your daughters? How would you counsel them about being both effective leaders and principled women?
- If you were Mohammed, the local man politician, in what ways would you seek to be a role model for your daughters? Are there different lessons and examples that should be passed on to daughters versus sons?
- Do women and men demonstrate different models or styles of leadership? What are the strengths and drawbacks of each? Are there ways in which

women make better leaders than men? Are there ways in which men make better leaders than women?

- How might the life experiences of women influence the values and objectives they bring to their leadership? How might the life experiences of men influence the values and objectives they bring to their leadership?
- Do you prefer working under men or women? Does it make a difference? Do you think women managers/bosses are more likely to address women's needs and concerns? Why or why not?
- Would you support a woman political candidate in your community? Why or why not? Do you think women politicians are more likely to address women's needs and concerns? Why or why not?
- Does the number of women in a governing body, for example on a school board, or among business leaders, or in a local council, impact its governance? How many women does it take for them to make a difference? Would 2% make a difference? 10%, 33%, 50% . . . or another percentage? Why or why not?

### **Training Option 5 – National Gender Expert<sup>43</sup>**

Invite a national gender expert to speak to the training participants briefly regarding women's/gender issues in your country. (The national gender expert and/or national representative of the women's machinery, both of government and NGO, should participate in the whole training session if possible).

The rationale for this is to include national counterpart organizations as a source of expertise and as partners in gender issues. This acknowledges the role of the national women's machinery/ counterparts as a source of expert knowledge in the field. Alternatively you may wish to invite an academic to speak to the issues, but brief them beforehand that you want the presentation to be practical and useful for participants.

You could provide a brief outline of the issues you would like them to cover including a brief synopsis of the history of gender issues in society and a current situational analysis. This should include the legal framework for addressing women's/gender issues and how the country has addressed international obligations such as the Beijing Platform for Action, and Outcome Document from Beijing +5 and the Convention on the Elimination on Discrimination Against Women (CEDAW—the women's convention) Declaration. Experiences of national machinery and NGOs would also be useful. This presentation should be followed by a short question and answer period.

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<sup>43</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

## Gender Planning

### Training Option 1- How to Mainstream Gender in a Project Document: Case Study<sup>44</sup>

For this session it is suggested that the Gender Focal Point or a UNDP Programme Officer be asked to present a case study of a real project document. For this the trainer needs to check what project document could be used as a case study. This could include a case study of a document that is gender blind, i.e. ignoring gender issues, and the group could then suggest ways to incorporate gender. If this approach is used, it is also advisable to show an example of a good project document as an example of best practice.

Once the project document has been selected for use in the training, it should be circulated to participants in the last session of the first day of the training. A briefing on the activity will then follow. This involves the participants reading the document overnight and considering areas of intervention for gender issues. They are requested to ask the following questions:

- What aspects of gender issues have been raised in this document?
- How have they been addressed?
- What other gender issues may arise that have not been forecast in the document?
- How could these be addressed?
- What additional resources (human/financial) would be required to address these issues?
- What additional data is required to make an informed gender analysis of this document?
- How would you suggest this information be sought?

The next morning, divide the participants into equal groups and have them discuss the document and their answers to the above questions. On flipchart paper the group should develop a list of the steps they would take to address gender in the development of this document.

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<sup>44</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

## Training Option 2 – Creating A Vision Of A Gender-Equitable Society<sup>45</sup>

<b>Learner Objectives</b>	By the end of the session, participants will be able to <ol style="list-style-type: none"><li>1. Envision a gender-equitable society</li><li>2. Describe strategies for increasing gender equity in institutions and systems</li><li>3. Develop a personal action plan for a gender-related change in their own life</li></ol>
<b>Time</b>	3 hours, 30 minutes
<b>Session Overview</b>	A. Creating a Vision of a Gender-Equitable Society . . . .1 hour B. Strategies for Increasing Gender Equity .1 hour, 15 minutes C. Developing Personal Action Plans . . . . .1 hour, 15 minutes
<b>Materials</b>	Flipchart Markers “Tree diagrams”
<b>Handouts</b>	Explanation of Roots, Trunk, and Leaves
<b>Preparation Before Training Session</b>	Prepare three or four “tree diagrams.” They should clearly show the roots, trunks, and leaves of the tree and allow space for writing.

### SESSION PURPOSE

This session the workshop brings together the conclusions of all the previous exercises. Participants create a vision of a gender-equitable society while analyzing gender-equitable institutions and systems. Personal action plans are developed for gender-related change at the personal, interpersonal, family, community, or organizational level.

### A. Creating a Vision of a Gender-Equitable Society (1 hour)

**Step 1** Ask participants to close their eyes. Instruct them to imagine in as much detail as possible what a fully gender-equitable society would be like. Ask them to think about all aspects of such a society—home, family, community, education, laws, policies, etc. How would a gender-equitable society look? Ask them to hold this image in their mind.

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<sup>45</sup> Source: CEDPA Gender and Development Training Manual

**Step 2**

Divide participants into four groups, and assign the following assignment:

**ASSIGNMENT #1**

1. List some of the aspects of a gender-equitable society.
2. Prepare to share your ideas with the large group.

Time: 20 minutes

**Step 3**

Regroup participants and ask them to share their ideas. Lead a discussion using the following questions:

- How might a society demonstrate that it is aware of gender-equity issues?

*Possible answers: requiring public notices and job announcements to state that discrimination on the basis of gender is not practiced; allowing women to appear freely in the mass media; ensuring equal attendance of boys and girls at primary and secondary school.*

- What kinds of values, attitudes, behaviors, and relationships would be considered important and desirable in that society?

*Possible answers: women and men would be seen as equally capable of planning their own lives and making their own decisions; personal choice would be valued over socially determined behavior; people would be judged by their personal abilities without regard to their sex, men and women could congregate without worrying about their reputation.*

- What are some ways to make people more aware of gender issues?

*Possible answers: hold discussions in the media on gender issues, encourage mullahs and religious authorities to discuss gender issues, encourage youth groups in secondary schools and universities to discuss gender issues.*

- After a society becomes aware of gender issues, what can it do next to foster gender equity?

*Possible answers: reflect its awareness in the mass media, hold community consultations to discuss how best to foster gender equality, pass laws that uphold gender equality.*

- What are signs that a society is making positive changes in terms of gender?
- What are some practical approaches to foster gender equity?

## **B. Strategies for Increasing Gender Equity (1 hour, 15 minutes)**

- Step 1** Explain that in this activity participants will work together to “grow a tree” that will represent the group’s vision of a society that is gender-equitable.
- Step 2** Distribute Handout 1-Session I, Explanation of Roots, Trunk, and Leaves. Ask someone to read the definition and explanation aloud. Ask questions to ensure that everybody understands the definitions.
- Step 3** Ask participants to select one institution or system in their ideal society (religion, the law, government, education, civil society organisation).
- Step 4** Instruct participants to form groups based on the institution or system they have selected. Distribute a prepared outline of a tree to each group. Assign the following task:

### **ASSIGNMENT #2**

For the institution or system selected, “grow a tree” with roots, trunk, and leaves as follows:

1. **Roots:** give examples of gender-sensitive values and attitudes that might be held in the institution or system.
2. **Trunk:** give examples of gender-sensitive and gender-equitable policies, systems, procedures, and programs that might be in place in the institution or system.
3. **Leaves:** give examples of gender-sensitive behaviors or practices that might be demonstrated.

Time: 30 minutes

- Step 4** Allow each group to present its tree.

## **C. Developing Personal Action Plans (1 hour, 15 minutes)**

- Step 1** Explain that in the tree-growing activity, participants envisioned

what institutions and systems in a gender-equitable society might look like. In reality, achievement of such a vision will be a long, slow process. While systems and institutions may be difficult to change, every individual can begin to make changes in their own lives that can contribute towards achievement of a gender-equitable society.

**Step 2**

Ask participants to think back over the topics addressed in the workshop. Instruct them to identify one area in their own lives in which they would like to make a change towards gender equity. The change might be on a personal, interpersonal, family, community, or organizational level.

**Step 3**

After each participant has identified the area in which he or she would like to make a change, assign the following task:

**ASSIGNMENT #3**

Develop a personal plan of action for achieving the change you want to make at the personal, interpersonal, family, community, or organizational level:

1. Clearly state your goal.
2. List at least three approaches to achieving that goal.
3. List three strategies for implementing each of the approaches.

Time: 30 minutes

**Step 4**

Allow each participant who wishes to present his or her personal action plan.

## Handout 9 – Explanation For Roots, Trunk, and Leaves

**These explanations will help you “grow a tree” that will represent your group’s vision of an institution or system that is gender-equitable. Your tree cannot “survive” without the following three components:**

- **Roots**

This is the basis of your vision – what gives it unwavering strength and nourishes it. The roots can represent gender-sensitive values and attitudes that might be held in the institution or system.

- **Trunk**

This is born out of the roots and sustains the tree. Just as a tree trunk holds systems and is created to protect the processes which generate a healthy tree, just so gender-sensitive and gender-equitable policies, systems, procedures, and programs are needed to develop a gender-equitable institution or system.

- **Leaves**

The outward sign of a healthy tree is its foliage. The leaves are the indicator that all is well. Just so the leaves of this tree are gender-sensitive behaviors or practices that might be demonstrated to show that the root and trunk are functioning.

### Training Option 3 - What is My Vision?<sup>46</sup>

#### Session Objectives

- To discuss what is a personal vision.
- To consider how an individual’s dream or vision motivates her to become a leader.
- To discover the power of formulating a concrete statement or mission that explains one’s vision.
- To explore how to put one’s personal vision into words and actions.

#### Suggestions for Facilitation

Read aloud the following story about Muhammad Yunus’ vision for affecting socio-economic justice in Bangladesh through small bank loans. Discuss as a group the financial problem he identified among the poor, and particularly among women, and the vision he had to rectify it. After the group has considered the questions that follow Muhammad Yunus’ story, have participants share their own vision for affecting change. This exercise is designed to assist participants in formulating a personal vision statement.

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<sup>46</sup> Source: *Leading to Choices: A Leadership Training Handbook For Women* Afkhami et al.



Partnering the participants during this exercise may help them feel more comfortable sharing their personal vision statements with one another.

## **I See No Reason Why Anyone in the World Should Be Poor**

### **Muhammad Yunus: Economist**

*Muhammad Yunus returned to Bangladesh from the United States nine months after his homeland gained its independence in 1971. While he was teaching Economics at Chittagong University, his compatriots were suffering from war and famine—realities that punctured his belief in solving problems from inside the classroom. He decided to talk with people from the village next to the university to understand their trials and tribulations.*

*Yunus met a woman making bamboo stools and it was her dilemma that led him to reexamine the sources of poverty. She had no money to buy her bamboo and had to borrow from a trader who, in turn, bought her stools at a price that he determined. Tempted to give the woman the twenty cents she needed to buy the bamboo, Yunus instead devised a larger plan, asking a student to compile a list of those villagers needing money. To his surprise, forty-two hard-working people needed a total of twenty-seven dollars in order to sell their products at a reasonable price. Lending the villagers the money and letting them repay him whenever possible, Yunus was inspired to consider how he could help further. He sought to convince a bank on the university campus to lend money to the villagers, but the bank manager rejected the idea because he perceived poor people, particularly poor women, as not being credit-worthy.*

*Undaunted, Yunus established the Grameen Bank on his own in 1983 with some initial backing and government permission. The Grameen Bank began offering business loans to the poor, especially to women. Persuading them to accept the loans required persistence; a man was not even supposed to address a woman in public. At first, the women insisted that they had no ideas for business and that the bank should give the money to their husbands. Gradually, Yunus was able to convince them to borrow money in groups of five to set up their own small businesses. These women then encouraged their friends to accept loans too. When the women repayed the loans, they realized that they could care for themselves and their families.*

*While aid programs and non-governmental organizations elsewhere have emulated Grameen, Yunus reminds skeptics that, "poverty is not created by poor people...[but] by the institutions we have built around us. We must go back to the drawing board to redesign those institutions so that they do not discriminate against the poor as they do now." Yunus' mission to eradicate poverty is now global in scope. He says, "It is the responsibility of all societies to ensure the human dignity of every member of that society... We talk about human rights, but we don't link human rights with poverty... If we create institutions capable of providing business loans to the poor for self-*

*employment, they will see the same success we have seen in Bangladesh. I see no reason why anyone in the world should be poor.*<sup>47</sup>

Muhammad Yunus is the founder of Grameen Bank. Today, Grameen works in 36,000 villages in Bangladesh, has 2.1 million borrowers, and employs 12,000 people. Grameen-style programs now operate in 56 countries. Since the 1990s, Grameen has branched out into sectors beyond banking including electrification, Internet provision, and wireless telecommunications as part of its effort to empower villagers in Bangladesh.

### **Questions for Discussion**

- What circumstances inspired Muhammad Yunus to formulate his vision? What is the immediate problem affecting the poor that he sought to address?
- What was the solution he identified? What beliefs about human nature motivated Yunus?
- How does he envision his own role in implementing this solution? What leadership qualities does Yunus exhibit in his quest to eliminate poverty? Do you believe he demonstrated principled leadership?
- Could a woman have achieved the same objectives as Yunus? Why or why not? What would you do if faced with a similar situation?
- Do any of Yunus' statements above succinctly capture the problem, the solution, and his own role in what he proposes? Does this comprise a compelling vision statement? Why or why not?
- Did Yunus' vision change over time? Was it important that it change?
- Do you think Yunus' vision of loans is specific to women? Why or why not?
- What is the women's skill referred to in the Grameen Bank scenario? Does this skill help women move away from their traditional roles or knowledge base?
- What kind of system of loans would help strengthen not only women's economic capacities but also help empower them and strengthen their role in their communities?
- Did Yunus' vision statement help clarify his objectives?
- What does the term "vision" mean to you?
- Why is a vision statement important?

### **Exercise: Formulating a Personal Vision Statement**

*Allow approximately forty-five minutes for this exercise.*

1. Break the group into teams of two or three to discuss among themselves the following: Identify a situation, condition, or problem in your family or community that

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<sup>47</sup> The information on Muhammad Yunus and the Grameen Bank is taken from "Muhammad Yunus, Grameen Bank," in Michael Collopy and Jason Gardner, ed., *Architects of Peace: Visions of Hope in Words and Images*, Navato, CA: New World Library, 2000, p. 77 and <http://www.grameen.org/>.

you wish you could change. What changes would you like to see to improve this situation, condition, or problem?

2. Each member of the team conveys to her teammates in one or two minutes how she would go about directing or participating in the implementation of the solutions she has described.

3. Each member formulates in writing a brief statement—one or two sentences—that describes her vision for her own role in making the needed changes she has identified.

4. The whole workshop group reconvenes in a circle. Starting with the facilitator, each person reads her personal statement to the group.

*At the end of this exercise, the facilitator should collect each person's written statement.*

### **Observations**

- Was it difficult to formulate your personal statement? Why or why not?
- Does developing a personal statement help clarify your own objectives?
- Do you imagine that your personal vision might change over time? Why or why not?
- How did you feel hearing the personal statements of others in the group?
- Why is it important to put this vision in writing and/or to articulate your vision aloud to others?

## Gender and Health<sup>48</sup>

Women play a significant role in the health sector, both in their role in reproduction and their role in household and community services. With the exception of sexually transmitted diseases, the health risks associated with reproduction impact solely on women and children. Infant and maternal mortality rates are a major concern in many countries. The reproductive role of women is important in determining their health standards. However the health needs of women lie beyond their reproductive role, and can include illnesses related to malnutrition, occupational health hazards, overwork, tiredness, family breakdown and violence. At the household and community level women are often the main providers of health care. They provide food to household members, are primary care-takers of children, are responsible for water collection, sanitation and the provision of health care services to other community members, in particular the elderly. As health care providers, women play an active role in addressing the health needs of the family and the community.

Women's use of and capacity to benefit from health care services depends on several factors:

- timing - attendance is limited by their daily and seasonal schedule of activities;
- location - women may not have the time nor money to travel to health care facilities which are far away, as well as the consideration of their safety in travelling long distances;
- privacy - the facility may not be adequately private and confidential; communication - medical advice may not be appropriate to women's educational level and women may prefer female staff; and
- status - women's and girls' status in the family may mean that their health care takes lower priority.

In most countries women live longer than men, for reasons not well understood, but in Africa the difference is small and in southern Asia women's and men's life expectancies are still about equal. There are different causes of death for women and men, different patterns of mortality and morbidity, and different needs and uses of health services. Women and men differ in the ways they are exposed to disease and how they are treated for it. These differences stem from socio-economic and cultural factors that also determine nutrition, lifestyles and access to health services, and they have led to a gap in preventative and curative services for diseases biologically tied to women's health. Social, cultural and religious practices and economic factors have a direct impact on women's health.

Both male and female attitudes and behaviour are crucial in tackling the causes and the symptoms of women's problems in health. Factors such as women's economic and social status, their standard of living, working conditions and education all play a role

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<sup>48</sup> Source: Afghanistan National Human Development Report 2004 Security with a Human Face: Challenges and Responsibilities United Nations Development Programme 2004

in determining women's and girls' health levels. For example, it has been found that there is a link between women's level of education and rates of fecundity, household health, and maternal mortality.

Inadequate nutrition, anaemia and early pregnancies threaten the health and lives of young girls and adolescents. Greater international attention is now being given to the girl child's needs for health and nutrition from infancy to adulthood. Another important international trend is the increasing tendency to frame women and girls' health needs in a human rights framework. This applies to reproductive health and the right to exercise choice, as well as to aspects of the subordination of women that have a direct impact on health, such as early marriage, violence against women and sexual exploitation.

Globally, the number of women contracting HIV is growing faster than the number of men. Women are more susceptible to infection than men, particularly in the presence of other STDs (sexually transmitted diseases) which are frequently asymptomatic in women. In 1996 UNAIDS reported that the majority of newly infected HIV adults were under 25 years of age, with females outnumbering males by a ratio of two to one. Young women appear to be more vulnerable due to specific physiological differences and the risk of infection from blood transfusions during pregnancy and childbirth. Specific prevention measures for women are still inadequate, since condom use and monogamy require co-operation and compliance from both partners. Adequate protection for women depends on interpersonal power relations. While the HIV/AIDS epidemic has devastating social, economic and psychological consequences for men and women alike, it has different impacts on women and men because of their different social status.

Infant and maternal mortality rates in Afghanistan are currently among the highest in the world. The two figures stand at 115 per 1,000 and 1,600 per 100,000 live births respectively.<sup>6</sup> One out of five children die before the age of five and one woman dies from pregnancy related causes approximately every 30 minutes. Less than 15 per cent of deliveries are attended by trained health workers. About half of children under five years of age are stunted due to chronic malnutrition, and up to 10 per cent suffer from acute malnutrition. Mental health is also a major concern.

