TRAINING MANUAL ON

GENDER SENSITISATION

Haryana Community Forestry Project

Haryana Forest Department

Prepared by

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Gender Awareness

When you talk about gender awareness

You talk about absolute fairness

It's all about peace and equality

Divine justice in reality

Exploring your self and expanding your vision

Listening to your conscience and making decision

You learn to conquer as well as to surrender

To celebrate success as well as to accept failure

It's all about humanity

Living together in tranquillity

Where no one is powerless and powerful

Its land of beauties……Beautiful !

Mariam Bibi

PREFACE

While conducting 'Village Entry' training at Pinjore, one of the Forest Guards commented 'Hamara to chola badal raha hai' (I feel my role is changing from a forester to a social worker). That's what community forestry demand from foresters. It has challenged the foresters to rethink their role, which is not only planting trees but plantation with sustainable development through community participation.

The Haryana Community Forestry Project also believes in the slogan – 'The greening of the earth can only begin with the empowerment of women'. To understand 'empowerment', gender sensitisation of field staff is the first step in recognising women's significant role as environmental managers. As the need of gender sensitisation is widely recognised and acknowledged at various level, the HCFP also decided to incorporate this in its ongoing training programme.

A two-day training programme is designed to understand the framework of gender analysis by using various tools of participatory methodology. The programme is designed in a very flexible manner and some extra group exercises are also given in the annexes, which a trainer may use with different interest groups. A pre-training questionnaire is also introduced, basically to know the participants' attitude towards women, which would help in making some changes in future training, if required. I hope participants will not treat this as mere gender training. A small dent in the stereotype thinking and approach is considered as success of this training.

April 27, 2000   *Savitri Ray, TA Gender Expert*

NOT A WAR OF THE SEXES

NOT ANTI MALE

BOTH WOMEN AND MEN ARE VICTIMS

BOTH HAVE A STAKE IN THE STRUGGLE
FOR GENDER EQUALITY

GENDER SENSITIZATION

TRAINING OBJECTIVES

To sensitize participants to gender issues and why they are important planning variables.

To sensitzse participants towards women's triple role & introduce them the aspect of gender analysis.

To develop participants capacity to incorporate gender in HCFP.

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The Haryana Community Forestry Project expects its field staff to remember the following aspects:

1. <u>Explore gender issues</u> through two-way communication with rural women, recognising that the needs of women and men may not be the same and that the impact of projects on them may therefore be different.

2. <u>Knowledge of local customs, taboos and time constraints</u> that women face.

3. <u>Promote the role that women play and can play</u> in forestry activities.

4. <u>Exchange information with local women</u> on forestry activities, with practitioners (CF/DFO/PMU) on women's role in forestry.

5. <u>Support women's groups</u> (Self-Help Groups/*Mahila Mandals* etc.) and encourage the formation of new ones that help women gain access to decision making and the political process, and strengthen women's support for one another.

6. <u>Collaborate to make credit and income available to women</u> through women's groups.

SESSION 1   PRE-TRAINING QUESTIONNAIRE

	Not at all		Completely
A1. I don't think that women and men behave differently because they are biologically different.	1	2	3
A2. I think all jobs can be done by women.	1	2	3
A3. I feel sympathy with people who experience discrimination.	1	2	3
A4. I look forward to a time when men and women would be equal.	1	2	3
A5. Raising gender issues does not cause conflict between men and women.	1	2	3
TOTAL - A			

	Not at all		Completely
K1. I understand what gender is.	1	2	3
K2. I know methods of finding out what men and women do in a day.	1	2	3
K3. I know three roles of women.	1	2	3
K4. I believe that there is inequality among men & women in rural areas.	1	2	3
K5. I believe that patriarchy system is an important reason for women oppression.	1	2	3
TOTAL - K			

	Not at all		Completely
S1. I find it easy to listen to others.	1	2	3
S2. I find it easy to express my feelings to others.	1	2	3
S3. I can motivate rural men to change their attitude towards women.	1	2	3
S4. I find it easy to talk to women leaders.	1	2	3
S5. I know one way of collecting gender sensitive data in a village.	1	2	3
TOTAL - S			

	Not at all		Completely
B1. I participate actively in a group.	1	2	3
B2. If I hear someone making a discriminatory comment I challenge him.	1	2	3
B3. I feel confident to raise gender issues with men.	1	2	3
B4. I feel confident to raise gender issues with women.	1	2	3
B5. I will promote equal opportunity for girls/women at home.	1	2	3
TOTAL - B			
GRAND TOTAL (A+K+S+B)			

SESSION 2	SELF INTRODUCTION

TIME: 30 minutes.

OBJECTIVES:

1. To get participants to know each other and start to develop trust in the facilitator.
2. To create a relaxed atmosphere for sharing and learning.

RATIONALE & OVERVIEW:

The role of the facilitator needs to be well understood by the participants. A good rapport between facilitator and participants is essential for success of the training. It is, therefore, a good idea to begin the training with a light- hearted introduction.

METHOD:

Participants will be asked to introduce themselves and then choose a bird, animal, mammal or a plant with which he/she wished to be. They should say why they have chosen their particular example and how it relates to his/her personality.

SESSION 3	GENDER AWARENESS

TIME: 2 hours.

OBJECTIVES:

1. To provide participants with a better understanding of the attitudes of men and women.
2. To examine notions of the nature, origin, extent and effects of gender.
3. To develop better understanding of the term gender.

METHOD:

1. Ask participants to list the most important attributes of women; afterwards ask them to list the most important attributes of men. These attributes may be activities or expectations that participants hold about women and men and may be stated in words.
2. Prepare two columns on the board; one " WOMEN" and the other "MEN". Ask the participants to read the their lists as you write each attribute or phrase in the proper column.

For example, this activity will result in something like this:

WOMEN	MEN
Weak	Muscular
Cries easily	Smart
Mother	Father
Homemaker	Earns Money
Affectionate	Strong
Sari	Beard
Breast Feed	Takes Alcohol

3. In case 'childbearing' and 'breast feeding' are not included in the "WOMEN" column, they should be drawn out from participants. If 'mother' is among those listed, asking what activities are included in 'motherhood' usually leads to 'childbearing' and 'breast feeding'.
4. Do all participants agree that the attributes are listed in the "correct" or "proper" columns ? If not, note participants' reaction.
5. Do not make any other changes unless it is to "add" childbearing and "breast feeding" to the "WOMEN" column.
6. Switch the column headings or labels by writing "MEN" above the attributes meant for "WOMEN" and note the reaction.