**Table 3.2: Percentage of Rural Afghans Who Cannot Access Reproductive Health Care, 2002-2003**

Province	Cannot access reproductive health care (%)	Cannot access care during pregnancy /birth (%)	Quality of reproductive health care
Badghis	78	90	Poor
Herat	59	34	Poor
Kabul <sup>20</sup>	75	75	Good
Kandahar	46	29	Poor
Nangarhar	43	34	Poor

Source: "Human Security and Livelihoods of Rural Afghans, 2002–2003", Feinstein International Famine Center, Youth and Community Program, Tufts University, June 2004. This survey was conducted among rural populations in five provinces: Badghis, Herat, Kabul, Kandahar, Nangarhar.

#### Box 2.1

### Health-related Statistics

#### *Mother and Child Health*

Infant mortality rate per 1,000 live births: 165\*  
 Under-five mortality per 1,000 live births: 257\*  
 Maternal mortality ratio per 100,000 live births: 1,600  
 Provinces with obstetric care: 11 out of 31  
 Low birth weight: 20%  
 Children under five with malnutrition: 10% acute, 50 % chronic  
 Under fives dying from diarrhoea: 85,000 per year  
 A woman dies of pregnancy-related complications every 30 minutes  
 Acute malnutrition stands at 10 %  
 Chronic malnutrition stands at 50 %

#### *Immunization Coverage*

Less than 40% of Afghan children receive life-saving vaccinations

#### *Disease Burden*

There are an estimated 72,000 new cases of tuberculosis each year  
 Death from tuberculosis: 15,000 per year (12-13,000 are women)  
 Cases of measles: Estimated 35,000 a year  
 Polio: 11 in 2001 (120 cases in 2000)  
 Malaria: 2 to 3 million per year, with 6% p. falciparum

#### *Mental Health*

Over 2 million Afghans are estimated to suffer from mental health problems. Due to the ongoing war for the last 22 years, it is estimated that most Afghans are suffering some level of stress disorder. Mental disease that one would see in any population has not been attended to for years in Afghanistan.

#### *Water and Sanitation:*

Access to safe water: 23% (18% rural, 43% urban)  
 Access to adequate sanitation: 12% (28% rural, 6% urban)

\* The *Securing Afghanistan's Future* was released before the UNICEF/CSO MICS. The estimates differ between the two publications.

Source: TISA, *Securing Afghanistan's Future*, 2004

## Training Option 1 - Gender and Reproductive Health<sup>49</sup>

<b>Learner Objectives</b>	By the end of the session, participants will be able to  1. Describe the cultural, social, economic, and political factors that contribute to poor reproductive health 2. Explain how these factors act as barriers to reproductive health 3. Explain why reproductive health is a gender issue 4. Differentiate between practical needs and strategic interests in programs to improve women and girls' reproductive health
<b>Time</b>	3 hours
<b>Session Overview</b>	A. Cultural, Social, Economic, and Political Factors Related to Reproductive Health ..... 1 hour B. Why Reproductive Health Is a Practical and Strategic Gender Issue ..... 2 hours
<b>Materials</b>	Flipchart Markers
<b>Handouts</b>	8A Case Study: A Girl's Life 8B Practical Needs and Strategic Interests

### PURPOSE OF THE SESSION

Reproductive health is defined by the World Health Organisation as a state of physical, mental, and social well-being in all matters relating to the reproductive system at all stages of life. The reproductive health of women is compromised by women's lack of power and influence to make decisions related to marriage and childbirth as well as unequal access to health care, nutrition, education, employment, and income. This session examines how cultural, social, economic, and political factors affect a woman's reproductive health. In a case study, participants reflect on how these factors influence a woman throughout her life cycle. The concept of practical needs and strategic interests and their relationship to women's reproductive health is introduced.

### A. Cultural, Social, Economic, and Political Factors Related to Reproductive Health (1 hour)

- Step 1** Divide participants into small groups. Distribute Handout 8A, Case Study: A Girl's Life, and ask for a volunteer to read it aloud.
- Step 2** Assign the following assignment:

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<sup>49</sup> Source: CEDPA Gender and Development Training Manual

### **ASSIGNMENT #1**

1. Identify the factors that contributed to Tulsi's poor state of physical and emotional health. Be sure to think about the cultural, social, economic, and political factors that affected Tulsi throughout her life cycle.
2. Prepare a brief summary of the factors.

Time: 20 minutes

*Possible answers: poor nutrition in early years; lack of access to education because of gender discrimination; expected role of girls and women; cultural tradition of early marriage; illiteracy; role of husband as decision-maker; preference for sons; poor health education and support from the health center; lack of involvement and responsibility of husband for reproductive health of his wife, etc.*

**Step 3** Ask each group to present its results.

### **B. Why Reproductive Health Is a Practical and Strategic Gender Issue (2 hours)**

**Step 1** In the same groups, ask participants to complete the second part of the task. Assign each group one or two of the factors identified above:

#### **TASK #2**

For each factor:

1. Discuss how the factor contributes to poor reproductive health. (The discussion does not need to be limited to the case study.)
2. Identify the gender issues related to the factor.

Time: 20 minutes

**Step 2** Ask each group to present its findings. Develop a list of gender issues related to reproductive health.

*Possible responses:*

- reproductive health concerns both men and women
- males and at times older females dominate decision-making on



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*matters that affect reproductive health of women—when to have sex, whether or not to use family planning, etc.*

- *women are biologically more susceptible to STDs and HIV; only women can become pregnant*
- *where cases of infertility exist, women are held responsible*
- *methods of family planning tend to be gender-biased*
- *providers of reproductive health services are usually women*
- *socio-cultural pressures put women at a relative disadvantage to men in reproductive health matters*
- *unequal access to education, employment, income and legal services make women dependent upon men for their economic survival; this reduces their power to make decisions that affect their reproductive health—decisions regarding family planning, use of condoms, right to refuse sex, etc.*

**Step 3** Write the two phrases “practical needs” and “strategic interests” on a flipchart. Ask participants to discuss what they think these phrases mean.

Explain that the GAD approach to development discussed in the previous session distinguishes between women’s practical needs and their strategic interests.

**Step 4** Distribute Handout 8B, Practical Needs and Strategic Interests. Read through the handout with participants. Identify examples of projects that address practical needs and projects that address strategic interests to ensure that participants understand the distinction.

*Practical Needs: projects that address such immediate needs as health, family planning, housing, water supply, sanitation.*

*Strategic Interests: projects such as legislation for equal rights and opportunities for women, eliminating harmful traditional practices and violence against women, increasing women’s participation in decision-making, literacy, education, etc.*

**Step 5** Divide participants into four groups. Ask two of the groups to identify the **practical needs** of Tulsi and the types of projects that might address these practical needs. Ask the other two groups to identify Tulsi’s **strategic interests** and the types of projects that might address Tulsi’s strategic interests. Allow 20 minutes.

**Step 6** Allow each of the groups to present their findings. Point out that it is not necessarily “better” to address strategic interests rather than practical needs. Because the inequities between men and women can be so great, in some situations it is essential to address women’s practical needs before it is possible to address their longer-term

strategic interests. For sustainable empowerment of women to occur, however, programs that meet women's strategic interests must eventually be developed.

### **Step 7**

In the large group, refer to the list of Tulsi's practical needs and strategic interests. Discuss the relationship between them. Which needs are most immediate? Which strategic interests are most essential for women's empowerment that results in real change in status and position?

## **Handout 8A – Case Study: A Girl's Life**

Tulsi was born into a family of six children—four boys and two girls. She was the fourth child and the youngest girl. Her family survived by farming and selling a small amount of cash crops. They also had a few sheep and one cow. Often there was not enough food to feed everybody in the family adequately. As in most families in her community, her father and brothers were fed more because they laboured, then she and her sister ate what was left, and her mother ate last. Tulsi grew slowly, but this was considered normal.

When she was six, Tulsi began school. But after two years, she had to stop because there wasn't enough money to send all the children to school and people said it wasn't safe for girls to go to school in her area. Her two older brothers continued, while Tulsi and her older sister stayed home to help their mother with the livestock, caring for their young brothers, and other household tasks.

By the time Tulsi was 12, the family was better off financially. They'd learned some new agricultural techniques and were selling more crops. Tulsi wanted to return to school, but her father would not let her because his family kept telling him it was inappropriate for a girl to be educated. The school was far away, and he was concerned about her traveling that distance. Also, there was only one female teacher at the school, and he did not find it appropriate that his daughter, who was nearing puberty, be taught by men. Besides, he explained to his wife, Tulsi would be getting married soon—there was no need for her to go to school, and no need to risk her being spoiled before marriage. Her older sister, Naghma, who was 17, had already been married two years and had one child.

When Tulsi was 15 she was married to Ahmad Seyer, a truck driver, and went to live with his family. Within four months she was pregnant. By the time she was 18, she had three daughters. She was always tired, her health was poor, and she often felt isolated and depressed. Though she couldn't read, she had heard about family planning and suggested to Ahmad Seyer that they consider it so she could have a rest. Ahmad Seyer became furious and beat her. He pointed out that she had not yet provided him with a son and that family planning was unnatural, anyway. His mother agreed. Tulsi, feeling that she had been appropriately reprimanded for her bold and presumptuous behavior, did not bring up the subject again.

Tulsi's health continued to deteriorate. She was treated several times at the health clinic for itchiness and discharge in her genital area. Each time, the nurses at the clinic told her that she must use condoms to prevent this sickness. They would become quite annoyed that she had not used them. But Tulsi knew that condoms were only used by prostitutes, and that Ahmad

Seyer would refuse them. Tulsi's fourth child was a son, and Ahmad Seyer was very pleased. He looked forward to his second and third son. Meanwhile, Tulsi became more and more sad and tired.

## **Handout 8B-1 – Practical Needs and Strategic Interests**

**Practical needs** are linked to women's condition. Women's **condition** refers to women's material state—their immediate sphere of experience. If you ask a woman to describe her life, most likely she will describe her condition: the kind of work she does, the needs she sees for herself and her children (clean water, food, education), where she lives, etc.

Practical needs refer to the requirements for daily living such as water, commodities, sanitation services, and housing. People do not have to be told of these needs—they usually identify them themselves because they are so urgent and critical. Women may identify practical needs related to food and water, the health and education of their children, and increased income. A community where women carry water long distances from a river has a practical need for a well. Meeting such needs through development activities can be a relatively short-term process involving inputs such as equipment, (handpumps, clinics, a credit scheme), technical expertise, and training.

Practical needs can usually be met without changing the social position (status) of the affected population. People's living conditions may improve, but little is done to improve their position and status in society. Projects that aim to meet practical needs and improve living conditions generally preserve and reinforce traditional relations between men and women.

**Strategic interests** for women arise from their subordinate (disadvantaged) **status** and **position** in society. Position refers to women's social and economic standing relative to men. It is measured, for example, by male/female disparities in wages and employment opportunities, participation in legislative bodies, vulnerability to poverty and violence, and so on.

Strategic interests are long-term and related to improving people's position. These include actions to increase people's knowledge and skills, give them legal protection, and bring about equal opportunities among different social groups. Access to participatory democratic processes is in the strategic interests of the poor in general. Gender equality is in the strategic interest of women in particular. Empowering women to have more opportunities, greater access to resources, and equal participation with men in decision-making is in the long-term strategic interest of the majority of the world's men and women.

## Handout 8B-2<sup>50</sup>

Practical Needs	Strategic Interests
<ul style="list-style-type: none"><li>• Tend to be immediate and short-term.</li></ul>	<ul style="list-style-type: none"><li>• Tend to be long-term.</li></ul>
<ul style="list-style-type: none"><li>• Are unique to particular women.</li></ul>	<ul style="list-style-type: none"><li>• Are common to almost all women.</li></ul>
<ul style="list-style-type: none"><li>• Involve women as beneficiaries rather than active participants.</li></ul>	<ul style="list-style-type: none"><li>• Involve women as agents, or enable women to become agents.</li></ul>
<ul style="list-style-type: none"><li>• Relate to the conditions of daily life— food, housing, income, health care, welfare benefits, etc.</li></ul>	<ul style="list-style-type: none"><li>• Relate to women’s disadvantaged position in society, subordination, lack of resources and education, vulnerability to poverty and violence.</li></ul>
<ul style="list-style-type: none"><li>• Are easily identifiable by women.</li></ul>	<ul style="list-style-type: none"><li>• Are not easily identified by women.</li></ul>
<ul style="list-style-type: none"><li>• Can be addressed by specific material inputs: food, health care services, training etc.</li></ul>	<ul style="list-style-type: none"><li>• Can be addressed by gender-sensitization and consciousness-raising, increasing women’s self-esteem and self-confidence, education and skill training, political mobilization, and empowerment.</li></ul>
<ul style="list-style-type: none"><li>• Can generally be addressed without changing traditional gender roles and relationships.</li></ul>	<ul style="list-style-type: none"><li>• Can empower women and transform gender relationships.</li></ul>

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<sup>50</sup> Source: “Gender Planning in the Third World: Meeting Practical and Strategic Gender Needs.” *World Development*. 17(11). 1799–1825.

## **Gender and Education<sup>51</sup>**

The majority of children without access to primary and secondary schooling are girls. The gender gap in education varies from one region to another, reflecting both limited access and lower parental demand for female education. Although female adult literacy rates have improved in recent years, more than two-thirds of the world's illiterate adults are women. Limited access to safe transport and the costs of clothing, fees and school supplies can present significant barriers to women's and girls' participation in education and training. There is a tendency, when faced with limited resources, for families to accord higher priority to boys' education than for girls.

Access to safe transport to and from school, especially if there is a significant distance to travel or general insecurity, can also affect attendance. Parental fears for the safety of girls and young women while away at school can also influence the level of attendance. Limited access to basic education and poor literacy prevent women from benefiting from other vocational education and skills training opportunities throughout their lives. Sexual harassment, inadequate physical facilities, inflexible timing of courses and lack of childcare services constrain girls' and women's educational opportunities at all levels.

Many families cannot afford to educate girls because their labour is often needed in the home and in the fields. When household income is limited, the family may be unable to bear the indirect costs of sending to school girls who perform tasks that are essential to the household economy. The roles and responsibilities of girls in the household and in production can prevent their enrolment in school or severely limit their level of attendance. The time required to travel to and from school can keep girls away from domestic chores for longer periods, which further discourages attendance. Time, workload and mobility factors also prevent women from pursuing higher education, vocational and technical education opportunities.

Cultural, religious and social factors have a heavy influence on participation rates for girls in education. Frequently there is little recognition of the value of educating women. More over, there is often an emphasis placed on 'traditional' subjects for girls and women, and less encouragement to study subjects such as mathematics, science or business training. Gender bias in curricula at all educational levels reinforces stereotypes about the roles of girls and boys. Cultural and social factors such as early marriages, pregnancy and household responsibilities affect the likelihood that girls will remain in school. There is also concern in some societies that education may change women's attitudes and make them less desirable for marriage. When barriers to women's participation in the workforce exist, such as lower wage rates and limited opportunities for employment, families may anticipate lower monetary returns on their investments for girls' schooling.

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<sup>51</sup> Source: *Afghanistan National Human Development Report 2004 Security with a Human Face: Challenges and Responsibilities* United Nations Development Programme 2004

The literacy rate in Afghanistan today is one of the lowest among developing countries, above only Niger, Burkina Faso and Mali (See Table 2.3). Compared to neighbouring countries, Afghanistan has the lowest literacy rate. However, in terms of gross enrolment, its rate is higher than that of Pakistan by almost 8 per cent (44.93 per cent as apposed to 37 per cent for Pakistan).

**Table 2.3: Literacy and Gross Enrolment Ratios**

Data for all countries 2002, except Afghanistan 2003.

	Literacy Rate Total	Male	Female	Combined Gross Enrolment Ratios
Niger	17.1	25.1	9.3	19
Burkina Faso	12.8	18.5	8.1	22
Sierra Leone	36	--	--	45
Guinea-Bissau	39.6	55.2	24.7	37
<b>Afghanistan</b>	<b>28.7</b>	<b>43.2</b>	<b>14.1</b>	<b>44.93</b>
Tajikistan	99.5	99.7	99.3	73
Uzbekistan	99.3	99.6	98.9	76
Turkmenistan	98.8	99.3	98.3	81
Iran	77.1	83.5	70.4	69
Pakistan	41.5	53.4	28.5	37

Sources: UNDP global *Human Development Report* 2004, CSO *Statistical Yearbook* 2003, UNICEF/CSO MICS 2003

According to the UNICEF/CSO MICS, only 28.7 per cent of Afghans over age 15 can read and write. The current primary enrolment ratio is estimated to be about 54.4 per cent, girls' primary school enrolment is still only 40.5 per cent of the total. So not only are the rates of literacy and primary enrolment extremely low, they are also skewed towards male literacy.

Three years ago, the enrolment figures for Afghanistan stood below 30 per cent. Enrolment declined throughout the 1990s, largely as a result of war, the destruction of schools, exile and the restrictive policies of the Taliban. However, this trend has been reversed recently. In 2002, more than 3 million students were enrolled in grades 1–12, which was beyond the Government's expectations of 1.5 million. Last year's "Back to School" campaign entailed urgent provision of student and teacher kits, including 10 million textbooks. The total school enrolment is now 3.7 million children, 30 per cent of whom are girls.

Still, a third of the children are not in school, while the other two-thirds study under mainly primitive conditions. Despite the major achievement in increasing enrolment, over 61 per cent of children are not enrolled in school in provinces such as Farah, Nimruz, Helmand, Kandahar, Zabul, Paktika, Uruzgan, Badghis and Nuristan, while in Kabul, Balkh, Herat and Badakhshan less than 30 per cent of children are not enrolled.

On girls' enrolment, the situation is even more alarming. In provinces such as Farah, Helmand, Kandahar, Zabul, Paktika, Khost, Paktia, Uruzgan, Ghor and Badghis, over 80 per cent of girls are not in school.

**Table 2.9: School Non-attendance Reasons by Wealth Group and Gender**

	BOYS %				GIRLS %			
	Very poor	Poor	Medium	Total	Very poor	Poor	Medium	Total
School not available	27	25	31	28	58	54	61	58
Family commitment/ marriage/tradition	10	12	13	12	18	25	21	22
Expensive	27	18	8	15	14	7	3	6
Employment	16	19	16	17	3	3	5	4
Too far away	17	22	28	24	7	9	9	8
Other	4	4	4	4	1	2	1	1

Source: NRVA 2003.

## **Training Option 1 - Educating Girls and Women: An Overview<sup>52</sup>**

**Aim:** To provide an overview of education for girls and women the world over.

**Objectives:** Following this session, participants will be able to:

- discuss the disadvantaged position of girls and women in education;
- identify relevant statistics on the education of women and girls;
- identify factors influencing the success of programmes for women;
- describe how existing programmes perpetuate the subordination of women and girls.