For example, the list may look like this:

MEN	WOMEN
Weak	Muscular
Cries Easily	Smart
Mother	Father
Home maker	Earns Money
Affectionate	Strong
Gossiper	Hard working
Breast feeding	Takes Alcohol

7. Ask participants which of the words that they say should not belong to the column as presently labelled. It is important that the participants decide unanimously about each attribute; if a unanimous decision is not immediate, give reasonable time for discussion until everyone agrees.

8. This activity should result in the encircling or underlining of the 'child bearing' and 'breast feeding' in the "MEN" column. All other attributes should go marked.

9. Draw out participants' feelings from the activities they have gone through so far. (Note: They must realise that all attributes, activities and expectations may apply to either women or men, but child bearing and breast feeding are only women's).

10. Emphasise how our attitudes towards the opposite sex are shaped largely by <u>social distance</u> and stereotypes.

ACTIVITY:

1. The facilitator could either have open discussion on the impact of culture on nature, sex and gender, OR can go back to the lists of Women's and Men's attributes.

2. Examine each attribute: if a given attribute stems from culture, write "C" before it; if it comes from nature, write "N" ; if it comes from both culture and nature, write "C/N".

The list should look like this:

	WOMEN		MEN
C/N	Strong	C/N	Muscular
C/N	Crying	C	Rational
N	Mother	N	Father
C	Home maker	C	Bread winner

12. Citing examples from participants' lists, discuss the following concepts: Impact of culture on nature, sex and gender etc.

- **CULTURE:**

  Refers to all those ways of thinking, feeling and behaving passed on from one generation to the next. To participate in a society's culture, one must experience the process of socialisation . Through socialisation, one learns the content of one's culture.

- **NATURE & NURTURE:**

  For years a controversy has existed about human nature and human nurture. Human nature has to do with heredity, human nurture has to do with one's environment and socialisation. Sociologists tend to play down the significance of human nature and stress the importance of environment and socialisation.

- **WHAT IS NATURAL:**

  What do people mean when they say "it's natural" ? Sometimes natural is construed to mean "that which will happen if there is no human intervention". But many a times being natural does not mean that things are either unchangeable or desirable. "Everything which is usual appears natural. The subjection of women to men being a universal custom, any departure from it quite naturally appears unnatural".

WHAT IS SEX & WHAT IS GENDER?

Refer participants to the sensitising in the early part of the exercise. Make the following points:

1. Women and men share a lot of things in common. Cite examples from your list, but only women have a child bearing role that men don't have.

2. The sex of a person determines his or her child bearing roles. This is a basic biological fact.

3. Gender refers to other roles assigned to men and women by human beings themselves. These roles are often determined by "Culture" or "Custom". These roles are defined differently in different societies.

4. Relate this to patriarchy system of the Indian society.

5. Culture is not static and is slowly evolving. Discuss with the participants past cultural practices that are no longer practised.

Thus 'sex' is biological. Gender is social and is linked to social roles.

GENDER AND SEX

"GENDER" refers to the <u>socially defined</u> roles and characteristics of men and women to the <u>socially constructed</u> relationship between men and women.

"SEX", on the other hand, refers to the <u>biological characteristics of men and women.</u>

SEX	GENDER
Biological:	Socially Constructed:
Born With	Not Born With

<div align="center">Therefore:</div>

Cannot be changed	Can be changed

Examples:

Only women can give birth.	Women <u>can</u> do the same jobs as men.
Only men can supply sperm.	Men <u>can</u> take care of children.

DEFINITION OF "GENDER"

"GENDER"

Refers to the social differences between men and women that are learned, changeable over time and have wide variations within and between cultures.

GENDER is a socio-economic variable to analyse roles, responsibilities, constraints, opportunities and needs of men and women in any context.

SESSION 4   GENDER ROLES & NEEDS

TIME: 1 hour 30 minutes.

OBJECTIVE:

1. To identify the daily tasks of men and women in low-income household of the project area.

2. To raise awareness of men and women's workloads.

3. To realise and examine the multiple roles of women.

METHOD:

1. Divide the participants in four small groups and ask each group to choose one low-income social group from the project area of which they have personal knowledge.

2. Ask two groups to imagine a day in the life of a wife and two other groups to imagine a day in the life of a husband.

3. Ask both the groups (wife/husband) to either draw or creatively perform the tasks performed by women and men in a household over 24 hours.

4. Help them to draw out common points. Most roles/activities can be subsumed under three specific roles i.e. Reproductive, Productive and Community tasks.

5. In most of the cases a day in a woman's life is of 16 - 18 hours and participants will find imbalance in gender roles.

6. Also explain to the participants that many a times it is hoped that women would actively participate in special meetings without realising the heavy 'time burden' on women owing to their various roles leaves them little time to take on extra activities. Cultural, traditional and social norms creates a barrier.

7. Women's involvement in any development programme needs to be addressed keeping their triple role in mind.

8. Give input by lecture-discussion quoting examples from their presentation and clarify Practical Gender Needs (PGN) and Strategic Gender Needs (SGN). Link this to the project (HCFP) and its expectation from women as stakeholders, as members of VRMC/HRMS/FFA and producers.

Identifying Gender Roles / Triple Role:

This involves who does what in a given community and the different roles and responsibilities of women and men that are assigned by society. Work can be divided into three main categories. Women's roles encompass work in all these categories, and this is referred to as women's triple role.

- **Productive Work:**

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

- **Reproductive Work:**

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

- **Community Work:**

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

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

Gender Needs Assessment:

Women as a group have particular needs which differ from those of men as a group, not only because of women's triple work role, but also because of their subordinate position to men in most societies.

Practical Gender Needs:

These are often linked to women's reproductive role, to inadequacies in living and working conditions and to basic survival strategies. Such needs include food, shelter, income, employment, health etc. Meeting practical needs does not, however, change the relationships which maintain the subordinate position of women as a disadvantaged group.