**Total duration:** One hour thirty minutes

### **Sequencing of activities**

- The first activity comprises three parts.

Facilitator describes the status of education of women and girls, providing statistics on world illiteracy rates, regional differences in the educational gender gap and girls' enrolment. Essential points and materials are described below.

**Materials:** Transparencies 1-2. Transparencies and/or other material prepared in advance by a participant in collaboration with a facilitator. These could be national statistics on girls' education or other material with accurate quantitative or qualitative information.

<sup>52</sup> Source: *Gender Sensitivity a Training Manual* UNESCO ED-97IWSI47Literacy Section Basic Education Division (1997)

Explain why many girls fail in primary education.

**Materials:** Transparency 3, below

Discuss curricula that impede full involvement of girls in education.

**Materials:** Transparencies 4-6, below

b) The second activity presents common features of programmes designed for women

- Educating women chiefly as wives and mothers.
- Disregard for their role as economic producers.
- Overemphasis on family planning.
- Curricular content that subjugates women and prevents them from questioning their life condition.

They ignore women's real needs.

**Materials for b):** Transparencies 7-8, below

**Duration of a) and b):** Thirty minutes

c) For the third activity facilitator selects participants to present distinctive features of successful programmes for women in their countries or communities. Factors determining success include:

- emphasis on women as economic producers, e.g. farmers, wage earners;
- inclusion of women in the planning process;
- creating a proper balance between technical and managerial skills (decision-making and accounting) and confidence-building (self-respect and self-esteem).

**Duration:** Forty minutes

**Materials:** Brief reports by selected participants on their programmes.

d) The fourth activity concludes the exercise. To be successful, programmes for women must have the following common features:

- They must be closely related to the actual needs, conditions and aspirations of women;
- They must focus on relevant income-generation, especially in agriculture; confidence-building and management.
- They must not overemphasize traditional skills such as sewing. It is important that the skills provided relate to economic roles. To achieve this, the condition, capacity and limitations of potential learners must be understood.



Curriculum developers must design programmes that respond directly to learners' needs.

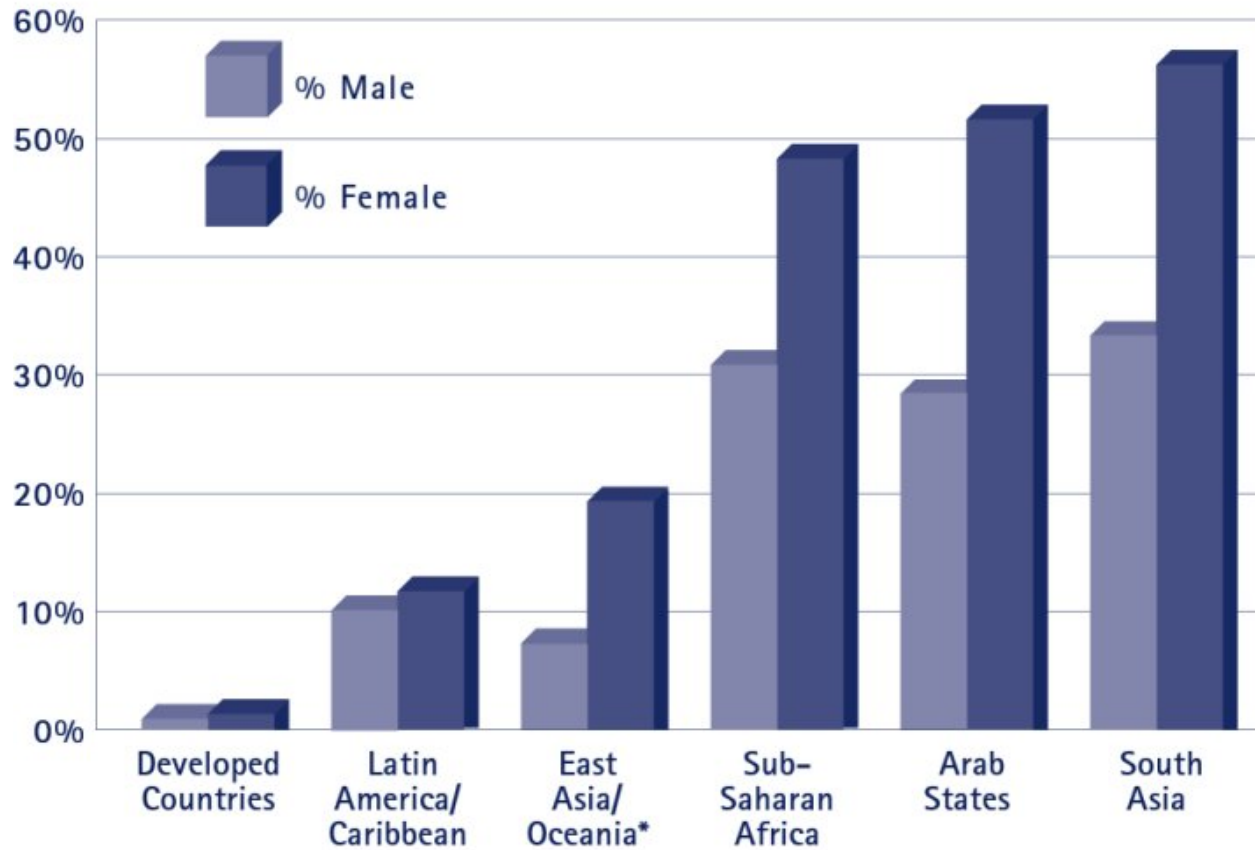
- Emphasize spreading housework between husband and wife and other members of the family to reduce women's workload.

**Duration:** Twenty minutes

**Materials:** Transparencies 9-11

## Transparency 1 – Estimated World Illiteracy Rates

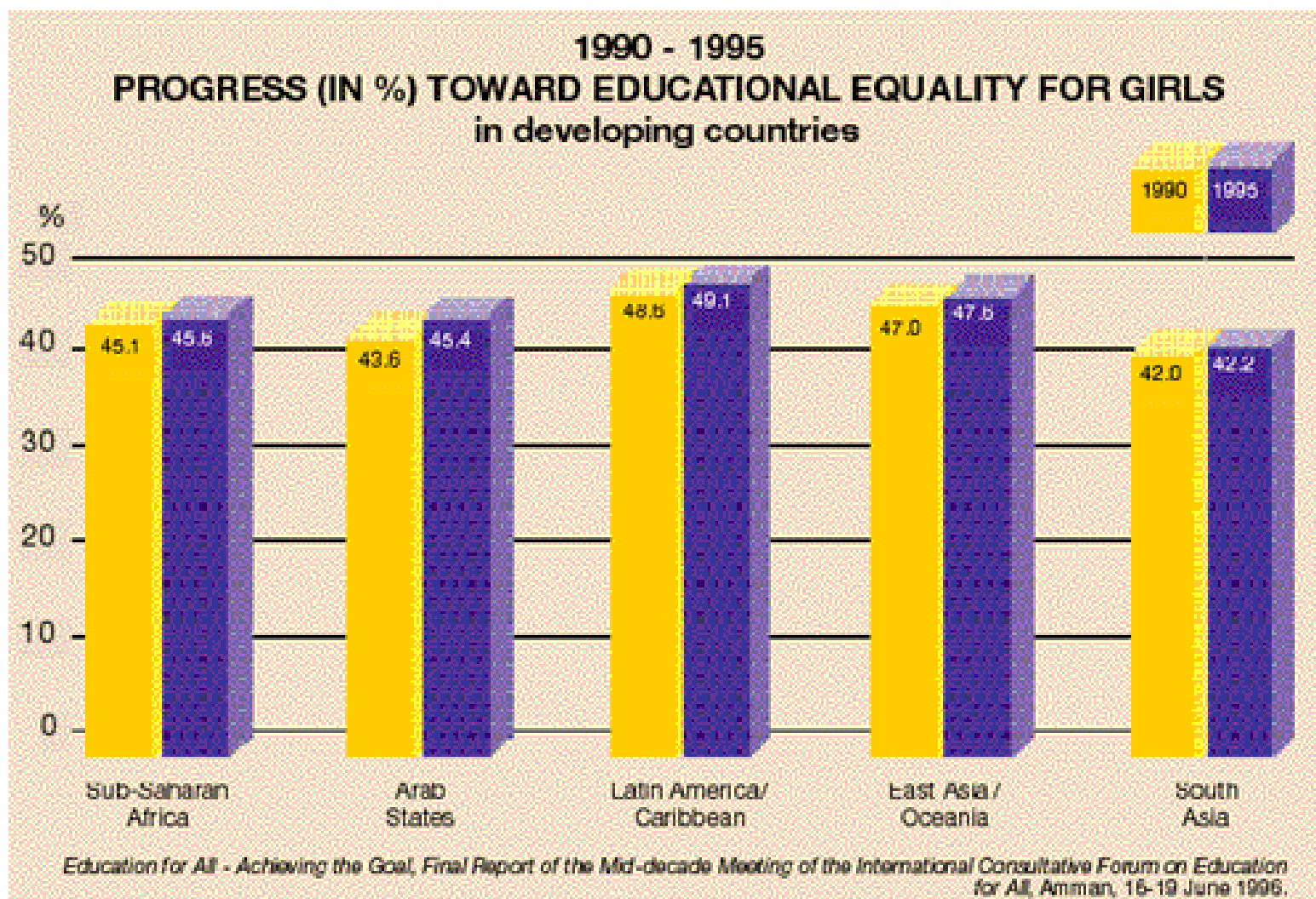
Estimated world illiteracy rates,  
by region and by gender, 2000



Source: UNESCO Institute for Statistics

\*Not including Japan, Australia and New Zealand

## Transparency 2 – Progress Toward Educational Equality For Girls



### **Transparency 3 - Factors Hampering Education for Girls**

#### **Socio-economic**

- Parents and society feel negative about girls' education. Girls are "transient" members of society and have less value than boys.
- Poor recognition of the benefits of education.
- Girls are kept at home to do housework or earn income for the family. Parents feel that educated girls have smaller chances of marriage and are not adequate as wives and mothers in the traditional sense.

### **Transparency 4 - Factors Hampering the Education of Girls**

#### **School-related factors**

- Parents are reluctant to send girls to mixed schools if available.
- Parents do not entrust their girls to male teachers.
- Absence of schools within reasonable walking distance.
- Teachers favor boys in class.
- Access to teachers, facilities and equipment is poor.
- Curricula and materials reinforce the view of women as dependent and exclusively domestic, marginal and dispensable.

### **Transparency 5 – Sex Stereotypes in Curricula and Materials**

- School textbooks and other educational materials.
- Pupils, teachers, administrators and parents do not perceive some images as sexist.
- Textbooks SHOULD reflect a balanced view of the real world where women succeed in nontraditional fields like farming, engineering etc.

## **Transparency 6**

### **WOMEN'S CONTRIBUTION TO THE DEVELOPMENT OF SOCIETY AS WELL AS THEIR GREATER POTENTIAL CONTRIBUTION MUST BE RECOGNIZED AND REFLECTED IN EDUCATIONAL MATERIALS.**

## **Transparency 7 – Stereotypes Affect the Achievements of Girls**

- Girls lack the opportunity to develop spatial skills in preschools and primary schools.
- This leads to low achievements in mathematics, sciences, and technical subjects.
- Girls are only encouraged to study languages and the arts.
- They end up with low-paying, unfulfilling jobs.

## **Transparency 8 – Studying Sex Stereotypes**

- Compare how often men and women are represented in text and illustrations.
- Compare the educational value of the episodes.
- Compare the attributes of male and female characters -- their profession, activity and behavior.
- Reveal cases where authors ignore women's contribution in areas of intellectual pursuit, or their current and future roles in society.
- Find how often women are represented on writers' panels and as editors and illustrators.

## **Transparency 9 – Conventional Income-Generating Programmes for Women**

### **Emphasis on “feminine” skills:**

- tailoring – embroidery
- sewing - handicrafts

### **Traditional *female* skills are of little help:**

- they do not meet the demands of the market;
- skills imparted to women farmers are insufficient - they need to learn technology;
- women need marketing, planning and managerial skills;
- their access to commerce and industry is inadequate;

## **Transparency 10 – The Content of Educational Programmes for Women**

- Reading material for women reveals a tendency to perpetuate self-denial, living for others, docility and deference to men.
- Illustrations tend to display women as either cooking, serving, sewing, selling baskets, looking after children or passively listening to men.

## **Transparency 11 – Women as Reflected in Curricula and Materials**

### **Most basic educational programmes:**

take women for granted;

see women as passive consumers and beneficiaries.

### **Planners and programme enforcers must appreciate:**

women’s role as economic producers;

that women are individuals with abilities and potential.

**CURRICULA AND MATERIALS DESIGNED FOR WOMEN  
MUST REFLECT THESE FACTS ADEQUATELY.**

## **Gender, Religion and Culture**

These training sessions were developed for those dealing with the media. They can also be used by those engaged in advocacy and awareness-raising of any kind. Looking at the role of the media in mainstreaming gender issues and perpetuating gender stereotypes is not only interesting but crucial since the media, especially the radio, plays such an important role in providing information to individuals all over Afghanistan.

### **Training Option 1 – Gender and Religion<sup>53</sup>**

**Definition of Religion** Religion is a system of faith and worship, which provides adherents with meaning and purpose in their lives. It is one of the major institutions in society, with almost every human civilization producing a system of religious belief. Religions may or may not include a belief in a supreme being, but all are concerned with the transcendent, the spiritual, and with aspects of life beyond the physical world.

Major religions, such as Buddhism, Christianity, Hinduism, Islam and Judaism are practiced throughout the world, but there are also numerous minor religious groups, and indigenous religions particular to specific regions. Within each organized religion, one generally finds a large number of different denominations, sects, and cults, each with their own interpretations, beliefs and practices. Theology refers to religious study, or an academic discourse on religion.

### **Gender Issues**

Religion, tradition and culture are often used to justify women's subordinate position in society. In all the world's major religions, religious texts have been interpreted to reinforce the power of men in society. Recently, there has been a rise in conservative or fundamentalist religious movements, often associated with conservative nationalism or right-wing politics. These movements are generally opposed to the concept of gender equality. Their attitudes towards gender issues include: a belief that women's proper place is in the home; opposition to reproductive rights; blaming women for the decline in moral value and vilifying women who step outside traditional roles.

In most religions, women are the majority of believers, but it is men who claim to hold the positions of authority and have the rights, including the authority to interpret religious texts. In many religions, women have historically not held leadership positions, and, in some where women have held leadership positions in the past, they are now denied the same leadership position today. Some religions still bar women from holding leadership positions.

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<sup>53</sup> Source: A Training Manual For The Media - Culture, Religion And Gender Inter Press Service

**And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong...(Quran Sura Al Toubah Verse No.71)**

For millions of women around the world, religion is a source of identity, belonging, and comfort in times of hardship, but paradoxically, it is often a force, which encourages them to accept violence and oppression as part of life, and discourages potentially positive social change. Beyond exclusion from religious leadership, women are often excluded from other aspects of religious life and worship. The following are extracts from writings by women of different religious faiths:

**"...I have a very strong memory of this as a child, of going down to the men's section and kissing the Torah, being allowed to touch it as a six- or seven-year-old, and then at the age of twelve or thirteen, when I became a Bat mitzvah I was not allowed down there anymore–The Torah became something that I saw at a distance..."**

**"Though I grew up going to the mosque, it was always in a space set aside for women. As a child, as a young girl, I didn't question that, then I began to read the Scriptures myself, and began to think of the prophetic model. And then I started asking: "Why then am I relegated to a gallery, or even to a dungeon sometimes?" And I have prayed in some very strange places in mosques - upstairs and downstairs - in dark, damp places."**

Religious texts are often interpreted and used as a justification for gender discrimination. These arguments are persuasive, because the texts are considered sacred, and hold divine authority for believers. However, most lay people are not aware that many authoritative texts are in fact the result of a process of selection, and thus reflect views of those making the selection. Almost all religious texts have been subject to numerous interpretations, reinterpretations and translations, and therefore may be influenced by the viewpoints of the (usually male) religious scholars making the interpretations. These scholars are in turn informed by the norms and values of their societies and their own perceptions about what the status quo should be. The interpretation of many texts is still subject to debate and revision by theologians today.

It is also important to note that while different interpretations come up from time to time, the text remains the same. For example Sura Al Nisa, Verse No. 3 says:

**"If ye fear that ye shall not deal justly with the orphans marry women of your choice two three or four, but if ye fear that ye shall not be able to deal justly {with them} then one that your right hand possess. That will be more justly to prevent you from doing injustice"**

This has been interpreted and formulated into law by some Muslim countries to mean preference for monogamy {Tunisia, Turkey} yet others {Pakistan, Bangladesh} have set up panels to determine terms for polygamy if need be. The general status quo has



always been that a Muslim man has the freewill to marry up to four wives without restriction even though in most cases it is not favorable to women.

And yet, the Quran emphasizes gender justice as seen in Sura Al Nisa verse 1:

“O humankind reverence your guardian-lord who created you from a single person created of like nature its mate and from them twain scattered {like seed} countless men and women.”

Even the most patriarchal religious traditions have produced strong and influential women. Alternative interpretations of religious text, for example, feminist interpretations and liberation theology, are being used to challenge inequality and injustice in society. Increasingly, women are claiming, or reclaiming, their space in religion.

### **Media Issues**

The media generally tends to view religion as untouchable and inherently good, or avoids covering issues of religion on the grounds that they are too controversial and at times conservative. Freedom of the press is a contentious issue in Afghanistan. At the same time, religious organizations often view the media with skepticism, they see the media as an agent of the secular world, and expect hostility and a lack of understanding from journalists. As a result, there is limited coverage of issues which lay religious issues open to discussion in the everyday news.

This coverage is in line with the status quo, usually showing men in leadership positions, while religious women are either portrayed as the faceless faithful, or are conspicuous by their absence. As in general media coverage of women, the portrayal of women in religious contexts tends to be stereotyped: women as victims of religious persecution or oppression, women as selfless charity workers, or women as entertainers, thus incurring the wrath of religious authorities. There is also a tendency for the media to simplify issues around religion, and treat religious groups as if they were completely homogenous. Alternative viewpoints within religious communities are ignored, and women (and men) who are working towards gender justice within religious institutions receive very little media attention. The media's reluctance to deal critically with religion contributes to maintaining the status quo: the religious elite have the opportunity to air their views without being challenged, and debates taking place around religion, equality and human rights do not reach the public. In this regard, there is little or no interrogation of the balance between the right to equality and freedom of religion within a human rights framework, and no challenge of the gender inequalities perpetuated in the name of religion.