Strategic or Structural Gender Needs:

These are related to women's subordination to men in the context of SGN. They relate to issues such as equal pay for work of equal value, rights to land and other capital assets, domestic violence, women's control over their own bodies. Meeting these needs may require "Social Engineering". Meeting these needs helps women to achieve greater equality and challenges their subordinate position.

An Example:

Gender Needs Assessment

Women's Practical Needs	Women's Strategic Needs
- Access to seedlings	- Collective organisation
- Firewood	- Right to speak out
- Needs related to reforestation and forestry activities	- Skills in leadership position in the project and community.
- Improved Stoves	- Education
- Specific Training	
- Paid Work	

Women and men have different needs and priorities

A group of men was invited to a village meeting to jointly plan a community forestry project. The men told foresters that they wanted to plant hardwood tree species to make furniture and wood carvings to sell. Three thousand hardwood seedlings were provided. They all died. Why? Because in the village it was the task of women to care for seedlings; no one had told them that the seedlings were coming. Another meeting was held. This time, the women were included. Foresters learned that the women preferred soft wood fast growing species for fuelwood and fodder. When the project provided seedlings of both types, satisfying the needs of both women and men, the women planted and watered all of them.

SESSION 5   GENDER CONCEPT OF PLANNING: ENSURING WOMEN'S ACCESS & CONTROL

TIME: 2 hours.

OBJECTIVES:

(1)   To give participants an understanding of the link between access to and control of resources and gender.

(2)   To begin a thought process of initially strategic action to increase women's access and control in HCFP.

METHOD:

(1)   Give a handout on Resource Access and control for self-reading. Afterwards draw out main points and give input on 'access' and 'control'.

(2)   Divide the participants into small groups and give the HCFP case study along with a worksheet. Ask them to read and discuss various components and their present status and answer the questions.

(3)   After each group has completed the task, ask them to present in a plenary session. Raise issues of concern and have an open discussion on common points.

ACCESS TO AND CONTROL OVER RESOURCES & BENEFITS

Women's subordinate position can limit their access to and control over resources and benefits.

ACCESS:

Means the opportunity to make use of something (resources).

CONTROL:

Means the ability to define its use and impose that definition on others.

Productive and reproductive community work requires the use of resources. Engaging in work and using resources usually generates benefits for individuals, households and communities. The gender and development approach requires sensitivity to women's access to the resources needed for their work, their control over those resources to use as they wish, their access to the benefits derived from family and personal work, and to the control they have over the benefits.

RESOURCES CAN INCLUDE:

- Economic or Productive resources:
  Such as land, equipment, tools, labour, cash/credit, employable/income earning skills, employment/income earning opportunities.

- Political Resources:
  Such as representative organisations, leadership, education and information, public-sphere experience, self-confidence and credibility.

- Time:
  Which is a particularly critical and scarce resource for women.

BENEFITS CAN INCLUDE:

Provision of basic needs such as food, clothing and shelter, cash and income, asset ownership, education and training, political power, prestige, status and opportunities to pursue new interests.

Women may have access but no control. Women may have less access than men to the benefits of economic or political activity or little control over them. They may have access to land but no control over its long term use or ownership. Women may have some access to local political processes but little influence and control over the nature of issues to be addressed and final decision.

Inputs under the HCFP should also be seen as resources and there is a need to identify gender patterns of access to and control over these resources. In project planning and implementation it is important to pay attention to such patterns because the use of a resource often is decided by the group who controls it, rather than by those who use it. Project outcomes will be affected by this.

Women's status will get improved only if their control over these resources is increased. Let us see some examples.

LAND:

In many areas of the world, only men hold title to land, but women provide most of the agricultural labour. These patterns of land ownership may be determined by legal and institutional factors. Men, therefore, control land. Women, however, generally have access to it through their fathers, husbands, brothers and sons.

CREDIT:

Often credit is available formally only to men because they hold assets which are recognised as collateral, such as title to land. Women, who do not control land, cannot gain direct access to formal credit. Such patterns arise, again, from institutional and legal determinants.

EDUCATION:

In many societies, education is more available to boys than to girls. Sometimes this is because there are traditional factors determining girls' mobility or their ability to interact with boys or men in public places. Sometimes, economic factors determine that girls are more often required to carry out household productive tasks than boys are.

TECHNOLOGY:

Access to and control of technology often differ significantly between men and women. Access to technology is frequently linked with access to credit or education. Where men have greater access to these two resources, they gain greater access to technology. These patterns may also be determined by institutional arrangements for the transfer of technology. Men often have greater access to official institutions.

LABOUR:

When people are overburdened by the tasks they have to do, labour becomes a critical resource. In many countries, women have access to and control over the labour of younger children, who are put to work to help with the household and food production. As boys get older, however, their mothers control less of their labour. When girls marry and leave the household, the mothers have neither access to nor control over their labour; their husbands gain both. These patterns are set both by culture determinants affecting role expectations and by economic determinants affecting how production needs can be met through a division of labour.

INCOME:

People may not always control the income which comes from the set of activities they carry out. For example, in some cases women control the income they earn from selling the surplus from their own crops. Usually these are food

crops. However, when women work on the crops which are considered to belong to the husband, usually cash crops, they have neither access to nor control over the income realised from these crops.

Husbands control income. Often these patterns emerge from tradition, but demographic determinants can also play a role. For example, when men migrate to cities for wage employment, they control such income. At the same time, because women may take up some of the tasks formerly done by men in the countryside, including sometimes cash crop production, they may begin to receive some income from their work. This occurs because men are absent. (In some cases, though men are absent, they still control the income, though their wives provide all the labour).

HEALTH:

The activities that are assigned to men and women sometimes differentially affect their health. These arise from economic and cultural factors. While women actually control the distribution of food, they often accept the tradition of ensuring that others eat before they do. Such patterns can mean that, in times of food shortage, women's health suffer. Women who have many children in close succession suffer ill health. Men or women who work in hazardous industries may lose their health. Pesticide application in agriculture may differentially affect men and women, depending on whose task it is to apply the pesticide.

TRANSPORT:

The time and energy it takes to move things from one place to another can make a very big difference in the returns realised from productive activities. Transport is essential to some functions. Where travel is expensive (economic factors), or limited to males who dominate travel patterns (cultural factors), women may find that they are disadvantaged in their other economic activities. Access to transport can also affect access to health or education, if it necessary to travel long distances to reach health clinics or schools.