Coverage of religious women very seldom includes a gendered understanding of women's complex experiences of religious beliefs and practices, which give them a sense of personal meaning and social belonging, while at the same time conflicting with the modern ideals of universal human rights and gender equality. Where the media does deal with gender and religion, it focuses on women's victimization by religion, but very rarely portrays the struggles of women to resist oppression. One of

the major “missing stories” around religion is the active role many women are playing in transforming their religion and their communities.

## **CHALLENGING GENDER INJUSTICE**

### **The Life of Shamima Shaikh**

Shamima Shaikh was a South African activist, who used her life, and her death, to challenge religious conventions that oppress women. A devout Muslim, she refused to accept the marginalization of women during worship, and was active in a number of progressive Muslim organizations. She also challenged male domination in her personal capacity, and when women were excluded from a full mosque, she led a group of women to reoccupy their space. On one occasion, when she and other women were prevented from entering a mosque, they stood outside and prayed in the pouring rain. Eventually, frustrated with the segregation of men and women in mosques, she and a group of like-minded Muslims founded an alternative congregation, which practiced principles of gender equality and justice. Disapproving conservatives referred to her as “that mad Shaikh woman”.

When she was diagnosed with cancer, Shamima Shaikh faced her illness with the same courage, gentleness and sense of humor that she had shown in confronting other challenges. At her funeral in 1998, a female friend led the prayers, in accordance with her last wishes. Later, at the mosque, men and women mourned together, with many women entering the downstairs area of the mosque for the first time in their lives. At the funeral, her husband, Na’eem Jinah prayed, “If this be madness, God, give us all the courage to be mad.”<sup>54</sup>

## **ACTIVITY**

**MATERIALS:** Copies of handouts A, B; FLIP CHART, magic markers

**TIME:** 45 minutes

### **AIM:**

- To examine how religion may be interpreted and used to perpetuate or challenge gender inequalities;
- To examine how media perceptions and bias can influence reporting on religion and gender;
- To assess the extent to which media reporting reflects current societal views on religion and gender.

STEP 1: Break the participants into small groups of three or four. Each of the groups is to go through the handouts A and B

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<sup>54</sup> From Esack, F. (1999) *On Being a Muslim*

STEP 2: Each of the groups to: Examine the quote from the Quran and answer the following questions:

1. What does the Quran say about the position of women in society?
2. Does the text condone or encourage gender violence? Why?
3. Do you think religious authorities in Afghanistan wish to perpetuate the subordinate position of women?
4. How do the media support or resist such views?
5. Do you think that foreign and local journalists present issues related to women and religion differently? What is the difference?
6. In what ways have your own religious beliefs influenced the way in which you discuss and present issues of religion and gender?

STEP 3: The groups to make presentations of their responses and to discuss these.

## **Handout 1 - Gender and Religion**

**The Koran states: "Men have authority over women because Allah has made one superior to the other. Good women are obedient. They guard the unseen parts because Allah has guarded them. As for those whom you fear disobedient, admonish them and send them to beds apart and beat them." Quran Sura Al Nisa, Verse No. 34**

### **Women Get to Sing and Want a Place in Mosques**

#### **IPS/Pajhwok**

KABUL, Oct 29 (IPS) - In a move to exercise their rights in a new government to be headed by incumbent President Hamid Karzai, Afghan women have asked for separate places to worship in Afghanistan's mosques venturing for the first time into a controversy that has divided religious authorities in the war-torn country for years. Also in a sign that things are improving for women was the lifting of a ban on female singers appearing on state television.

At a meeting this week with Sebghatullah Mujadidi, a religious leader and the first mujahideen president, nearly 1,000 women asked the Afghan government to establish separate places in the mosques for women to pray, or build separate mosques for women. Mujadidi endorsed the demand that is also backed by many other mullahs in the country. The Supreme Court, however, earlier has rejected such proposals, calling them illegal.

Many Islamic countries currently have special mosques and places for women to pray and practice their religion. Shir Ahmad Azadani, chief of the provincial court in Herat, said women have already been participating in congregational prayers of Eid, Friday and Tarawih in separate places provided for them. Women are eager to pray in mosques because the mosque prayers provide more reward than prayers said at the home, some Muslim clergymen claim. However, the Supreme Court judges appear to be reluctant to endorse women praying in mosques.

Maulavi Ansarullah, spokesman for the chief justices in Kabul, said different opinions exist among religious authorities in the Muslim world regarding women in mosques. Some mullahs say that it is often difficult for women to go mosques, Ansarullah said. "Women cannot have a separate mosque whose Imam would be a women because women are not able, from Islamic point of view, to lead a mosque," the spokesman said. "The holy Quran, though, says that women can pray in the same mosques where men pray, but the women should make their line behind men and boys." Jamal Mubariz, a deputy in the and Religious Affairs Ministry, said no separate mosques will be made for women, but one part of the existing mosques will be dedicated for women by hanging a curtain wall down the middle. Another official who refused to give his name said that women can pray together with men in the same mosque, and the women's demand will be implemented after a new government is formed.

Meanwhile on Oct 11, a woman sang on state television in Herat, erasing a long-standing ban imposed by the province's former governor Ismail Khan. Herat state television broadcasted a video song by Mahwash, a popular female Afghan singer living abroad, and another from an Indian movie. People were divided on the singing that broke the ban on female voices. Ahmad, 25, reflected the view of many when he said he was happy to see a woman singing on the screen. "Now I feel that our country can come in line with the civilised world." But Haji Nazeer, 50, disagreed. "TV broadcasts should respect traditional values and the sensitivities of local people," Nazeer said, adding that it was too early to show a woman without a headscarf. Ismail Khan was removed as governor of Herat last month by interim President Karzai, who asked Khan to accept a position in his cabinet. Khan is a popular, though conservative leader from Herat.

Ali Shah Bahra, head of the Ministry of Information and Culture office in Herat, told Pajhwok Afghan News that the station will continue to broadcast female singers. "Herat is committed to following the policy of the Radio-TV of Kabul, and a great change will be seen in the Herat Radio-TV soon," Bahra said. Khan, a former mujaheddin commander was named governor of Herat, when the Taliban fell at the end of 2001. The Taliban, a militia of Islamic students and clerics, imposed a strict form of Islam, in which women were often brutally oppressed, over most of Afghanistan from 1996 until U.S.-led forces helped oust them that year. Khan demanded complete control of the media in Herat, and regularly would ban reporters from the city who he thought were writing adverse reports against him.

The former governor reportedly maintained a secret "morality police" who would pick women up off the street who did not wear a scarf or worse yet, were seen holding hands with a man. They would be taken, reportedly, to hospitals to have their virginity checked. Only recently did Karzai replace Khan. This was done after some fighting in Herat when a so-called renegade commander attacked some of Khan's private forces. Karzai send the national army in to secure the peace, then removed Khan and replaced him with Said Mohammed Khaikhwa, the former Afghani ambassador to Ukraine, and a much more liberal thinker.

**"Afghan Parliament debates chaperones for women"  
by Scott Baldauf ("Christian Science Monitor," February 15, 2006)**

Kabul, Afghanistan - When Afghan parliamentarians went to London earlier this month to participate in a major donor's conference, it was a milestone of sorts, with a presidency and Parliament working side by side to solve the nation's problems. But for Al-Hajj Abdul Jabbar Shalgarai, a conservative legislator, the trip was distinctly un-Islamic. He saw the participation of two Afghan women parliamentarians - who traveled without their husbands - as a breach of the law.

So while President Hamid Karzai and his delegation were securing promises of aid, Mr. Shalgarai told his fellow parliamentarians that they were all obliged to follow the Islamic sharia law, which forbids women - including women parliamentarians - from taking long journeys without being accompanied by a male member of the family. "This country is the Islamic Republic of Afghanistan, and the Constitution says that nothing can be done in Afghanistan that is against sharia law," says Shalgarai, recalling his statements in Parliament. "I don't want to pass a new law into the Constitution; we already have a law, and it is in sharia."

It was a debate that was bound to happen in Afghanistan sooner or later, a clash of two different visions of Islamic society, one traditional, the other modern. But for female parliamentarians hoping to improve the lot of women in this conservative Islamic country, the return of sharia rules - even if they are not specifically stated in the Constitution - is a troubling sign indeed. After all, it was this very same sharia principle that the conservative Taliban regime used to prevent women from going to school, to market, and to work. "This is not just for women in Parliament, this will create a big problem for all women of Afghanistan," says Safiya Sadiqi, a female parliamentarian from the Pashtun-dominated Nangrahar Province. "We have international donors who emphasize funding on women's development. They won't be happy to see this backward trend," says Sadiqi, who attended the London conference after being nominated by Parliament to go. "It means probably that soon women can't go to school alone, can't go to market alone, can't work alone."

Under sharia, the notion of mahram-e sharaii, or male chaperones, allows for women to travel for more than three days if they are accompanied with a male relative. Because mahram-e sharaii has not been introduced as a bill, it is impossible to know just how much parliamentarian support it has. But with an estimated 50 percent of the lower house claiming past experience as fighters in the anti-Soviet jihad, and current affiliation with Islamist parties, it's clear that conservative interpretations of Islamic life have a strong political hold. "As Muslims, we have a strong book, the Holy Koran, and we believe in the Koran, we don't believe in the Constitution," says Haji Ahmed Fareid, a religious scholar and parliamentarian. "We have given women the right to educate themselves, to take part in government, to participate in political life. But there are special rules."

Haji Fareid says that Westerners pay so much attention to women's rights in Islamic

nations, but rarely give Islam credit for the rights it gives to women, such as the guarantee from husbands that they will provide clothes, food, and shelter for their wives, as well as the right of inheritance. "In some countries, the women work outside the house, and then come home and they have to cook, and wash clothes, and look after the children too," he says. "In Western cultures, women are equal to a pack of chewing gum. You can see their images on a box of soap or a bottle of shampoo. That makes women just a part of business."

Similarly, Shalgarai says the rule of mahram-e sharaii is actually intended as a protection of women. "If a woman is on a three-day journey, far from home, and she falls sick, who will look after her?" asks Shalgarai. "If someone else's woman is sitting in the same row of seats as you, well, human beings have different drives, including sexual drives. Sometimes these cannot be controlled. This is to save the dignity of women."

Selective application of the rules?

Yet women parliamentarians say that such stringent interpretations of the Koran are not appropriate for a modern Afghanistan. "Islam is a social religion, it is good, and broad, and it covers everything in our lives," says Sahera Sharif, a female Parliamentarian from Khost. "But unfortunately, when there are rules that affect men and women equally, the men in our society only address these rules toward women."

Zeefunun Safi, another parliamentarian, agrees. "If my husband accepts me, and lets me travel and be a member of parliament, then who are you not to accept me?" Yet she acknowledges that some women parliamentarians may end up supporting mahram-e sharaii, if it ever is introduced as a bill. "There are lots of women in Parliament against this, but they have to support it, because people will say, 'You are not our representative, get out of Parliament.'"

## **Training Option 2 – Gender and Culture<sup>55</sup>**

**Definition of Culture** Culture is a complex phenomenon, in terms of which people both form and express their sense of identity. Although religion and culture are two separate concepts, there is a great deal of overlap between them. Traditional cultural practices have often found their way into religious systems, while religious beliefs influence the cultural life of communities.

Within a human rights framework, the right to culture as a human right, as with freedom of religion, is balanced against other universal rights such as the rights to equality and dignity. Furthermore, the right to culture cannot be used as an excuse to discriminate. For example, violence against women cannot be condoned purely on the basis that it is an acceptable cultural practice.

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<sup>55</sup> Source: A Training Manual For The Media - Culture, Religion And Gender Inter Press Service

**“It is good to swim in the waters of tradition, but to sink in them is suicide”- Mahatma Ghandi**

Although culture is often seen as set in stone, it can in fact be very flexible, and while culture and tradition provide continuity with the past, they also change and adapt to meet and reflect changing social conditions. Culture is, or should be dynamic.

### **Gender Issues**

Patriarchy, which literally means “rule by the father”, refers to a system where men hold more social, economic and political power than women, and exercise authority over women both in the home and in the public sphere. Most cultures in the world today are based on a patriarchal system of power. Culture is thus more than just ideas, practices, and expressions such as the arts: it dictates who in society has access to and control over resources and political power. Tradition, culture and religion provide a set of social rules, which are used to ensure that men and women conform to their prescribed gender roles and do not challenge the male-dominated order.

**A good wife, an injured leg and a pair of torn trousers stay at home. -  
Traditional saying from The Netherlands.**

In most nations around the world, there is a long tradition of women resisting domination and demanding their rights, a tradition which is still reflected in many myths and legends. This is often done in a context where women believe in their culture but challenge inequalities that may arise due to the interpretation of certain cultural practices. It is therefore incorrect to assume that where women do challenge discriminatory practices within culture, that they are rejecting it, or that gender equality and culture are mutually exclusive.

Even now, women attempting to preserve their traditions can face all sorts of obstacles. In Afghanistan women more than men often go on long or short pilgrimage to shrines of saints and religious figures. The shrine of Sakhi in Mazar-I Sharif has a women’s day. On women’s day men crowd round the Mazar mosque gawping at the women going to worship at the shrine. The Taliban actually tried to ban these practices saying that the practice of visiting shrines was un-Islamic. After they were ousted women quickly resumed their visits to shrines

### **Media Issues**

As with religion, the media often appears to regard tradition and culture as untouchable. Moreover, media practitioners are often unaware of how their own cultural backgrounds and beliefs influence their understanding of issues around custom and tradition. Where culture and tradition are criticized, women are once again presented as victims, creating the impression of women and culture as mutually exclusive. They are seldom asked to give their experiences of culture, and are treated as passive objects, rather than active participants in the cultural life of their societies.

It is important for societies to address the fact that some traditions and cultural practices are intrinsically harmful and discriminatory. Recent coverage of issues such as bad and child marriage underline this. The media can play a constructive role in this process by providing a forum for debate and information sharing. For example, there are numerous very topical and newsworthy issues around tradition, culture and gender, which could benefit from increased media attention.

### **ACTIVITY<sup>56</sup>**

**MATERIALS:** Flip charts, metacards and markers

**TIME:** 45 minutes

#### **AIM:**

- To examine how culture may be interpreted and used to perpetuate or challenge gender inequalities.
- To examine how media perceptions and bias can influence reporting on culture and gender.
- To assess the extent to which media reporting reflects current societal views on culture and gender.
- To examine the negative and positive aspects of culture.

STEP 1: Break the participants into groups of five and above.

Ask each group to list some cultural and religious practices in their community that are different for women and men. Then pick a few of the examples given and ask the questions listed below:

1. Who is imposing the practice (for example, family, father, mother, government, religious authority, dominant ethnic or religious group?)
2. Why is the practice being imposed (for example, to protect women, to promote the economic interests of someone, to prevent a group from competing for jobs, etc)?
3. Who is benefiting from the practice?
4. Who is losing from the practice? If someone is losing from the practice, what are the reasons that he or she continues to lose from the practice?
5. What human rights are being violated by the practice?

One of the persons in each group to present their findings in plenary.

STEP 2: In the same small groups, ask participants to:

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<sup>56</sup> Exercise adapted from: Local Action, Global Change: Learning About the Human Rights of Women and Girls, by Julie Mertus, Nancy Flowers and Mallika Dutt - published by UNIFEM and the Centre for Women's Global Leadership, 1999



- Identify and list positive aspects of their culture with respect to women.
- Discuss whether these aspects support or promote women's human rights?

One person from the group is to make the presentation of their findings.

## ACTIVITY

**MATERIALS:** Handout

**TIME:** 20 minutes

**AIM:** To assist trainees to identify gender and culture issues

Examine the sayings about men and women from different countries around the world.

1. What do the sayings tell us about accepted norms and perceptions regarding men and women in society?

During plenary, the group should discuss the questions:

2. In what way has the media covered issues of culture and tradition in Afghanistan? What has been the impact of this type of coverage?
3. Are culture and tradition static? Can they change and are they changing? Cite some examples.

## Handout 2 - Proverbs and Sayings About Women

Proverbs are perceived to embody truth in different communities. They may confirm societal norms and values but may also serve to perpetuate societal stereotypes. Given the powerful status of proverbs, the following proverbs are a severe challenge to women worldwide.

- A woman should be in the house or the grave (Afghanistan)
- Woman, the source of all evil. (Benin, Senegal)
- A good wife, an injured leg and a pair of torn trousers stay at home. (Netherlands/Spain)
- Virtuous is the girl who suffers and dies without a sound. (India)
- A woman can't become a man. (Burkina Faso)
- Manliness gone, one might as well be a woman. (Rundi, Burundi)

- The hen knows when it's morning, but she looks at the mouth of the cock. (Ashanti, Ghana)
- A woman and an invalid man are the same. (Gikuyu, Kenya)
- A woman's intelligence is that of a child (Benin, Senegal)
- If a man is not obeyed by his wife, he must beat her thwack! (Kiswahili, East Africa)

Can you think of more proverbs?

### **Training Option 3 – Gender and ‘Culture’<sup>57</sup>**

**Objectives:** After this session, participants will be able to:

- identify and personally reject negative sayings about women;
- list the important characteristics of self-reliance in women.

#### **Sequencing of activities:**

a) The first activity involves presenting some examples of sayings that are derogatory to women.

- Having daughters is like constructing toilets in front of one’s house (Thailand).
- Long hair, short mind (Russia)
- Women are weak furniture (Madagascar)

**Duration:** Ten minutes

**Materials:** Transparency 1, below

b) For the second activity ask participants to write down one or two well known sayings from their countries or communities which reflect negative societal attitudes towards women.

**Duration:** Fifteen minutes

**Materials:** Notepaper and felt-tip pens

c) The third activity involves collecting all the sayings and passing them around the room. Participants mingle to read them.

**Duration:** Ten minutes

**Materials:** Masking tape

d) The fourth activity, in plenary, involves the facilitator who asks participants for their reactions to the sayings from countries not their own.

**Duration:** Ten minutes

e) For the fifth activity, ask participants to group the sayings into categories which describe:

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<sup>57</sup> Source: *Gender Sensitivity a Training Manual* UNESCO ED-97IWSI47Literacy Section Basic Education Division (1997)

- men's superiority and women's inferiority;
- the value of daughters and sons;
- confining women to domestic work;
- the negation of women.

**Duration:** Twenty minutes

**Materials:** Paper and pens. See Transparencies 2, 3 and 4, below, for the sayings

f) For the sixth activity nominate a participant to present the sayings to the plenary. Seek the group's reactions to the sayings

**Duration:** Fifteen minutes

**Materials:** Transparencies 2-4

g) For the seventh activity one or two participants are requested to draw a large rubbish bin into which to throw away placards containing derogatory sayings.

**Duration:** Twenty minutes

TRY TO PLACE NEGATIVE SAYINGS ON AS MANY THROW AWAY PLACARDS AS POSSIBLE.