INFORMATION:

Access to information can be gender-biased among adults as well as children. Culture may dictate that male extension workers can reach men in villages, but may not meet with women in their homes. Boys' better access to education gives them higher literacy and language skills, thereby increasing their access to information.

POLITICAL POWER:

Power is differentially distributed in most places. In some places, strictures have the weight of law. In others, they arise from culture, religious belief or tradition. Such patterns have sometimes changed as a result of demographic factors. Those who have preferential political power can influence the allocation of other resources such as credit, where schools are built, etc.

COMMUNITY FORESTRY CASE STUDY

The HCFP is implemented in 300 villages of 43 rural Community Development Blocks in 10 districts, targeting an estimated population of 606,000.

The region is demanding in several respects. The desertification (in parts of Sirsa, Fatehabad, Hisar and so on), recurrent droughts, overgrazing, degradation of vegetation, soil erosion and inducement of livestock migration and indiscriminate exploitation of woody biomass are some of the key problems of the area.

In addition to the environmental repercussions, deforestation has affected the lives of the rural people in several ways. It is much more time consuming and difficult to obtain firewood for cooking, small timber for housing and fence construction, fodder for animals and the various minor forest produce and medicine plants generally found in the forest.

The Government, through HCFP, aims at building the capacity of rural communities to improve the natural environment and maintain land fertility through sustainable management of natural resources in a participatory manner. This would increase wood production, improve productivity of common and private lands and greater involvement of project stakeholders including women in planning and management of Common Property Resources (CPRs).

EXERCISE

1.   You are a Forest Guard and have been asked to work in this newly initiated HCFP. How would you ensure that women have access, control and benefit equally from this project?

Worksheet

Project Component	What do Women Have		Barriers to Women's Access & Control	Strategies for Overcoming Barriers
	Access	Control		
Community Entry Process				
Conducting Baseline Survey				
Women's Participation in VRMC/ HRMS/ TGA				
Women's Participation in Microplanning & Implementation Process				
Establishment of Village Woodlots				
Sand Dune Fixation				
Establishment of Tree Groves				
Farm Forestry Plantation				
Establishment of Kitchen Gardens				
Establishment of Cluster Nurseries				
Income Generation Support				
Improved Energy Saving Devices				
Any Other				

SESSION 6	WORKING WITH WOMEN

VILLAGE MEETING ROLE PLAY

TIME: 2 hours.

OBJECTIVES:

1. To give participants a new tool for using in work with women.

2. For participants to experience the frustration of being ignored as a woman in decisions that concern them.

3. To enable participants to relate the role play to real-life situations and suggest ways of involving women in decision making.

METHOD:

Part 1: Preparation

1. Inform the participants that you are going to do a role-play and ask for volunteers.

2. Take the volunteers out of earshot of the main room. Brief them on their roles and give them their role card (see the handout). Ask each person to consider their role on their own for five minutes. Ask them to discuss together their roles.

3. Meanwhile hand out the role statement to the remaining group. Select a few to be the observers of the process. Ask them to read their statements, then discuss in their "village groups". It is important to tell them to put away their papers and not reveal their identity until told to do so.

4. Arrange/ create a village scene and a place for meeting.

Part 2: Role Play

5. Participants playing the role of village women will have some sign/ symbol, so that everyone knows that they are village women.

6. The two head women will have a different sign/symbol, so that everyone knows that they are informal women leaders. They will also be Link Workers.

7. The 'Forest Guard' and 'Forester' will also have a sign/symbol, enter and begin the meeting.

8. Give them about 15-20 minutes for discussion and clap to stop the role play.

Part 3: Debriefing

9. Those participants who have played the role of Forest Guard and Forester will say how they felt. Allow the expression of frustration and anger, especially on consulting women.

10. The two Link Workers will also share how they have felt, especially on how they felt about consulting "their" women.

11.   Ask what was the end result of the discussion.

12.   Women will say how they felt about being excluded, or consulted and bound by "cultural-roles".

13.   Point out the difficulty of finding out useful information when the agenda is already set. Ask whether an income generation plan was drawn out completely or not.

Part 4: Relating the role play to real life

        Have you ever seen a situation like this in real life?
        What could be done to overcome it?

Role of Forester

1.   You are a Forester in charge of the area. Today you are accompanying the Forest Guard to a village meeting, where identification of 5 families or individual has to be done for an income generation activity.

2.   You are interested to know how this activity will benefit the 15 active families of the targeted community.

3.   You have previous experience of organising a milk cooperative and are interested in planning such a project in your work area and you see some potential in this village for this.

Role of Forest Guard

1.   You are a Forest Guard. Your department has great expertise in establishing woodlots, micro-watersheds, farm forestry and nurseries. You have recently started working in a Community Forestry Project. You are expected to begin income generation programmes in the community soon.

2.   You are aware that village communities have been interested in raising milk animals. Under the project there is a provision for providing a Revolving Fund to village Resource Management Committee (VRMC) for supporting income generating activities.

3.   You are going to a village for organising a meeting to identify 5 potential families who will receive support for milk animals. In this meeting you are expected to plan milking as an income generating activity.

4.   There are about 15 families who have been participating in various activities under the project.

5.   You are interested to lay out roles and responsibilities in caring, milking, marketing and account keeping for the income generating activity.

Role of Link Workers (male and female)

1.   You are recently appointed as Link Workers under the Community Forestry Project.

2.   The female Link Worker is interested in starting income generation activities for women in the village, as this will allow women to have income in their hands.

3.   The male Link Worker is also interested in this activity and hopes to establish a profit making milk cooperative in his village.

4.   You are both present in the village meeting where identification of the families/ individuals is to be done to begin the project. In this meeting you will also have to think about the marketing of milk and accounting, repayment and the revolving fund.

Role of Village Women

1.   You are the women. One of your tasks is to look after the animals. You also take them into the field for grazing and are responsible for milking them. You also have to collect fodder for the animals and for this have to travel 4-5 km to get it.

2.   Your main source of income is from agriculture. Your village is close to a town and some of your have basic literacy skills. In addition to your work you sometimes go to town to purchase small things or visit relatives.

3.   It is not considered proper for you to speak to strange men in public or to contradict your village men or elderly women.

4.   There will be a meeting to discuss an income generation project under the Community Forestry Project. Today identification of individuals/ families will be done to receive financial support for an income generating activity in the village.

5.   You are between 20-45 years of age and come from a patriarchal set-up. Some men will also be attending the meeting. 10-11 of you are interested in getting support for milk animals.

Role of Village Men

1.   You are the men. You have agricultural and animal husbandry resources in your name. You come from a traditional background. You are between the age of 25-50 years. Some youth are educated but older ones did not go to school.

2.   Your main source of income is from agriculture. Occasionally you go for labour work to other villages/ towns. You are interested in increasing your income.

3.   You do not mind women coming to the meeting, but hates to see a woman breaking village norms/ traditions.

4.   Today you have come to the meeting to see if you can get any benefit from the project that the government has launched in the area.

Incorporating gender in project monitoring and evaluation requires both quantitative and qualitative techniques. Tools such as conformation survey can be useful for providing numerical data regarding gender-based responsibilities and access to resources for purposes of project monitoring and evaluation. Resource and benefits analysis carried out among project participants can yield in-depth information for project redesign.

Gender-based group activities can be discerned through focus group discussions, participant observation, or more formal techniques. Obtaining information about gender roles, rights and responsibilities is only the beginning of gender-sensitive analysis and evaluation. The next step is to take this information and incorporate the ideas, perspectives, and concerns of both women and men into project implementation.

1.   DATA:

A)   GENDER DISAGGREGATED DATA:

A major component of the monitoring and evaluation of gender issues is the disaggregation of the data collection and analysis. Gender disaggregated data permits the identification of women's and men's access to project benefits and managerial decisions. It also makes it possible to assess the impact of the project's activities on the division of labour between women and men and the changes that may have taken place in their lives.

However, it is important to realise that all changes are not necessarily quantifiable. The extent to which a given project has affected the quality of life of women and men must be measured differently. For example, the introduction of higher yield new crops in farming areas may also result in an increased workload for women and a loss of not only income but also status vis-à-vis their husbands. Direct interviews with women can be most effective in this instance.

B)   DATA COLLECTION AND ANALYSIS:

a) Are the data collected with sufficient frequency so that necessary adjustments could be made during the project ?

b) Are the data fed back to project personnel and beneficiaries in a comprehensible form and on a timely basis to allow project adjustments ?

c) Are women involved in the collection and interpretation of data ?

d) Are data analysed so as to provide guidance to the design of other projects ?

e) Are key areas for further research on women's roles in given sectors identified?

2.   INDICATORS OF WOMEN'S PARTICIPATION:

Experts identify three indicators of women's participation in a development project:

a) The percentage of project activities focusing on areas where women have primary responsibility and control of decision-making.

b) The budgetary allocations too are likely to benefit women.

c) The relative numbers of project activities that explicitly require consideration of gender roles.

3.   EVALUATION TECHNIQUES:

a)   DIRECT OBSERVATION:

Trip reports for the purpose of eliciting information about gender inclusion are a good source of data. These trips must be undertaken during the appropriate time/season and on a frequent basis.

b)   GROUP INTERVIEWS:

Short interviews at the right time with a cross section of community selected on the basis of gender, age and socio-economic status are useful devices. A knowledge of sampling procedure is required for this technique

c)   RAPID RURAL APPRAISAL:

Quick, informal survey if done right (choosing the right season, time of day, seeking out women, etc). These can be effective ways of yielding information on women's participation or lack thereof.

d)   CONSUMPTION-FOCUSED SURVEYS:

Focuses on women's role in food consumption, and traces them back to their roles in agricultural production. In so doing, it reveals ignored linkages between consumption and production in farming systems. For example, it shows that increased labour in agriculture may require women to plant less nutritious but less labour intensive crops, resulting in inadequate diets at home.

4.   FOLLOW-UP:

a) What follow-up mechanism will be used to support women's participation ?

b) What will be the role of women in follow-up activities ?

USING SCALES TO BUILD A GENDER- SENSITIVE QUESTIONNAIRE

A SAMPLE

1. Which statement best characterises the way in which the women are involved in decision making of the VRMC?

a) Decisions of the VRMC are **always** made with the knowledge and participation of women.

b) Decision of the VRMC are **usually** made with the knowledge and participation of women.

c) Decisions of the VRMC are **sometimes** made with the knowledge and participation of women.

d) Decisions of the VRMC are **never** made with the knowledge and participation of women.

a	b	c	d

2. Which statement most closely fits the level of benefits you think your household has received from the kitchen garden/ IGA?

a) My household has benefited **greatly** from the kitchen garden/IGA.

b) My household has benefited **quite a bit** from the kitchen garden/IGA.

c) My household has benefited **only a little** from the kitchen garden/IGA.

d) My household has **not** benefited from the kitchen garden/IGA.

a	b	c	d

EVALUATION

Please write your comments in finding out how useful the training has been, and how we might carry the issue forward.

1. What did you feel when you first walked into the training hall ?

2. Now that the training is over, what do you feel ?

3. What did you find most useful about the training ?

4. What did you find least helpful about the training ?

5. What do you think you have learned in the training ?

6. How will you use what you have learned in your work ?

7. Any other comments ?

Name:
Date:

ANNEXES

Patriarchy, Rule of the Father

Patriarchy is created – it is created not by nature, but by a social system. Nature made us complementary, human beings made us unequal. Friedrich Engels, who studied the origin of patriarchy, states that patriarchy is about 5000 years old. Patriarchal systems can be traced back to about 3000 BC. By 500 BC it was an established system. According to Engels patriarchy began with the concept of private property. Monogamy was also instituted at this time, as was also prostitution. Women were also considered property.

Patriarchy semantically means the rule of the father. Today it means a male dominated society/system. Patriarchy is an ideology or a belief system and it is also a structure. Patriarchy is a social system which considers males superior, gives them more rights and more access to resources and decision-making. Patriarchy differs in different societies, cultures and communities and is manifested in different forms. It changes with time and situation, but the essence and the underlying ideology remain the same.

Patriarchal Institutions in Society

Family

Family is the school of patriarchy, where the hierarchy among men and women is established and reinforced. The socialisation process in the family reproduces the values of patriarchy. Men are deemed the heads of the family – the term '*pati*' or husband means owner – he manages and controls the house, the property it encompasses and the people within. He thereby controls women's sexuality, labour, mobility etc. There is no term or ritual for equal partnership in the family. Generally the husband is more educated, considered more superior and more intelligent.