Alternatively, participants may draw a pile of placards being burnt.

h) The eighth activity is a brainstorming session on the characteristics of the empowered woman. Remind participants that brainstorming requires quick responses which will be listed. No discussions or elaboration will be entertained at this stage. Participants proceed to give their characteristics of the empowered woman. All points should be recorded for classification and synthesis (for examples of classification and synthesis, see Transparency 5-6).

**Duration:** Twenty minutes

**Materials:** Pens, Transparency 5, 6

## **Transparency 1 – Negative Sayings Reflecting The Tradition of Suppressing Women**

### **Men are Superior, Women are Inferior**

- Women in the field damage the crop Bangladesh
- It is bad luck to have a daughter Myanmar
- Men are the front legs, women hind legs of elephants Thailand
- A woman has to live nine lives to be born a man Bhutan
- Behind a loser stands a woman Philippines
- Women are incapable. They can't even circle a stove Pakistan
- Women gave life to men. Men sold them in bazaars. Pakistan
- Respect men, degrade women Viet Nam
- Without a man, the family is a house with no roof Viet Nam
- Married daughters are water thrown out of the house India
- Women, drums, illiterates, and animals need beating India

### **Transparency 2 – Worthless Daughters and Daughters-In-Law**

- A boy inherits my name. A girl has no name Papua New Guinea
- Parents of a son in monkhood gain merit Myanmar
- Find me a woman and I'll find you a snake Philippines
- Daughters-in-law feel like ghosts in the house Laos
- Having a baby boy brings more joy than having a horse Bhutan
- Daughters are temporary in the house. Sons are its honour Pakistan
- Daughters grow up for others, and sons for his family China
- A boy inherits my land. A girl becomes another man's wife Papua New Guinea
- A hundred sons are not a burden but one daughter bows our head Pakistan

### **Transparency 3 – Male Superiority**

- Men are rice grains and women are cooked rice Thailand
- Don't trust elephants, cobras, servants and your wife Thailand
- Women are vines—they cling to whatever they reach, are capricious and untrustworthy Thailand
- Sons open the doors of heaven. Daughters open the doors of trouble. Nepal
- A stick controls a wife. Bangladesh
- A daughter who looks like her father is rich but a son who looks like his mother is unhappy Viet Nam
- Three steps out of the house the man is a bachelor Myanmar
- A son is a master, a husband, a god. Myanmar

### **Transparency 4 – Confining Women to the House**

- An ideal woman is a good wife and wise mother Japan
- Women should be barefoot in winter and pregnant in summer USA
- A barren woman is like a stone in a river Philippines
- A man is the master in the house Japan
- A woman's place is in the kitchen Papua New Guinea

## **Transparency 5 – Possible Responses of the Target Group on the Qualities of the Empowered Woman**

- Strong
- Good
- Influential
- A good wife and mother
- A worker/wage-earner/owns her own business
- Organized
- Independent
- Able to cope with difficult situations
- Politically aware
- A leader – a person who believes she is equal to men and as capable
- Knows her rights
- Conscious of her responsibility
- Recognizes her strength and weakness
- Respects others – men or women
- Understands her body
- Seeks to realize her potential
- Continues to improve herself
- Likes to learn
- Co-operates with others
- Knows how to communicate effectively
- Economically self-reliant
- Respects herself
- Healthy and takes good care of herself

## **Transparency 6 – The Empowered Woman**

- Believes in equality, strives to serve other women and be a positive role model
- Appreciates the value of domestic work, and does not overwork
- Values herself; is open minded and appreciates others
- Is conscious of her contribution to her home, her family and her country
- Controls her life and questions negative attitudes, customs and superstitions which adversely affect her
- Finds time for group activities and recognizes her potential for leadership and organization
- Seeks to improve her knowledge and skills
- Enjoys life and looks forward to each new day
- Finds time for leisure and hobbies
- Knows her rights as a citizen and recognizes the laws which are unjust to women and in society
- Maintains good health, respects the dignity of women and appreciates her daughters as much as her sons



## **Training Option 4 – Customary Law<sup>58</sup>**

**Definition of Customary Law** Indigenous systems of law are based on custom and tradition. In many parts of the world, customary law is based on a pre-literate tradition, handed down from generation to generation. While almost all legal systems include an element of customary law (for example, much of European common law is based on Germanic customary law), the term is usually applied to systems of law other than those based on the Western legal tradition. In the countries with a colonial history, what is referred to as “customary law” is often traditional law, as codified by colonial authorities, who often distorted it in accordance with their own biases.

There are many different versions of customary law, and there may be many different interpretations of the same system of customary law. It is therefore important that journalists avoid reporting on customary law as if it is homogeneous, within a country as well as across different countries and cultures.

### **Gender Issues**

In many countries, a system of civil law runs parallel to indigenous and religious systems of customary law. Customary law often applies in matters concerned with family law, and thus has a great deal of impact on women’s everyday lives, as it deals with issues such as marriage, divorce, inheritance, and child custody.

The duality of legal systems in some countries, where both civil and customary law exist side by side, hinders the implementation of international human rights instruments like CEDAW. This is because these instruments are civil law instruments, which cannot be codified into customary law. Furthermore, where customary law is practiced in a way which marginalizes or discriminates against women as equal citizens, it is highly unlikely that human rights principles such as the right to equality and the provisions of other international instruments will be considered.

### **Dispute resolution**

Custom often dictates that disputes within families should be resolved through family structures, often a council of elderly relatives. In patriarchal societies, there is a long tradition of domestic violence being treated as belonging to the private, rather than public sphere, and thus a matter to be resolved within the family, rather than through the criminal justice system. These family forums are often biased against women, with women who complain of abuse being advised to accept it as dutiful wives.

### **Succession**

In terms of customary law, women are commonly excluded from inheriting property and titles. Women are thus excluded from positions of traditional leadership, and from direct ownership of property. In terms of these customary legal systems, women have access to resources only through their male relatives. The theory is that, despite being placed in a subordinate position, women will not suffer, because their male kin will

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<sup>58</sup> Source: A Training Manual For The Media - Culture, Religion And Gender Inter Press Service

support them. In reality, women and children are placed in situations of extreme financial deprivation when relationships break down, or the male breadwinner dies, and remaining male relatives are unable or unwilling to support them.

**“It is said in the Hindu tradition: as a woman, you are brought up by your father; when you get married, you are handed into the care of your husband; and when your husband passes on, you are taken care of by your son. There is no autonomy at any stage in a woman’s life.”**

### **Ownership of property/land**

Some forms of customary law make it impossible for women to inherit land in their own right, and may prevent them from owning land at all. This has a negative effect on women’s equality as economic dependence on men is at the heart of gender-based oppression, with women’s lack of socio-economic power leaving them vulnerable to other forms of abuse and exploitation.

There are also instances of traditional laws and practices becoming abused and distorted in modern times. For example, the custom of a bride-price or *lobola* - still observed in Southern African nations - was originally paid to the bride’s family in cattle and had a great deal of symbolic value. The cattle were a symbol of the newly forged bond between the bride and groom’s families, and a portion of them were kept aside to provide for the bride and her children, should the marriage end. However, today *lobola* is paid in cash, a practice that leads to women being treated as a commodity. It also gives rise to the belief that a man has bought his wife, and now owns her, giving him the right to abuse her. Similar issues arise around *tuyaneh* or *kailin*, the bride price paid to the girl’s family when she is married.

### **Media Issues**

The media often deals with customary law uncritically. Very little attention is given to the history of customary legal systems, with the media accepting the concept of customary law as static and immutable. Where gender equality activists challenge customary law, they may be portrayed as undermining tradition, custom, and the family. The media needs to give careful thought to where it positions itself in such debates. Using a human rights perspective as a point of departure may be useful in avoiding the over-simplification of issues around customary law and gender equality.

**Universality:** Universality means governments and communities should uphold certain moral and ethical values that cut across all regions of the world.

**TIME:** 30 minutes

**AIM:** To interrogate the universality of human rights within the cultural context.

Break the group into pairs. Each pair is to identify one aspect of customary law from their country and answer the following questions:

1. Who imposed the customary law? [men, women, the state, community, religious groups, cultural groups etc]
2. Who ensures its implementation? [men, women, the state, community, religious groups, cultural groups etc]
3. Who benefits from the customary law? [men, women, the state, community, religious groups, cultural groups etc]
4. In what way do they benefit?
5. Who loses from this customary practice?
6. In what way do they lose?
7. Identify the human rights being violated through this customary law. Are the rights that are violated by the customary law protected under any other legal statutes or conventions the country has signed? Discuss.
8. Discuss your responses within the context of power and control. What do the responses say about customary law?
9. Identify countries with similar laws to the one above. Do you think the imbalances that this customary law imposes can be readdressed through law? Explain.

### **Training Option 5 – Arranged Marriages<sup>59</sup>**

**MATERIALS:** Five Newspaper clippings

**TIME:** 30 minutes

**AIM:** To stimulate debate about arranged marriages and human rights.

Certain societies view women and girls as resources over which men and society in general have power and control. This would mean that women are placed among other resources that include tractors, land, a house, draught power, pots etc. Certain cultural practices reinforce the perception of women as mere resources that can be utilized and then discarded. Included in this is the perception that women do not control their own bodies. These include practices such as arranged marriages and the payment of bride price. Yet Article 16 (2) of the Universal Declaration of Human Rights clearly states that marriage shall be entered into with the full consent of the intending spouses.

Examine the articles on arranged marriages (A, B, C, D and E), discuss and answer the following questions in small groups:

1. In what ways do arranged marriages reinforce the inferior status of women?
2. Are these practices compatible with the constitution and other laws in your country?
3. What does it imply when women are exchanged for favors, and married to fulfill societal expectations?

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<sup>59</sup> Source: A Training Manual For The Media - Culture, Religion And Gender Inter Press Service

4. Give examples of similar instances in your country.
5. Do the media in your country still cover these issues? How do they do this?

## **Handout 1: Newspaper Articles on Arranged Marriage**

### **Article A: Stuck in Afghan jail, prisoners of tradition**

Ilene R. Prusher *Staff writer of The Christian Science Monitor*

Kabul, Afghanistan – It's a universal love story - she fell for the boy next door. But their romance has had an otherworldly outcome: the 18-year-old woman who ran off to marry the man of her dreams is now locked up at Kabul women's prison, being held for the crime of defying her family's wishes. Behind these crumbling prison walls, in series of cold, crude cells where women sleep eight to a room, lies a medieval reality that sits just across the street from Kabul's bustling downtown district full of shops where foreign visitors pick up carpets and leather jackets. Angela, who fears having her real name used, is one of many of those imprisoned here for so-called "love crimes" - relationship choices that, while unremarkable in the developed world, are grounds for imprisonment here.

Angela had known Jani Alam, a neighbor, all her life, and the two wanted to marry. But her father had other plans. He made a match for Angela with a man about 40 years her senior. After Angela was sent to the province of Wardak to be with the man in an exchange for a bride price, Angela was miserable and ran away almost immediately. "People said to me, 'Look how your father is cutting deals over you,' " Angela blurts out. She takes a corner of her black headscarf and wipes her face and eyes, blurred by a watery glaze that comes from constant crying. "So I left."

When she came back to Kabul, she and Jani Alam decided to elope. But when they tried to go to a municipal office to have a civil marriage, the officials there informed her father. Without his permission, they would not marry the young couple. Angela's father wouldn't agree to the marriage. And because the young couple had run off together, they were considered to have already cohabited, making them adulterers. Now they're both stuck in jail - he in another building on the same prison grounds. During a visit late last fall, well over half of the 28 women in this prison were here for similar reasons. With the country still in a state of postwar flux, the law itself is fuzzy on the subject; a mix of ancient traditions and cues from *sharia*, or Islamic law, rule instead.

#### Uncertain justice

Afghan law does not explicitly state whether people can choose whom they want to marry. To marry without parental consent, a young woman must be older than 16, or for a young man, 18. But custom is often more influential than law, says Anou Borrey, manager of legal projects for Medicam Mondiale, a German aid group. "Parents think they need to give their consent," says Dr. Borrey, and authorities follow their lead. Eloping, however, can officially be treated as a crime. "That's often because payment has been done as part of the engagement to someone else," she explains. "If there's an

engagement that takes place and money is exchanged and a woman runs away, she's in breach of the law. Sometimes, a woman is in jail for her own safety," she says, in need of protection from family members with the couple for defying parents' wishes. Police and the women themselves are often unaware of a limited number of shelters where they can turn for assistance.

Afghanistan's new Constitution, adopted last December, promises that men and women will have equal rights. But some women's rights advocates had hoped for far more explicit provisions. It will take years before the civil law is reviewed and applied to such cases, says Borrey. In the meantime, Medicam Mondiale is providing legal aid for women in prison, working with local lawyers to help in their cases. Of 66 cases they've taken on so far, they've won the release of 40 women, she says.

#### The right to divorce

They are also trying to prevent the next generation of tragic stories by changing the way marriage contracts are made, giving women the right to initiate divorce in certain circumstances. "What we're working on is putting provisions in the marriage contract, where there are guidelines for divorce," says Borrey. "There are ways of working around the existing law so that we don't have to wait for changes in the law."

Angela's Afghan lawyers - who are paid by Medica Mondiale - are visiting the prison today. It seems Angela's father has a compromise to offer. If she says Jani kidnapped her, she will be released. But that, of course, might mean that the man she loves will rot in prison while she goes free - relatively speaking. She's not sure of her safety once she's outside the prison. "At first, my father said he would kill me for this," says Angela, the daughter of a policeman. "Now he says he's not going to kill me. But I don't know if I can trust him."

To get out, she must sign documents she can't read - she has never been to school - blaming it all on Jani. "I have to say he abducted me. My father wants him in prison," she sobs. "My father says, 'You will be released, and I will tell the people in the area that he was a bad guy and it's his fault.' And even if I do find a way to marry Jani, then my life will be terrible because my father will be like an enemy to me."

Rana Said, a white-haired prison warden, grimaces sympathetically. At 42, she's been working in law enforcement for 20 years. In comparison with life under the Taliban, she says, things are better. She and the other female prison guards are no longer expected to drag female prisoners accused of adultery off to the public stadium to be whipped or stoned. But, she says, women still have no power in Afghan society, and cannot make life decisions such as whom to marry without their fathers' consent. "There is no respect for women here, whether she's working or at home. Rights are something on paper," says Ms. Said. "It doesn't really matter what women want." She looks around at the decrepit brown walls that are falling into a deeper state of decay. "Sometimes I regret that I took this position," she says.

Indeed, for a salary of \$20 a month, Said finds herself in what may be one of the saddest workplaces in Kabul. The prison feels like Wuthering Heights meets Dungeons

and Dragons - a combination of epic love stories and Spartan quarters. Lacking indoor plumbing, the women draw water from a pump in the dirt courtyard. There is intermittent electricity, and no glass on the windows, making it particularly cold for the 15 children here, some of them infants. Shakeba, who has been in prison for 1-1/2 years, is here with Ravina, her 11-month-old baby. She had been married before while living as a refugee in Iran. But she divorced her first husband there and later returned to Kabul. After remarrying, her first husband claimed they had never been divorced. Shakeba, who didn't keep her divorce papers with her when she came to Afghanistan, was put in jail. "Someone told her first husband that the second husband would kill him," one of the women explained as the cellmates huddled on their cots. The room holds six women and three children, packed in with almost indiscernible spaces between them.

"I blame my first husband for telling the authorities this lie, but I blame myself for not having my divorce papers," says Shakeba, putting her lips to Ravina's cheek. By day, the children have little to do and do not attend school. By night, Ravina and other babies sleep in their mothers' cots. Shakeba wants to find a home for her; her mother and sister are in other parts of the country, she says, leaving no one with whom she could leave Ravina. Many young children of women in prison, with nowhere else to go, do time with their mothers. "I wish someone could take the baby," she says. "It's cold here at night."

### **Article B: Marjan's Wedding: A Time for Celebration**

*By Cassandra Nelson* Scholastic News Online 2007

Sohaila's home is a hive of activity. Women are busy cooking over open fires in the courtyard. Children chase the goats and sheep that have been brought in from the pasture to be slaughtered and cooked for the evening's feast. It is the day Sohaila's sister is getting married, and everyone is preparing. "Family has come from Jalalabad and even as far away as Kabul for my sister Marjan's wedding celebration," says 13-year-old Sohaila, who is clearly excited about the evening's activities. "There are over 40 people staying in our home. Tonight we are slaughtering two sheep for a barbecue, and my uncle will play the ribab [a traditional Afghan stringed instrument]."

The family is the center of Afghan life, and marriages are a cause for great celebration. Like almost all marriages in Afghanistan, Marjan's is an arranged marriage. "My mother and aunt were responsible for finding my husband," says Marjan. At age 16, Marjan is marrying her first cousin, a very common practice. The process of finding a suitable mate starts very early in a young girl's life. Marriages are often agreed upon before a girl turns 10, but typically the wedding does not take place until a girl is 15 or 16 years old.

The women of the girl's family initiate the process. They meet with female friends and relatives to discuss possible marriage candidates. Many factors are taken into

consideration before making a selection: family status, financial security, and the personalities of the bride and prospective grooms. When Marjan's mother and aunt decided on a groom candidate, they presented their choice to Marjan's father and uncles for approval. The men, agreeing on the candidate, set to work to make the financial agreement with the groom's family.

According to local tradition, every marriage requires two exchanges:

- A dowry brought by the bride to the husband's home. The dowry includes household items the couple will need for their future life together.
- And the mahr, the price the groom's family must pay for the girl's hand in marriage. The mahr typically consists of livestock, property, and money.

At the evening celebration, the women all sit together inside the courtyard. The men are in the hujara, a large room with Afghan carpets and pillows on the floor. The hujara is traditionally where the men sit. In Afghanistan and other traditional Islamic cultures, it is customary to have men and women separated at social events. A large meal of kababs (grilled meat on skewers), nan (Afghan bread that is flat and oval-shaped), subzi (stewed vegetables), and pilau (rice cooked with meat) is served to the guests first. As is dictated by the Pushtun tradition of hospitality, the hosts will not eat until after the guests have had their fill.

Finally, the music begins. Marjan is sitting with her sisters and cousins. She is beaming with happiness. "I am very grateful. They have chosen well for me," she says, referring to her family's choice of her husband. "And, inshallah [God willing], we will be blessed with a child soon."

### **Article C: Jailed for escaping 'the old man'**

JANE ARMSTRONG From Monday's Globe and Mail

KANDAHAR, AFGHANISTAN — At 13, Shabano is as self-conscious and awkward as any teenaged girl. She laughs shyly when asked personal questions and nervously chips at the orange nail polish that can't hide her grimy nails. But Shabano, like the other "women" prisoners in the Kandahar district jail, has adult-sized problems. Two months ago, she was jailed for running away from an arranged marriage with a 50-year-old man, a deal negotiated by her father before his death. Home for her now is a dark cell containing nothing but a filthy mattress folded up and stacked against the concrete wall.