Religious Institutions

All modern religions have been led, created, manned and institutionalised by men. The writers and the interpreters of religious books have been men. Religion has presented patriarchy as supernaturally ordained. The feminine principle of power has been weakened and female goddesses displaced. Women have been considered inferior, sinful, impure and religious laws have justified violence against deviant women. Some religions do not allow women to read their religious books or pray in public places like the *masjid*. When we talk of caste domination, we see that Brahmins dominate religion.

Legal Institutions

The legal system in most countries is both patriarchal and bourgeois. The personal laws pertaining to family, marriage and inheritance are based upon religious beliefs and are biased against women. Systems of jurisprudence and justice are also male dominated. Over 95% of judges and 90% of lawyers are men. The thinking and hierarchy are male. It is, therefore, not surprising that the laws are not sensitive to women.

Educational Institutions and Knowledge Systems

The production and dissemination of knowledge has always been considered a male prerogative. Formal and institutionalised education has been under the control of men. The male hegemony over creation of knowledge eclipsed and marginalised women's knowledge and experience, expertise and aspirations. At another level education is seen to perpetuate systems of dominance where children are taught to be subscribers to the dominant modes of thinking and living. In one of the Gender Training Workshops a participant pointed out that in a reader for class III, only 3 out of 65 pictures depicted women or girls. Thus we are introducing patriarchal systems even where it does not exist, like in the tribal communities, through our literature.

Media

Media is largely owned and controlled by the upper class/caste men to propagate class and gender ideology. The portrayal of women is stereotypical and distorted.

Political Systems and Institutions

All political institutions are dominated by men. Women are under-represented at all levels except in Scandinavian countries. Though in South Asia, there have been many women heads of State, kinship ties were their main planks to power. The concept of political power is itself very patriarchal.

100 countries together have less than 100 women parliamentarians. Even in institutions like the UN the number of women in top positions remains at about 15 to 20%. The ratio of salaries of women to salaries of men is 3:5, and according to a UNDP Human Development Report of 1997, women's representation in higher posts in India is as low as 2.3%. The number of women in the government, bureaucracy, police and IAS would be similarly low.

Economic Institutions

The economy is based on the male construct of work, in which the labour of women is discounted and considered shadow work with no economic value. Women play a marginal role in the national and global economic systems. They continue to be mainly in the least skilled and lowest paid jobs. National level institutions are dominated by elite males and the capitalists of the west control the economies of the least developed countries. According to the UNDP reports, not a single country reflects equality in its economic institutions.

In this manner the Media & Culture, NGOs, the Bureaucracy are all seen to be patriarchal institutions. They are not only male dominated but also class and caste dominated. Capitalist systems also lead to patriarchy. They commodify women.

Summing up, we realised that Patriarchy is a concept. It is a tool for analysis, which can be applied in different organisations to measure the extent of gender equality or discrimination. Also, gender hierarchies need to be understood in the context of other hierarchies.

What do men Control in Patriarchy?

Women's Labour/Productive Power

Men accrue material power from exploiting women's labour power, which in turn is unrecognised, devalued and unaccounted for. Time/labour studies have indicated that women do more work than men.

Women's Reproductive Powers

Women do not have the choice to decide how many children they want to have, or to go in for contraception etc. There is biological and social control through institutions such as the church and the state on women's reproductive capacities. As a mother of sons she has more value than as a mother of daughters. The ideology of motherhood is considered one of the bases of women's oppression, because it creates feminine and masculine character types, which in turn perpetuate patriarchy.

Women's Sexuality

Women are passive vehicles of male sexuality. Their own sexuality is negated completed. Women are conditioned to be ashamed of their bodies and there is a whole moral code of modesty and shame associated with their sexuality. The concepts generated by a patriarchal society to use women's sexuality.

Women's Mobility

To be able to control women's sexuality, productivity and reproductivity, controlling mobility becomes imperative. Thus the imposition of *purdah*, of the private spaces, the limitations on social interactions between sexes, etc.

Property and Economic Resources

Women do not posses the right to equal inheritance and property and other productive resources remain in the domain of men. A whole range of pressures, customary practices, personal laws, violence and other forms of sanctions are used to deprive women of their due rights.

Women in Patriarchy

Because patriarchy is a system, women are also patriarchal. They co-operate in perpetuating patriarchy and are rewarded by the system for doing so. Thus the fight is not with all men, but it is with those men and women who perpetuate patriarchy.

Jagori, New Delhi

Women and Forests: Fuel, Food and Fodder

A CORNUCOPIA OF BENEFITS

A forest is not just a stand of trees. Forests are essential to sustain world ecology and human life. They protect watersheds and regulate water flows, the absorption of rains and evaporation. They maintain the ecological balance for a regular and clean water supply and help to protect agricultural lands, especially those downstream. Through their root systems and foliage, forests play an essential role in soil protection. In many countries, forests form the basis of civilisation. India, for example, became known as Arany Sanskriti, or "a forest culture", and forest-based settlements produced the best scientific research and cultural writings. The Chipko movement in India expresses the value of forests in songs:

> What forests bring us,
> soil, water and clean air;
> soil, water and clean air,
> the basis of our life.

For about 200 million people, forests are their only home. They provide fuel and construction wood, animal products, vegetables, fruit, nuts, honey and spices, organic fertilizer, fodder for animals, medicines, and many raw materials for industry such as oils, resins, gums, rubbers, waxes, fibres, rattan and bamboo. Wood and the so-called "minor forest products" are crucial for people living in and around these ecosystems.

Forests and woodlots also provide 66 % of the net primary productivity of terrestrial ecosystems; tropical forests in particular account for three-quarters of that productivity with their exceptional diversity of plant and animal species. And trees outside the major closed forests - in shrub-land, windbreaks and woodlots around farms - are also important, particularly in densely populated areas. In Rwanda, the woodlots associated with cultivated land and pastures - approximately 20,000 hectares - exceed the area of remaining natural forests, as well as state and communal plantations (World Resources, 1986).