Shabano has been locked up for breaking her father's deal, an exchange that horrified the girl who refers to her former fiancé simply as "the old man." "I don't want to spend my life with this old man," she said, scrunching her nose in disgust. And then in a burst of anger, she launched into a diatribe against her country's ancient custom of arranging marriages for young girls. A group of children are living in Kandahar prison with their mothers, most of whom have been imprisoned for defying a husband or his family. The tallest, Mash Kan, 10, has been behind bars for several months because her mother stands accused of prostitution.

"We don't have democracy in this country if someone wants a love marriage," she said. "My father exchanged me for another girl." When her father gave her to the 50-year-old man, he returned the gift by offering his own teenager to Shabano's father. Shabano is one of the 16 adult female inmates at the Kandahar jail, which houses 750 prisoners, among them children and political prisoners. The women and their 18 children are housed in a separate compound. Their doorless rooms face an outdoor quadrant filled with dirt and weeds. The children range in age from toddlers to a poised 10-year-old girl named Mash Kan, who arrived at the prison several months ago with her mother, who was accused of prostitution.

A common thread runs through most of the female inmates' stories: Most are behind bars for defying their husband or his family, to whom the wife is beholden after marriage. Three of the imprisoned women killed their husbands. One, 16-year-old Azizah, strangled her husband's sister with a scarf three years ago. "All the time she was beating me," Azizah said, seated cross-legged on the floor of a cell, her two-year-old daughter on her lap. There is no regret or emotion on her round face. "She was a bad lady. My husband and his sister beat me all the time." While Azizah's crime of homicide is a serious one anywhere in the world, many of the other inmates' infractions can't be found in the criminal codes of most Western countries. Nor do these crimes of disobedience appear in Afghanistan's new constitution.

During the Taliban years, Afghanistan's prisons were notorious warehouses for men and women who disobeyed the regime's repressive rules, which included anything from a woman wearing the wrong colour of socks to laughing on the street. That regime fell in 2001, but Afghanistan is still largely ruled by ancient customs which, among other things, govern the conduct and expectations of women and girls. The practice of trading young girls for marriage is more widespread among poor and uneducated families, where girls are used as a form of currency.

Azizah said she was married at age 12 to her older husband in a deal arranged by her father. Recently, international human-rights groups have waded into this dicey legal territory, condemning the practice of jailing women for disobeying their husbands and families. At the Kandahar prison, some of the women interviewed recently said they were jailed without a trial. None had a lawyer. "Hundreds of women and girls are being held in prison across the country, the majority for violating social, behavioural and religious codes," a 2003 Amnesty International report said. "Like men and children, they are being held for months in prisons across the country before having the legality of their detention determined."

However, the success of the international human-rights community's efforts has been mixed. In 2002, the federal government released 20 women imprisoned for behavioural crimes, only to see one killed when she returned to her family. Another woman's family rejected her and she had nowhere to go. In southern Afghanistan, the customs of Pashtunwali, which is the code of conduct practised for centuries by the Pashtun people of southern Afghanistan, take precedence over newly written statutes, according to a report written by the International Legal Foundation, a U.S.-based



public defender organization involved in establishing a criminal justice system in Afghanistan. Under Pashtunwali, married women are the pride, property and responsibility of their husbands. Anyone who provides asylum to a married woman who has fled her household is considered a kidnapper.

It was that Pashtun custom that landed 28-year-old Masomah in the Kandahar jail with Mash Kan, her little daughter. Masomah, who is originally from Iran, said she gave shelter to a 16-year-old named Safah, who arrived at her Kandahar doorstep, begging. The teenager told her she'd been ordered to leave her household to earn money. Masomah said she reported the young woman's arrival to police, but it turned out that Safah had fled her husband's family. Police accused Masomah and her husband of harbouring the teenager and also accused Masomah of being a prostitute. The couple did not have a lawyer and Masomah, who is nine months pregnant, said the judge accepted the allegations in the police report. He sentenced Masomah and her husband to two years in prison. Safah was also given the same sentence and now the two women share a cell along with Mash Kan.

The little girl, who was in her fifth year of primary school at the time of her arrest, is now taking Grade 2 level classes in the prison. A teacher provided by a human-rights group teaches only lower level grades because most of the children are young. Masomah bears no ill will to Safah, whose arrival at her house unleashed the family's legal nightmare. She believes her family is in prison because they are poor. "My husband is a taxi driver," she said. "My family is in Iran. We don't have anyone to support us. We don't have any connections." Meanwhile, Shabano is more hopeful that she can get a new hearing before a judge. In the end, Shabano never married the 50-year-old man. Instead, after her father died, her mother arranged for her to marry a 20-year-old man. This is no love marriage, but in Afghanistan it might be as good as she can get. She plans to stay with him.

#### **Article D: Pain of Afghan suicide women**

By Payenda Sargand BBC News, Kabul

Gulsoom is 17-years-old and married. Last year she tried to commit suicide - she failed. She set fire to herself but, against the odds, survived with appalling injuries. Her plight reflects that of a growing number of young Afghan women, campaigners say. Driven to desperation by forced marriages and abusive husbands, more and more are seeking release through self-immolation. Gulsoom was engaged at the age of 12. Three years later her family married her to a man aged 40 who she says was addicted to drugs. She was then taken to Iran. Her husband beat her regularly, Gulsoom says, particularly when he had no money for heroin. "Once after I was badly beaten by my husband, I was in bed when I heard a voice murmuring and telling me to go and set fire to myself," she says. "I went and poured petrol on my whole body. The flames on my body lasted for minutes. After eight days I found myself conscious in bed. "I cared about my father's dignity - that's why I tolerated everything."

'No one will marry me'

Gulsoom has had many operations since she divorced her husband and faces many more. She's not alone - there are hundreds of other women who have tried and failed

to kill themselves. Some women do manage to end their lives, but many survive with huge burns to their faces and bodies, like Gulsoom. In many cases they have no choice but to return to the husband and the abuse from which they sought escape. Gulsoom looks hopelessly at her scarred hands saying her only wish now is to be made better, although she says no one will marry her again with her burnt skin. "When I wore nice clothes my husband showed jealousy," she recalls.

Forced marriages, a culture of family violence and many other social problems are given as causes for the suicides. Afghan women have long had to suffer violence or mysterious deaths. Even now girls are still handed over in disputes or as compensation in murder cases.

#### Publicising abuse

The BBC's Salmi Suhaili, who works on women-related issues, says women taking their lives is not a new phenomenon in what is traditionally a very conservative society. But the rise of a civil society and a free media is helping to publicise their acts, he says. Figures given by Afghanistan's Independent Human Rights Commission show that more women burned themselves to death this year in the southern province of Kandahar than anywhere else in the country. Last year, Herat in the west - where most girls marry at around 15 - was top.

Deputy minister of women's affairs Maliha Sahak says that 197 incidents of self-immolation have been recorded since March 2006, 35 of them in Kandahar province alone. A total of 69 women lost their lives. The UN Assistance Mission in Afghanistan says that Kandahar's only hospital for women, which has 40 beds, received 29 cases of suicide in the space of two months. Twenty of those women had set themselves alight. Independent Human Rights Commission head Sima Samar regrets that, five years after the Taliban were ousted, Afghan women are still suffering violence in its various forms. She says suicide is the final decision for women who don't have any other way to solve their problems or escape abuse.

#### Changing mindsets

The commission has been working with the Medica Mondiale agency to try to overcome cultural obstacles and give women more of a voice. Campaigners say violence against women must not remain hidden or it will not stop. Deputy women's minister Maliha Sahak points to last year's protocol involving many Afghan ministries, the Supreme Court and the human rights commission. It was passed with President Hamid Karzai's approval and banned the marriage of a woman if she is under 18 years old. She says another law is in the pipeline which will require agreement from both man and woman for their wedding to be legal. The women's ministry is to mount an awareness campaign targeting men in an attempt to reduce the violence. After decades of war, Afghanistan's civil society is still in its infancy. Those trying to end violence against women face many years of struggle to change fundamental elements of tradition and culture, as well as so-called Afghan dignity.

**Article E: Women pay a price in war on Afghan drug trade - Poppy debts paid with daughters**

By Farah Stockman, Globe Staff September 28, 2005

SHINWAR, Afghanistan -- In the thirsty hills of Nangarhar province, debt is a way of life. Every autumn, sharecroppers take loans from drug traffickers to plant their poppy crops. After every harvest, they repay them in poppies, which are eventually turned into heroin. This year, a US-backed eradication effort has sharply cut Nangarhar's lucrative poppy cultivation, but the sharecroppers' debts remain. Now, some of the region's poorest farmers say they are being forced to repay traffickers with the only thing they have left: their daughters. Giving a daughter to repay a debt is a rare but age-old practice among the rural tribesmen of Afghanistan. A payment of last resort, the daughter is almost always given as a bride to the money-lender or to his son, but is sometimes given as a servant, according to the International Organization for Migration.

There are no statistics about how many girls have fallen victim to this practice, but human rights groups and the International Organization for Migration have documented cases, and interviews with more than a dozen indebted farmers and tribal elders from four districts of Nangarhar described witnessing or participating in such transactions. "Of course, it is a failure when people sell a woman," said Arbab Asif, a landowner who leases plots to 58 sharecropping families. "But these people are very poor. They don't have any other alternative." A report last month by the UN Office on Drugs and Crime estimated that the eradication program -- a combination of crop destruction and persuading farmers not to plant -- reduced Afghan poppy cultivation by 21 percent this year. In Nangarhar, the reduction was 96 percent.

The US and Afghan governments have billed the campaign, which began in November of 2004, as the most significant victory in the battle against narcotics in Afghanistan, the world's largest producer of opium poppies. But the dark side of that success has cast a shadow across the remote villages of this province, where sharecroppers are reeling under the crackdown. Some Afghans refer to the practice as "giving bad," a traditional method of conflict resolution in which a murderer, a thief, or a debtor is forced by tribal elders to give a daughter or sister as payment to the victim's family. Others describe the practice as a marriage transaction.

In a culture of arranged marriages, where a groom usually pays the father of a bride between \$200 and \$5,000 depending on her social status and skills, a man can cancel his debt by arranging for his daughter to marry the lender or the lender's relative. The practice is secretive and full of shame. It can rarely be reversed, as the girls are married into a new household and divorce is unheard of here. Pashtun tribal laws prohibit community members from discussing the issue openly, so those involved would speak only on condition of anonymity. It was not possible to interview the victims, who live in households associated with traffickers. A tribal elder from Chaparhar District described one case in which a poppy farmer could not pay off a loan of about \$1,166 because his crops were eradicated. The farmer offered his 14-year-old daughter, but the trafficker refused because the girl was mute. So the farmer arranged her marriage to a 40-year-old neighbor, and paid off the trafficker with the money he received from the marriage, according to the elder. "The problem is solved now," he said.

An elder from Khogiani District described another case in which a man who owed about \$6,600 offered his two daughters, ages 6 and 10, as payment. The group of tribal elders refused that form of payment because the girls were too young, he said. The farmer fled with his family to Pakistan to avoid paying the debt in cash. A friend who had guaranteed the loan has since been arrested, the elder said. Tribal elders carry the authority of a court to intervene in family disputes. One 25-year-old-man, a juice-seller in Jalalabad, the provincial capital, said he got married last year to a 14-year-old girl whose family could not pay off a poppy loan to his father. He said his father had waited two years for the loan to be repaid before requesting the debtor's daughter."After two years, my father went and asked him, 'Can you return my money to me? Otherwise, my son is an adult. Please give your daughter to him,' " the 25-year-old recalled, describing the transaction matter-of-factly. "I am quite happy with my wife, but there is still tension between the families. They do not express their feelings, but they remain secret enemies."

He said he allows his wife to keep in touch with her family, but that it is common for husbands in the Pashtun tribal areas to bar their wives from contact with the world outside the home, including with their own parents. The practice of giving away a daughter to pay a debt is expected to increase sharply following the campaign against poppies, especially if farmers feel they have no alternative but to continue to plant in areas that could be hit hard by the eradication programs, and thus risk not having enough income to repay loans they took out to finance their crops. Lal Gul an indebted father of five whose crop was destroyed this year, recalled that the Taliban cracked down on poppy-growing one year when they were in power and "we witnessed plenty of cases" of paying debts with daughters. "This year, I'm sure the number of such cases will increase because there is no source of income to pay back the loans."

Last year, the International Organization for Migration's annual report described human trafficking in Afghanistan as a growing problem, and included special sections in the report on the practice of marriage to cover a debt and the exchange of women for the settlement of disputes. USAID spent \$18 million in 2005 on immediate alternative-livelihood projects in Nangarhar to give farmers another source of income. But those funds, for short-term manual labor projects, fell far short of providing sharecroppers with enough income to repay their debts.

Nearly all farmers interviewed said they planned to grow poppy again, since it is the only crop for which they can obtain credit, and the only one that can earn them enough to pay off past debts. Traffickers often double or even triple the debt if they are not repaid within one year. Several farmers said that some traffickers have killed people or taken their houses when a debt remained outstanding for too long. "You have three alternatives. You could pay him, you could give your daughter or sister, or you could run away," said the elder from Khogiani. "The father always rejects and denies to give his daughter, but there are many obligations. That is why so many families escape to Pakistan."

In a region known as Shinwar, the birthplace of Afghanistan's opium industry, about an hour's drive east of Jalalabad, about 30 families out of a village of 200 had recently run away to Pakistan or Iran because they could not afford to pay poppy-related debts, said tribal elder Malik Afsar, 84. He said no farmer in his village had given away a daughter. But hours later, a farmer from Afsar's area acknowledged that his sister-in-law, a child, had been given away for marriage two years ago to the family of a man who had lent her father money to plant poppies. He said the families would wait until she grew up to conduct the marriage.

Jandad Spin Ghar, regional manager of the Afghanistan Independent Human Rights Commission, said the group has received numerous complaints involving debt collection, but only one that specifically referenced the sale of a woman because of a poppy debt. His team visited the area to investigate, but families there refused to divulge any information. Ghar said his office has intervened to stop more than 20 cases of girls and women being "given as bad" but most of those were as payment to victims families in cases of murder. Abdul Hamad Razzaq, a Kabul-based human rights researcher who helped investigate 500 cases across Afghanistan of girls and women being given away to settle disputes, said only about 20 were to cover financial debts.

That research, done as part of a report by a new Afghan organization known as the Women and Children Legal Research Foundation, reported cases of women as old as 32 and girls as young as 3 being given to another family. Hangama Anwari, a human rights activist working to persuade communities to stop the practice, said the victims often live out the rest of their lives in isolation and shame, treated as servants even if they are wives. "It's a crime," said she. "It's against all civil laws, and it is against Islam. . . . But the people who are applying the laws don't care."

## **Training Option 6: Violence Against Women<sup>60</sup>**

**Virtuous is the girl who suffers and dies without a sound - Traditional saying, India.**

**Definition of Violence Against Women** In terms of CEDAW, violence against women is defined as violence directed towards women specifically because they are women, which results in physical, sexual or psychological harm (and includes threats of such harm). Women are subjected to gender-based violence much more frequently than men, because of the imbalance of social and economic power between men and women.

**Gender-based violence** This is any act that results in, or is likely to result in, physical, sexual, psychological or economic harm or suffering based on the gender of a person, but usually it refers to women and girls. It includes threats, coercion, deprivation of liberty, deprivation of the right to work, to earn income, sexual or mental rape, stalking or traditional practices, whether occurring in public or private life.

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<sup>60</sup> Source: A Training Manual For The Media - Culture, Religion And Gender Inter Press Service

### Some Types of Violence Against Women:

- Sexual harassment
- Rape
- Domestic violence
- Honor killings
- Intimate femicide (murder of a woman by a husband / boyfriend)
- Trafficking in women

### **Gender Issues**

There is a complex relationship between culture, religion and violence against women. Religion and tradition are often used to justify gender-based violence, and such violence is used as a means of ensuring control over women's bodies and sexuality. Examples of this type of violence include domestic violence, and violence against women who do not adhere to cultural and religious norms, such as a dress code. Religion and tradition may be employed to condone violence against women, such as proverbs or religious sayings that suggest that a man has a duty to beat his wife in order to keep her virtuous. These teachings are also used to present violence against women as an inevitable part of life. In many cultures, elderly women advise young women that a woman's life consists of suffering, and that a virtuous woman accepts violence, abuse and exploitation by her husband and male relatives.

Religious images of women as a source of temptation are sometimes used to justify rape. For example, in Muslim countries which adhere to a strict dress code for women, women who do not adhere to such a dress code are ostracized and blamed for any form of violence which might befall them. However, religion has also been effectively used to mobilise against gender-based violence, and many non-governmental organisations which provide assistance and shelter to abused women, or lobby against such violence have been founded by religious institutions. For example, in some countries some religious groups provide counseling and support services for women who survive violence, and religious sermons are also used as tools to preach against the abuse of women and girls. Furthermore, religious institutions in some countries are building relationships and coalitions with other societal organizations and institutions to lobby against and create awareness about violence against women.

### **Media Issues**

The following guidelines can help the media in reporting on issues of violence against women involving aspects of religion and culture:

- Avoid using a tone or language that suggests that women are to blame for violence directed against them.

- Consult a number of sources, including organisations which lobby against gender-based violence, and survivors of violence themselves.
- Avoid stereotyping specific religious groups (for example, portraying all Muslim men as abusive and Muslim women as victims).
- Instead of portraying women as victims, look for other angles, such as successful initiatives to combat violence against women, and women who step beyond traditional roles prescribed by culture and religion.

**Definition of Femicide** Femicide is the murder of a woman, specifically because she is a woman. There are many forms of femicide, including rape and murder and serial killings. However, the most common form of femicide is intimate femicide, where a woman is killed by her male partner. In some cultures, femicide also takes the form of dowry murders, where a woman is killed because she does not bring enough bride-wealth with her when she marries. Femicide is linked to cultural concepts of male ownership of women, and the lower value accorded to women's lives.

"Honor" killings are a form of femicide, whereby a woman is killed because of her actual or perceived immoral behavior, usually by relatives (often her husband or her father), who believe that she has damaged the honor of the family. There is a high incidence of "honor" killings in Muslim countries. However, the killings are not permitted in terms of Islamic law, and are in fact rooted in ancient tribal custom. Indeed, "honor" killings occur in countries as diverse as Brazil, Egypt, Italy, Uganda, and in many other nations where women are perceived not as individuals, but as vessels for honor of the family.