Serving Women's Needs

For centuries women have gathered forest products. This remains an important activity for tribal societies and for many other rural households in Africa, Asia and Latin America. "The time spent in forests, gathering wood, has taught women the many uses of trees, including providing fibres for cloth, mat-making and basketry. Many trees are used as a source of food, offering vegetables, nuts, fruits and even vines. Women also know the medical uses of various trees."

For women, trees and forests are multifunctional, whereas men tend to concentrate on their commercial potential for timber and other goods. Trees offer "Fuel, Food and Fodder" - the Three F's, as women say.

Summary of Women's Interests in Forest Resources

Primary Tree Products

Daily fuelwood collection near the household. Concern over availability of preferred species. Interest in access to building poles for local use.

Secondary Tree Products

Major involvement in collecting human food and having available fodder for small animals near home site. In certain areas where cattle are kept at the household, women are in charge of gathering fodder.

Tertiary Trees Products

Collect numerous products needed in the household and for barter or sale. Women's employment for extra cash income may depend on access to tertiary products as raw materials.

Soil

Use limited to areas near household. Special interest in soil quality in gardens and in fields with subsistence crops.

Source: Rural Women, Forest Outputs and Forestry Projects. Discussion draft. FAO, 1983.

Deforestation Hurts Women

Women in the Uttrakhand hills (India) say: "When we were young, we used to go to the forestry early in the morning without eating anything. There we would eat plenty of berries and wild fruit…drink the cold sweet (water) of the Banj (oak) roots…. In a short while we would gather all the fodder and firewood needed, rest under the shade of some huge tree and then go home. Now, with the going of the trees, everything else has gone too!" (Sunderlal Bahuguna)

The loss of forest is accelerating worldwide; but the figures tell us nothing of the daily pressures which deforestation and the degradation of forestry lands place on women.

The case of the Gadkharkh village in India shows how deforestation creates an unbearable situation for women (case study attached).

Inappropriate afforestation – like the eucalyptus plantations of India – can also influence women's work. These trees absorb large quantities of surface water, so that women, the water collectors, are faced with lowering groundwater levels and a dying-up of their water sources.

WOMEN PROTEST

Experiences from all over the world show that women, despite their long and arduous working schedule, have a great interest in defending and restoring the forest ecosystem. India's Chipko Andolan movement is a famous example of women protesting against forest destruction.

In the Reni forests of the Chamoli district, Uttar Pradesh, in 1974, women were confronted with the prospect of 2,500 trees being destroyed by commercial enterprise. The women were alone, for their men had left home. When the contractors arrived, they went into the forest, joined hands and encircled the trees ("chipko" means "to hug"). The women told the cutters that before cutting the trees, they would first have to cut off their heads. The contractors withdrew and the forest was saved.

In the state of Rajasthan in India, clear cutting and forest pillaging were common practices for years. By 1960, the destruction of Himalayan forests had become the major cause of ecological instability in the region, bringing loss of forage and fuel and repeated catastrophic flooding. Resistance to increased destruction of the forests by state and private agencies was strong: women fasted, guarded the forests, and wrapped themselves around the trees to be felled. As a result of women's actions to preserve their environment, Indira Gandhi issued a fifteen-year ban on commercial felling in the forests of Uttar Pradesh.

The Chipko Andolan movement grew out of this protest. It is a movement in which both village women and men participate as leaders. It now spans the whole Himalayan region. On their marches (covering as much as 5,000 kilometers through the Himalayan mountains in India, Nepal and Bhutan) Chipko activists came into contact with the societies of remote Himalayan areas. Their message of anguish about the ecological situation of the region began to spread as more and more people and villages became involved. In Uttarkashi, for example, hundreds of women formed a procession to demand the preservation of natural mixed forests. In the Jakhur Valley, villagers appointed their own forest guards, having framed rules and working plans for the preservation of the forests in the neighbourhood.

In Khirakot, a small village in the Almora district of Uttar Pradesh, women collect fuel and fodder from the surrounding "panchayat" forests owned by the "village community". They preserved these forests very carefully - until a Kanpur contractor obtained a lease for soapstone mining in the hills. The women realized that their forest access was being hindered by mining activities, and that the forests would be killed by mine debris. And although local men were employed by the mine, women protested. "Either the mine will remain or we", they stated. Even under serious threats by the contractors, the women brought them to court. The mines were officially closed (State of India's Environment, 1985).

Case Study

THE STORY OF GADKHARKH VILLAGE, INDIA

Tucked away in one of the remote corners of Garhwal Himalaya at 1,266 metres is the sleepy village of Gadkharkh. At first glance life appears to be as harsh as in many other Himalayan villages. A steep footpath connects the village to the nearest bus station, nearly five kilometres away. The terraced village fields yield hardly enough food to provide an average family's requirement for six months, so men migrate to the cities in search of jobs. The women have to wait for money from them to buy essentials. Among the 200 members of the 25 Gadkharkh households, there are only 20 men to share all the "male" work such as ploughing the land, carrying the dead to funeral pyres, the masonry and carpentry. Women must bear the multiple burden of tending the fields and domestic animals and carrying out their normal domestic chores.

The drudgery of collecting fuel, fodder and fibre takes its toll on Gadkharkh women: their average life expectancy is 45 years compared to 52 years for men. They labour sometimes ten hours daily to collect the resources they need - primarily from a designated forest under the control of the Forestry Department. As deforestation proceeds, the struggle to find head-loads grows bitter and more arduous. Blanket commercial felling of broad-leaved species such as oak, deodar and bhimal directly deprives the women of feed for their draught animals, fuel for their ovens and water in the springs.

Women Take Action

What is unusual about Gadkharkh is that the women have called a halt to deforestation. They sing:

> These oak trees
> save and worship them,
> because
> their roots store water,
> their leaves have milk and fodder,
> the breeze blows cool
> over the beautiful rhododendron flower.

The Chipko movement began here in the late 1970s and succeeded in securing a ban on cutting green trees growing at an altitude of above 1,524 meters for a limited period in the hill districts of Uttar Pradesh. But two problems remain. First, the Forestry Department persisted with plantations of commercial species such as pine, eucalyptus and poplar to replace deforested lots where oak, deodar and burans had stood earlier. While commercial species on public land earn revenue for the government and provide raw material for forest-based industries in urban areas, women's requirements are still not met. The second problem is that the Forestry Department is hopelessly ill-equipped to afforest large tracts of deforested land and does not cover village lots which are for local use.