Reasons given for "honor" killings include infidelity or suspicion of infidelity; refusing to enter into an arranged marriage; marrying against her parent's wishes; seeking a divorce; speaking to other men; or "allowing herself to be raped". In many countries where "honor" killings are common, the state tacitly condones the practice by either failing to prosecute the killers, or by imposing light sentences.

### **Real Life Example - Samia Imran**

Samia Imran, a 28-year-old woman from Pakistan, was in the offices of her lawyer, Hina Jilani, who she had approached to assist her in obtaining a divorce from her abusive husband. Despite the abuse that Samia had endured, her own family was violently opposed to a divorce, which they felt would taint their family honor. When Samia's mother entered the office, accompanied by a man, Samia rose to greet her. The man with her mother drew a gun, and shot her once in the head, and then again as she fell to the ground. Samia's mother left the room with the killer. "She never even bothered to look whether the girl was dead," says Hina Jilani. Samia's murder caused an outcry in Pakistani society, but rather than condemning the killer and those who planned the murder, politicians and the clergy called for Hina Jilani and her partner to be put to death for assisting women to obtain divorces.

### **Gender Issues**

Honor killings are directly related to the concept that women are the property of their male relatives. A woman is viewed as either pure, or as contaminated, which then reflects upon the honor of her male family members. In many cases, once a woman is considered dirty and defiled, it makes no difference whether or not she was a willing participant in the "crime". She must be destroyed in order to remove the stain on the family honor. As with other harmful cultural practices, honor killings are indicative of a society in which men dominate, and women have a subordinate socio-economic status. A woman derives status from her relationship to men, and is judged in terms of how she performs in the roles of daughter, sister, wife and mother. A woman's life literally has less value than a man's honor.

### **Media Issues**

News coverage of femicide and honor killings sometimes implies that the woman was in some way responsible for her own murder. However, it is also problematic and simplistic to demonize the killers. Honor killings stem from broader social issues, such as patriarchal power structures within family and society, gender roles, and the standards of behavior applied to men and women. Ibrahim, a young man who murdered his sister because she had married a man from another religion, stated that, "She is my sister - my flesh and blood - I am a human being. I didn't want to kill her— They [the community] pushed me to make this decision". Samia Imran's mother was also faced with the impossible decision between collaborating in the murder of the daughter or violating social codes and her own belief system.

**MATERIALS:** Three newspaper clippings

**TIME:** 30 Minutes

### **AIMS:**

- To interrogate the attitude of traditional and religious leaders towards women and women's rights.



- To analyze the way the media may or may not reinforce negative cultural and religious beliefs towards women.

Break the group into small groups of about 5 people each. Each of the groups should focus on a different clipping. The group should answer the following questions and then report back in plenary. In their discussions, the groups should also consider the type of headline they will use in order to attract readers' attention.

1. What does the article suggest about the attitude of traditional and religious figures towards women?
2. Based on the article, in what ways are women's human rights violated?
3. Is this conveyed in the language, context and sources provided by the story?
4. Discuss and note down how this story could be improved to make it:
  - a) More informative (new)
  - b) More educational
  - c) Spur debate and policy changes among policy-makers and legislators

## **Handout 1: Newspaper Articles on Honour Killings**

### **Honour Killings On the Rise**

IRIN 15 Sep 2006

KABUL, - A weak judiciary, a lack of law enforcement and widespread discriminatory practices against women are fuelling a rise in honour killings in Afghanistan, officials from the Afghan Independent Human Rights Commission (AIHRC) said on Friday.

Bebi (not her real name) fears for her life after fleeing her house in the southeastern province of Paktia in June. The 15-year-old said she was forced into a marriage that she did not want. "I was engaged to an old man when I was only six months old, how can that be right?" She's now living incognito with friends in the capital Kabul. Facilities to protect women like Bebi are virtually nil in Afghanistan and many resign themselves to their fate. "My husband treated me like an animal, not as a human, with daily beatings and torture and locking me indoors," Bebi said. "I know he [husband] is pursuing me to kill me because he thinks I have disgraced him but God knows it is he who was guilty."

So-called honour killings, which rights activists say have become increasingly common in Afghanistan, are murders of women or girls who are believed to have brought shame on the family name. They are usually carried out by male family members, or sometimes by 'contractors' who are paid to carry out the killing and occasionally by children too young to face the law. The killings are commonly carried out on women and girls refusing to enter into an arranged marriage or for having a relationship that the family considers to be inappropriate. Due to such pressures from families, many women are driven to suicide or flee their homes to escape an honour killing.

According to AIHRC, some 185 women and girls have been killed by family members so far this year, a significant increase on the previous year. But rights activists say that the real number is much higher as many such cases go unreported, particularly in rural

areas. "Unfortunately, many women and girls continue to lose their lives due to this [honour killing] brutal crime. Sadly, it's totally ingrained in [Afghan] culture, particularly in rural areas of the country," Soraya Sobrang, head of AIHRC, told IRIN. Sobrang blamed weak prosecution of perpetrators and a lack of awareness among women about their rights as the key factors driving the practice.

A change in attitude on the part of the police and judiciary was also needed. "Regrettably, police forces in Afghanistan either don't arrest such killers or they don't treat them as murderers," Rahmatullah Weda, an information officer at AIHRC remarked. Afghanistan's government, which says it is committed to human rights and ending discrimination against women, hopes to end the practice but admits there are challenges ahead.

Dad Mohammad Rasa, an interior ministry spokesman, said honour crimes were prosecuted, but that the practice was so entrenched that stamping it out would be a long-term project. "We have created a commission in the interior ministry to try and eradicate such cases but it will take a long time to overcome such crimes as it has become a part of many people's culture."

Despite considerable progress being made following the collapse of the hard line Taliban regime in late 2001 and women's rights being protected under the new constitution, violence against women such as self-immolation, forced marriages and rape remain widespread in Afghanistan. The increase in such crimes against women has also been explained by the resurgence of the Taliban in Afghanistan's southern provinces. The killing, maiming and beating of women were practically institutionalised during their ultra-conservative rule from 1996 until late 2001. The Afghan rights watchdog has registered some 704 cases of violence against women, including 89 cases of forced marriages and 50 cases of self-immolation so far in 2006, again, a significant increase over last year, it said.

[This report does not necessarily reflect the views of the United Nations]

### **UN condemns sexist killing of Afghan poet**

[CBC Arts](#) Tuesday, November 8, 2005

Afghan poet Nadia Anjuman has been beaten to death and her husband and mother have been arrested. The United Nations condemned the killing Tuesday as a symptom of continuing violence against Afghan women four years after the fall of the Taliban. It is common for women to be beaten by their fathers, brothers or husbands and "honour" killings in which women are murdered to save the family from disgrace are still accepted in Afghanistan.

Anjuman, 25, was widely praised for her first book of poems, titled *Gule Dudi*, or *Dark Flower*. She had a large following among students in Afghanistan and neighbouring Iran. She died Friday in a hospital in the western city of Herat where she lived. She had been studying at university. Her husband has confessed to slapping her after an argument, said Nisar Ahmad Paikar, chief of the city's police crime unit. Her mother has

also been arrested, but no charges were immediately filed. "This is a tragic loss for Afghanistan," UN spokesman Adrian Edwards told the Associated Press. "Domestic violence is a concern. This case illustrates how bad this problem is here and how it manifests itself. Women face exceptional challenges."

Before U.S.-led forces ousted the Taliban from power, the regime barred women from working and girls from studying. Women were unable to travel without a male relative accompanying them and if they were caught outside without wearing an all-encompassing burqa, they were often beaten. President Hamid Karzai's U.S.-backed government has created a new constitution that guarantees gender equality. But old attitudes still prevail in rural areas and within families.

Thousands of people attended Anjuman's burial in Herat on Sunday. "Students everywhere are so upset over this. She was such a prominent poet in Afghanistan," said Homayan Ludin, a student at Kabul University.

### **More than 600 women murdered in Pakistan 'honour killings'**

<http://thescotsman.scotsman.com/index.cfm?id=1024852003>

16-Sep-03 10:15 GMT ZARAR KHAN IN KARACHI

AT LEAST 631 women, and six girls, died in "honour killings" in Pakistan in the first eight months of this year, human-rights researchers said yesterday. About half of the deaths of women - typically murdered by their own male relatives on suspicion of adultery - were reported in the country's southern Sindh province, and centred on the country's largest city, Karachi. But the Madadgar group, which prepared the tally, believes that many more killings went unreported in the conservative communities of Baluchistan and North West Frontier Province, both bordering on Afghanistan. "The number of women who fell victim to honour killings is definitely much higher than the reported cases but it is hard to record each case, especially when you don't have enough resources," said Zia Awan, of the Lawyers for Human Rights and Legal Aid group.

Madadgar is run jointly by the lawyers' organisation and the UN Children's Fund. It found that husbands carried out 247 of the killings, brothers 112, fathers 54, sons 25 and uncles two. In other cases, there was no identification of the alleged culprit. Amir Murtaza, a Madadgar researcher, said the findings were based on daily monitoring of 25 newspapers in the Urdu, English and Sindhi languages. Honour killings are traditionally motivated by a woman having, or being suspected of having, a sexual relationship outside marriage. But they are also known when a woman refuses to marry a man chosen by her parents, marries without her family's consent, is raped, or attempts to divorce or escape from an abusive husband.

A killing may be carried out on the orders of a jirga, a council of village elders, but in most cases the decision is made by the immediate family. Often the woman is given no chance to explain or defend herself. Mr Awan said in most cases men accused of illicit affairs escape any punishment. Honour killings are against Pakistani law, but, in conservative rural communities traditional attitudes hold sway, and often police and the judicial system fail to prosecute those responsible. "There is a need for a strict law

which should hold the jirga or influential people of the villages responsible," Mr Awan said. Witness protection programmes are also needed for law enforcement to work, he added.

A Sindh government spokesman, Salahuddin Haider, said most honour killings in the province were reported in the upper part of Sindh, in the districts of Shikarpur, Jacobabad and Larkana close to the southwestern province of Baluchistan. He had no official figures. He said the provincial assembly was expected to approve a draft law aimed at curbing honour killings. "The government has instructed the police to treat these killings as murder and show no leniency," he said.

A report by the independent Human Rights Commission of Pakistan said that in 2002 at least 461 women were killed by family members in honour killings. Its findings were based on reports from just two of Pakistan's four provinces: Punjab and Sindh. The commission said then the number of killings could be much higher. In the past, the commission has estimated that a woman is raped somewhere in Pakistan on average every two hours.

According to Amnesty International, Pakistani law allows criminal prosecution only if the family of the murder victim wishes to pursue it. In the case of many honour crimes this often does not occur, meaning they can be carried out with virtual impunity. While the government of Pervez Musharraf, the president, has publicly promised action to correct discrimination against women, Islamic political movements have gathered strength in Pakistan since the toppling of the fundamentalist Taleban in neighbouring Afghanistan. Most women were unaware that they had even the most basic rights under Pakistani law, Amnesty has reported.

## Wrapping Up, Evaluation and Follow Up

### Option 1 – Is There a Group Consensus?<sup>61</sup>

Suggested time: 20-30 minutes

This can be done at the end of sessions or at the end of the workshop.

Ask participants to answer these questions

*(You may want to write these questions on flip chart paper for all to read, read them aloud, or pass out typed copies of the questions to each participant):*

- Are there any similarities in the responses? Differences?
- What could these differences be attributed to?
- Can you develop a definition of “gender” (or the issue being discussed) that includes all responses to the question including yours?
- Is this difficult to do? Why?
- Finally, what does this reveal about gender?

After 10 minutes, ask the group to share some observations for each question. You may want to write these observations on flip chart paper for all to see. However, spend more with developing a definition of gender. This question may be the most difficult to get a group consensus on. Write as many suggestions as possible. Once this has been done, pose the last question to the participants to end the session:

- What do these activities make you realize about gender (or the topic under discussion)?

Follow this with several minutes (or longer) of discussion, keeping in mind your role as an objective facilitator. Make sure the space remains safe and inclusive, reinforcing any needed ground rules. Close with an evaluation, reflection, and/or next steps.

### Option 2 – Evaluation Format<sup>62</sup>

Circulate a full list of all participants and their email addresses before everyone leaves the session. This will facilitate ongoing network and support.

Handout the following form to participants to complete and return before they leave the session. This form was originally developed by Sarantuya Mend for the UNDP gender mainstreaming training in Mongolia.

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<sup>61</sup> Bonner Curriculum: Gender Awareness

<sup>62</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

**EVALUATION OF THE WORKSHOP**

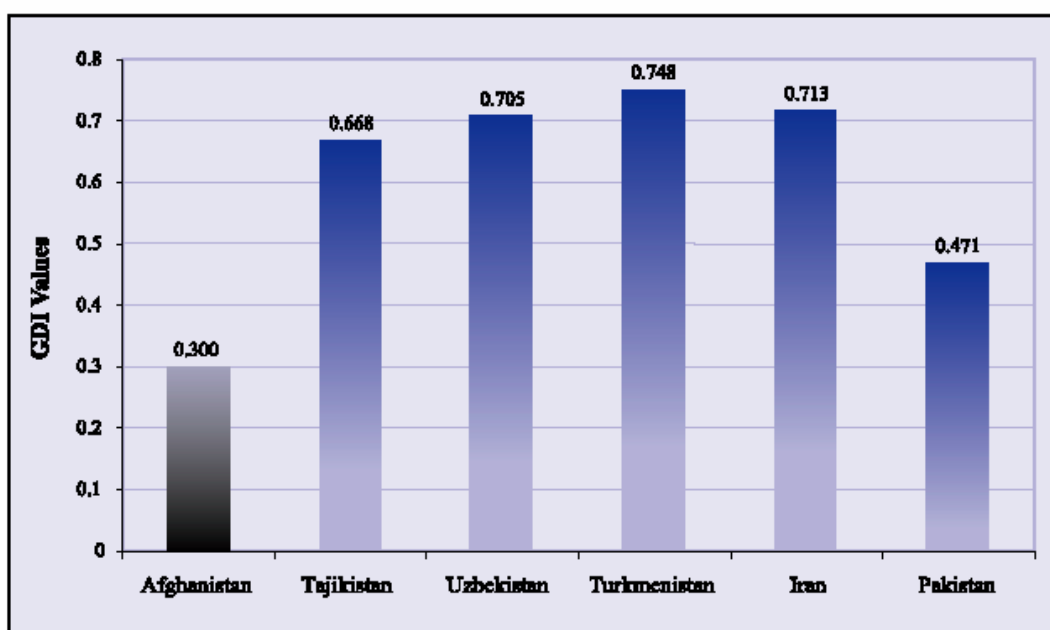
- 1. What have been the most beneficial aspects of this workshop?  
.....
- 2. What have been the least useful?  
.....
- 3. Do you feel confident that you will be able to apply the gender analysis method at all stages of your work?  
If yes, please give details.....  
If no, please explain the constraints.....
- 4. Do you feel that you will receive adequate support from senior management to address the problems that have been identified in this workshop?  
 yes  no Explain.....
- 5. Did you find the workshop  too long  the right length or  too short?
- 6. Have you found group work useful during this workshop?  yes  no  
Explain.....
- 7. What further training would you require to ensure that you can effectively integrate gender into your work? How should this training be organized?

## Additional Materials

### ***Afghanistan On the Gender Development Index<sup>63</sup>***

The Gender Development Index (GDI) reflects the level of discrepancies between men and women in terms of the HDI indicators – life expectancy at birth, educational achievements, and standard of living as measured by GDP. The GDI value for Afghanistan places the country further down on the scale of low human development (See Chart 2.4). With a GDI value of only 0.300, Afghanistan is just above only Niger and Burkina Faso.

**Chart 2.4: GDI Comparison with Neighbouring Countries, 2002**

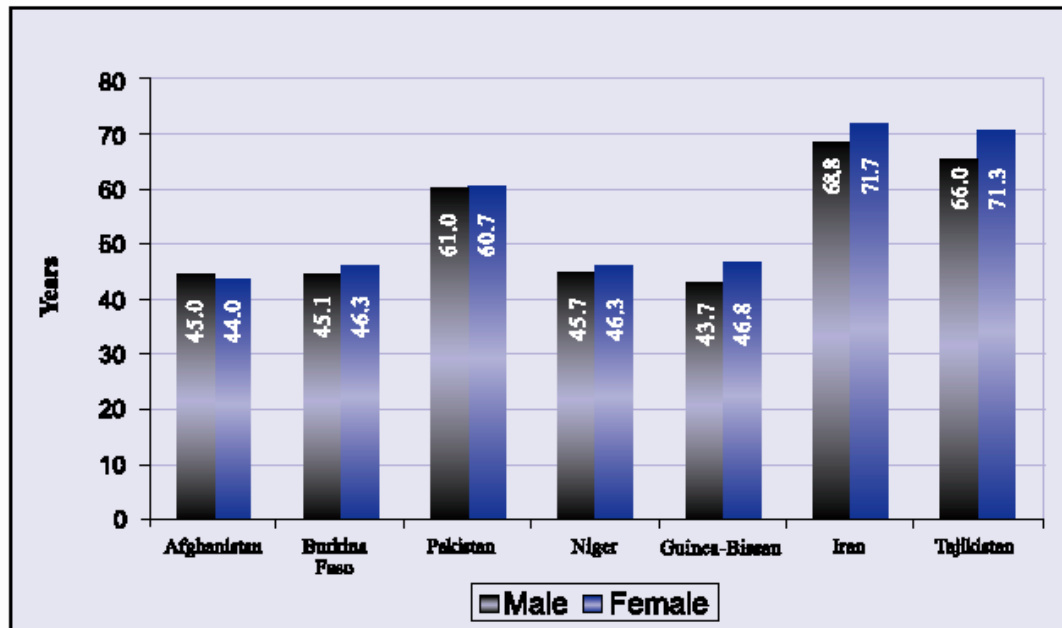


Sources: UNDP global *Human Development Report 2004*, CSO *Statistical Yearbook 2003*; authors' calculations.

Afghanistan's GDI is much below all its neighbours, with Pakistan at the top of the low human development countries and the rest all making it to the medium human development range. Components that make up the GDI are presented in Charts 2.5 to 2.8 for further comparison.

<sup>63</sup> Source: *Afghanistan National Human Development Report 2004 Security with a Human Face: Challenges and Responsibilities* United Nations Development Programme 2004

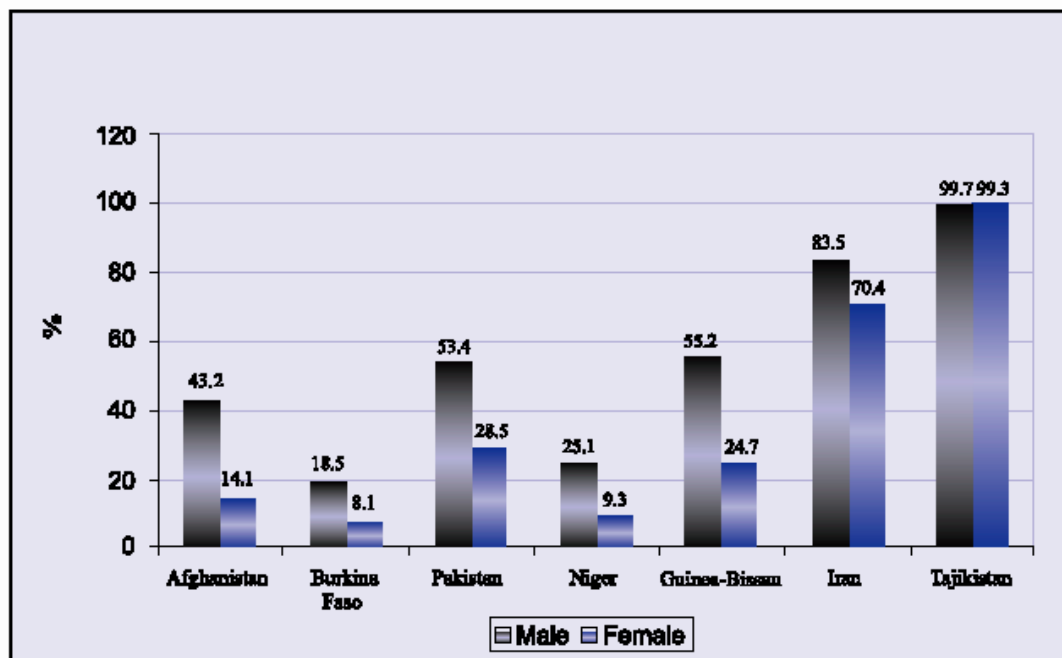
**Chart 2.5: Comparison of Male/Female Life Expectancy at Birth, 2002**



Sources: UNDP global *Human Development Report* 2004, CSO *Statistical Yearbook* 2003; authors' calculations.

**Chart 2.6: Comparison of Male/Female Adult Literacy Rate (Age 15 and Above)**

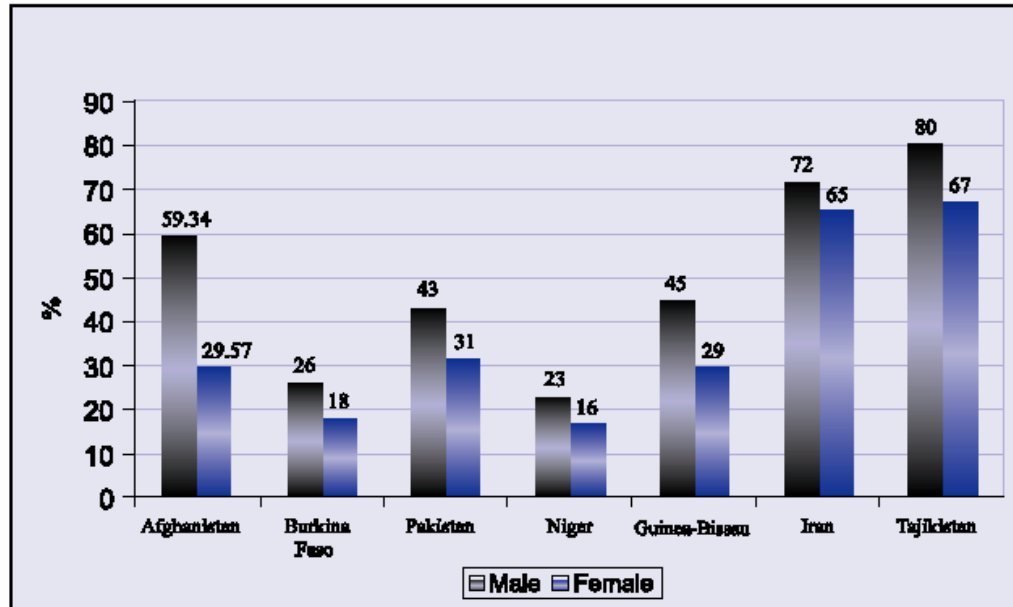
Data for all countries 2002, except Afghanistan 2003.



Sources: UNDP global *Human Development Report* 2004, UNICEF/CSO MICS 2003.

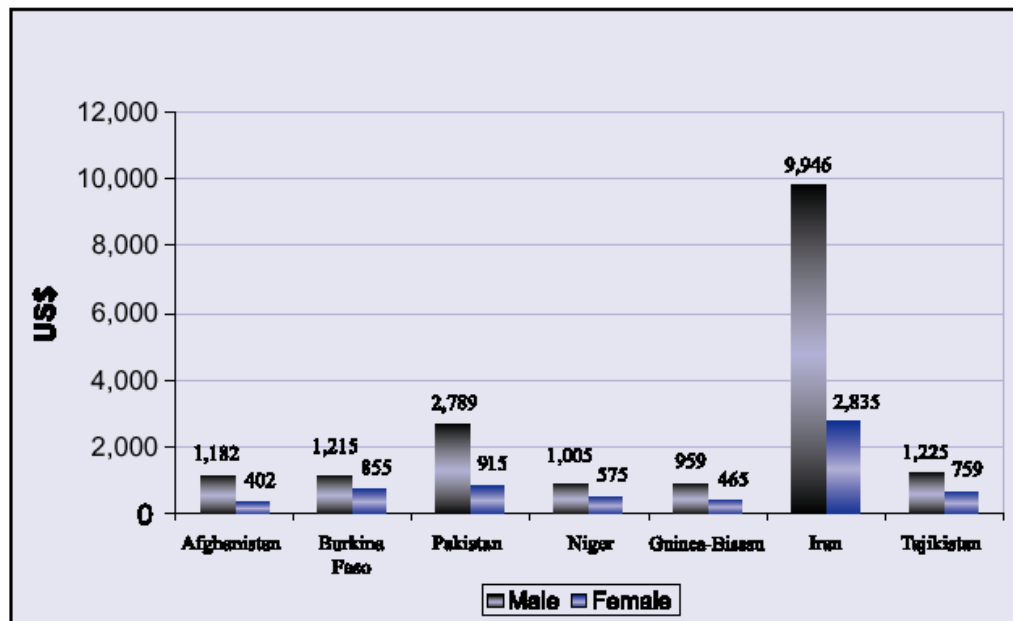


**Chart 2.7: Comparison of Male/Female (Primary, Secondary and Tertiary) Gross Enrolment Ratios, 2002**



Sources: UNDP global *Human Development Report* 2004, *CSO Statistical Yearbook* 2003; authors' calculations.

**Chart 2.8: Comparison of Male/Female PPP-Adjusted Per Capita GDP, 2002**



Sources: UNDP global *Human Development Report* 2004, *CSO Statistical Yearbook* 2003; authors' calculations.

## ***Handout: References For On-Line Web Sites For Gender Mainstreaming Tools From Development Agencies/Organisations<sup>64</sup>***

### **On-Line Resources**

Useful in-line resources for tailoring this training to specific Country Office needs can be found at the following websites:

### **UN AGENCIES**

#### **Food and Agriculture Organization (FAO)**

FAO Socio-Economic And Gender Analysis Programme (SEAGA)

<http://www.fao.org/sd/seaga/>

The Socio-economic and Gender Analysis (SEAGA) Programme was established to promote gender awareness. FAO, the ILO, the World Bank and UNDP initially undertook the development of the SEAGA materials.

#### **INTERNATIONAL LABOR ORGANISATION (ILO)**

<http://www.ilo.org/public/english/region/asro/mdtmanila/training/homepage/mainmenu.htm>

International Labor Organization/ South-East Asia and the Pacific Multidisciplinary Advisory Team (SEAPAT) Online Gender Learning & Information Module

<http://www.ilo.org/public/english/region/asro/mdtmanila/gender/index.htm>

ILO and SEAPAT Gender Mainstreaming: A How to Manual

<http://www.ilo.org/public/english/region/asro/mdtmanila/training/unit5/refsrurl.htm>

Tools for mainstreaming gender concerns for rural women

<http://www.ilo.org/public/english/bureau/program/eval/guides/gender/>

Guidelines for the Integration of Gender Issues into the Design, Monitoring and Evaluation of ILO Programmes and Projects. This site includes four checklists:

Checklist 1: Gender considerations in summary project outlines, (SPROUTs) and programme documents

Checklist 2: Gender considerations in progress review reports

Checklist 3: Gender considerations in self-evaluation reports

Checklist 4: Gender considerations in terms of reference (TORs) for independent evaluation missions

[http://www.ilo.org/public/english/region/asro/bangkok/paper/manu\\_tra.htm](http://www.ilo.org/public/english/region/asro/bangkok/paper/manu_tra.htm)

Site includes the Manual for Trainers: Entrepreneurship Development for Women

#### **UNITED NATIONS DEVELOPMENT PROGRAMME (UNDP)**

<http://www.undp.org/gender/>

UNDP Gender in development home page

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<sup>64</sup> Source: Introductory Gender Analysis & Gender Planning Training Module for UNDP Staff (2001)

<http://www.undp.org/gender/resources/>

This is a guide to some of the key print and electronic information resources on gender and development issues available from UNDP's Gender in Development Programme. Links are also provided to publications from other UNDP divisions and from other partner agencies and organizations.

[http://www.undp.org/gender/capacity/gm\\_info\\_module.html](http://www.undp.org/gender/capacity/gm_info_module.html)

### **UNIFEM**

UNIFEM Gender mainstreaming Resources:

[http://www.unifem.undp.org/main\\_res.htm](http://www.unifem.undp.org/main_res.htm)

### **WOMENWATCH**

<http://www.sdn.undp.org/unifem/list.html>

### **Other development agency gender analysis/training sites**

#### **ASIAN DEVELOPMENT BANK**

<http://www.adb.org/Gender/checklists.asp>

ADB checklists for ADB staff and consultants in sectoral areas of health; education; urban development and housing; water supply and sanitation; and agriculture. These checklists provide a step-by-step guide to promote and ensure gender inclusiveness of ADB financed projects; a guide for users through the various stages of the project cycle in identifying the main gender issues and designing appropriate strategies and components to respond to gender concerns; sample terms of reference for the conduct of social and gender analysis, and case studies of ADB projects to demonstrate good practice.

[http://www.adb.org/Documents/Manuals/Gender\\_Checklists/Health/default.asp?p=gencheck](http://www.adb.org/Documents/Manuals/Gender_Checklists/Health/default.asp?p=gencheck)

Gender checklist: Health

[http://www.adb.org/Documents/Manuals/Gender\\_Checklists/Education/default.asp?p=gencheck](http://www.adb.org/Documents/Manuals/Gender_Checklists/Education/default.asp?p=gencheck)

Gender checklist: Education

[http://www.adb.org/Documents/Manuals/Gender\\_Checklists/Urban/default.asp?p=gencheck](http://www.adb.org/Documents/Manuals/Gender_Checklists/Urban/default.asp?p=gencheck)

Gender checklist: Urban development and housing

[http://www.adb.org/Documents/Manuals/Gender\\_Checklists/Water/default.asp](http://www.adb.org/Documents/Manuals/Gender_Checklists/Water/default.asp)

Gender checklist: Water supply and sanitation

[http://www.adb.org/Documents/Manuals/Gender\\_Checklists/Agriculture/default.asp?p=gencheck](http://www.adb.org/Documents/Manuals/Gender_Checklists/Agriculture/default.asp?p=gencheck)

Gender checklist: Agriculture

#### **WORLD BANK**

World Bank GenderNet

<http://www.worldbank.org/gender/resources/index.htm>

(1) Agriculture

<http://www.worldbank.org/gender/module/Index.htm>

Gender in Agriculture: A World Bank Learning Module

This learning module is a product of the World Bank's Gender Group in the Poverty Reduction and Economic Management Network. It is the first in a series of learning modules created for World Bank staff who are interested in learning the what and how of incorporating gender issues into their work. Each learning module in this series focuses on a particular sector of operation. This module has particular reference to the agriculture sector.

<http://www.worldbank.org/gender/module/tools/exercise/needs.htm>

An outline of a gender needs assessment in the sector of agriculture

<http://www.worldbank.org/gender/module/tools/terms.htm>

Generic terms of reference for gender analysis in agriculture

(2) Transport

<http://www.worldbank.org/gender/transport/Tools/tools.htm>

Gender and Transport Tools for task managers, planners and researchers

(3) Social assessment

<http://www.worldbank.org/gender/assessment/wigtools.htm>

**Canadian International Development Agency (CIDA)**

CIDA Gender website has a link on gender training at:

[http://www.acdi.cida.gc.ca/cida\\_ind.nsf/190b93d3dd8b654a8525677e0073a278/8a3c972caad7d1bb852568fc006757a5?OpenDocument](http://www.acdi.cida.gc.ca/cida_ind.nsf/190b93d3dd8b654a8525677e0073a278/8a3c972caad7d1bb852568fc006757a5?OpenDocument)

**Gender and Development Training Center, the Netherlands**

<http://www.gender-training.nl/>

**Commonwealth Secretariat**

Gender Training Resources Collection

A demonstration web-based collection of gender mainstreaming capacity support material from the United Nations and Commonwealth systems - 1990's to 2000

<http://www.col.org/genderresources/>

**Siyanda**

<http://www.siyanda.org/>

This resource is an online database of gender information and materials. It is organized in broad categories, and types of material to make searching easier. Each document is summarized, and key documents have a long summary including findings and recommendations for implementation

## **Gender Mainstreaming Checklist For Project Or Policy Documents<sup>65</sup>**

This can be incorporated into training sessions on gender mainstreaming.

Instructions: To check whether gender is mainstreamed in your project or policy document, go through each part of the document and using this checklist, tick the appropriate answer. For those not answerable by "yes" or "no" answers please reply as needed.

### **Background and Justification**

*Is the gender dimension highlighted in the background information to the intervention?*

\_\_\_\_\_ *Yes*      \_\_\_\_\_ *No*

*Does the justification include convincing arguments for gender mainstreaming and gender equality?*

\_\_\_\_\_ *Yes*      \_\_\_\_\_ *No*

### **Goals**

*Does the goal of the proposed intervention reflect the needs of both men and women?*

\_\_\_\_\_ *Yes*      \_\_\_\_\_ *No*

*Does the goal seek to correct gender imbalances through addressing practical needs of men and women?*

\_\_\_\_\_ *Yes*      \_\_\_\_\_ *No*

*Does the goal seek to transform the institutions (social and others) that perpetuate gender inequality?*

\_\_\_\_\_ *Yes*      \_\_\_\_\_ *No*

### **Target Beneficiaries**

*Except where interventions specifically target men or women as a corrective measure to enhance gender equality, is there gender balance within the target beneficiary group?*

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<sup>65</sup> Astrida Neimanis, Gender Mainstreaming in Practice: A Handbook, Part I.

\_\_\_\_\_ *Yes*

\_\_\_\_\_ *No*

### **Objectives**

*Do the intervention objectives address needs of both women and men?*

\_\_\_ *Yes*

\_\_\_ *No*

### **Activities**

*Do planned activities involve both men and women?*

\_\_\_\_\_ *Yes*

\_\_\_ *No*

*Are any additional activities needed to ensure that a gender perspective is made explicit ( e.g. training in gender issues, additional research , etc.) ?*

\_\_\_\_\_ *Yes*

\_\_\_ *No*

### **Indicators**

*Have indicators been developed to measure progress towards the fulfillment of each objective?*

\_\_\_\_\_ *Yes*

\_\_\_ *No*

*Do these indicators measure the gender aspects of each objective?*

\_\_\_\_\_ *Yes*

\_\_\_ *No*

*Are indicators gender disaggregated ?*

\_\_\_\_\_ *Yes*

\_\_\_ *No*

*Are targets set to guarantee a sufficient level of gender balance in activities (e.g. quotas for male and female participation)?*

\_\_\_\_\_ *Yes*

\_\_\_ *No*

### **Implementation**

*Who will implement the planned activity?*

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*Have these partners received gender mainstreaming training, so that a gender perspective can be sustained throughout the implementation?*

\_\_\_\_\_ Yes      \_\_\_\_\_ No

*Will both men and women participate in the implementation?*

\_\_\_\_\_ Yes      \_\_\_\_\_ No

### **Monitoring and Evaluation**

*Does the Monitoring and Evaluation strategy include a gender perspective?*

\_\_\_\_\_ Yes      \_\_\_\_\_ No

*Will it examine both substantive (content) and administrative (process) aspects of the intervention?*

\_\_\_\_\_ Yes      \_\_\_\_\_ No

### **Risks**

*Has the greater context of gender roles and relations within society been considered as a potential risk (i.e. stereotypes or structural barriers that may prevent full participation of one or the gender)?*

\_\_\_\_\_ Yes      \_\_\_\_\_ No

*Has the potential negative impact of the intervention been considered (e.g. potential increased burden on women or social isolation of men)?*

\_\_\_\_\_ Yes      \_\_\_\_\_ No

### **Budget**

*Have the financial inputs been "gender- budgeted" to ensure that both men and women will benefit from the planned intervention?*

\_\_\_\_\_ Yes      \_\_\_\_\_ No

*Has the need to provide gender sensitivity training or engage short term gender experts factored into the budget?*

\_\_\_\_\_ Yes      \_\_\_\_\_ No

## Annexes

*Are any relevant research papers (or excerpts) included as annexes (particularly those that provide sound justification of your attention to gender)?*

\_\_\_\_\_ Yes    \_\_\_\_\_ No

## Communication Strategy

*Has a communication strategy been developed for informing various publics about the existence, progress and results of the project from a gender perspective?*

\_\_\_\_\_ Yes    \_\_\_\_\_ No

## **Hand-Out – Women in Development (WID) and Gender and Development (GAD)**

The gender and development (GAD) paradigm, proposed in the process leading to the Beijing Conference has evolved from the women in development (WID) approach. A very simple presentation of their differences is made in the following summary matrix:

<b>Women In Development (WID)</b>	<b>Gender and Development (GAD)</b>
Focused on how women could be better integrated into the existing men/male world and corresponding development initiatives.	Integrates gender sensitivity and awareness into mainstream development while recognizing that development activities may affect women and men differently.
Targets women's productive work and was characterized by income-generating projects.	Targets women's productive as well as reproductive work in order to address the systemic causes of gender inequality.
Tends to view women as passive recipients of development assistance.	Regards women as active agents in transforming their own economic, social, political and cultural realities.
WID deemed it sufficient to simply allocate a part of program resources for "women projects" in order to honor one's commitment to WID requirements	Women's life situation will not be changed by projects. It has to be viewed holistically in terms of changing gender relations



Women's concerns were viewed in isolation as separate issues.	Women's issues are related to major development concerns such as human rights issues, democratic governance, protection of environment, globalization, peace and disarmament, etc..
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