Communal village pasture lands, forest lots, springs and festival grounds have long been neglected. Their control has remained with the male Panchayat (village council), although the rights of use and care of the village forest have been in the hands of the women. But with the declining power of the Panchayats, the forest fell to private exploitation and destruction by villagers. The alienation between villagers and the Forestry Department that flowed from their divergent interests made the women indifferent to conservation.

The Gadkharkh women's effort to afforest is important on two counts: first, it reasserts women's rights to village forests and, secondly, it shows their deep-rooted collective spirit, oriented to meeting people's needs.

How it Happened

A series of village meetings that started in 1982 gave birth to a women's forum called Mahila Mangal Dal (MMD) of which all the Gadkharkh households are members. A savings fund for women, begun with a monthly subscription of one rupee, provides interest-free loans to its members to buy goods. They and the fund's managers (who are all women) meet twice a month to review policy and process loan requests. The treasurer, having been to primary school, is the only "educated" member, and the fund relies on mutual trust, for there are no written records.

By 1983 group unity had been established and the women felt bold enough to take up the issue of forest rights. There is always a tug of war between Forestry Department officials and the village women; each holds the other responsible for destroying the forests. This often results in confrontation with Forestry Department guards who are also looking for opportunities to exert their power and extract a few pennies for their own pockets. The women realized the limited value of confrontation with such a powerful bureaucracy so they turned their attention to revitalizing the Panchayat forest, which is under the village's domain.

One evening, a collective decision was taken and early the following morning eighteen women marched to the village forest with sickles in their hands and surrounded it. A man from the village was caught with a load of freshly cut wood. In deciding to punish the man, the women acted against all Indian patriarchal norms. Before the village gathering in the evening the culprit paid a fine of Rs. 25. Since that incident, rotating teams of two women, sickles in hand, guard the forest every day. The women now have tremendous confidence. Gurli Devi, president of MMD, says: "When men governed the forest, it was destroyed: therefore, we have taken the responsibility for protecting the jungle into our own hands."

Village Self-Help

A small nursery for young saplings has been set up on land donated by villagers and broad-leaved species are being planted, including walnut, bhimal and pangar. Twice a year, hundreds of young students, villagers and social workers get together at the plantation camps, not only to discuss environmental issues, but also to dig holes in rocky land for planting young saplings. The participants bring most of their own food and the villagers provide accommodation, so the cost of these plantation camps is low. The mobilization of voluntary labour has also made it possible to build stone walls around the village forest and the new plantations.

Initially, the MMD strategy was to protect the remaining forest - there were no resources to carry out large-scale afforestation on the 70 hectares of village land. The plantation camps have, however, enabled them to replant as well.

After four years, the village lot is now open for the removal of fodder grass and matured trees to meet the domestic needs of those families recommended by the MMD. Its members use energy-efficient, smokeless ovens and pressure cookers, although there is

not yet a subsidy for these. Gadkharkh is helping 25 other villages in the area to emulate its example and revitalise their own forests.

The Lessons from Gadkharkh

The Gadkharkh women's spontaneous initiative to guard, protect and regenerate the forest came from their experience that conservation guarantees survival. They argued that a forest's success is not only measured in terms of the profitability of its trees, but in its capacity to fulfil women's needs. All that was needed was a catalyst, to spark their spontaneity. Illiterate and overworked these women may be, but they have systematically organised the management of the forest.

The example of Gadkharkh shows clearly that tree planting requires shared responsibility for the land and the forest by the people of the village. Each sapling in the Gadkharkh plantations is nurtured with great care and tenderness by people who have control over the product. The homogeneity of the village, which has no caste or class barriers, also played an important role in making this programme successful.

Now, the need of the hour is that appropriate hill and household technology be introduced to lessen the women's daily drudgery. Women themselves must be involved in such innovations because they have valuable suggestions and solutions to offer. "Women have more discipline in carrying out any movement," says Gurli Devi. "Women can take it till the end, men change their minds."

What Happens When Development Programmes Neglect Women?

A project designed to bring a well to a remote Ethiopian village, where women had to walk five kilometres for water, enlisted the help of the men to build the well and trained them in maintaining it. Several months after the well had been completed, a mission to the village found that it had fallen into disrepair. It was discovered that in that culture it was the role of women to build and maintain the water supply and that, moreover, the task of fetching water had an important social function that had been ignored in siting the new well.

In India, the introduction of dairies to improve the production and distribution of milk to urban areas had serious negative effects on rural women. Poor women who had traditionally milked buffalo sold the butter in town and retained the milk for their families, were displaced by the dairies run by men. Since there was no alternative employment available, the women lost their cash earnings and their families lost the nutritional benefits of the milk.

Self Introduction

Objective : To allow participants to get a sense of each other's thoughts and concerns.

Duration: 30 minutes.

Step 1: Each participant answers the following questions:

    a) Where am I coming from?

    b) What am I carrying?

    c) Why am I here?

Step 2: Participants share their answers in the large group.

Note: Participants may find the questions a little vague. Just encourage them to do the exercise. It generates self-reflection, and the effort to self-reflection is helpful in preparing the participants for the workshop.

Women's Needs

Objective: To become aware of women's needs.

Step 1:   Participants brainstorm on women's needs.

Step 2:   Participants discuss which needs of women are met most frequently, and

which ones are not addressed.

Trainers Note: This is a simple exercise for introducing the difference between

women's practical and strategic needs.

Gender Analysis Framework for Ownership, Expenditure and Decision Making

Objective: To become aware of some gender imbalances in society.

Step 1: Participants discuss the following questions in terms of the microlevel (i.e. the household) and the macrolevel (i.e. the country).

  a) What is owned and who owns it?

  b) Where do expenditures occur, and who spends?

  c) What decisions are made, and who makes them?

Trainer's Note: The following steps are recommended to conduct this exercise in a more structured way.

Step 1: Participants answers the following questions:

  a) What is owned?

  b) What is spent on?

  c) What is decision taken about?

Step 2: Participants classify ownership, expenditure and decision making according to gender.

Step 3: Participants are asked to review ownership, expenditure and decision making within their own family, community and in society at large.

Generational Change

Objective: To become aware of changes in the role of women over time.

Step 1:   Each participant takes a few minutes to reflect over change in the roles of women in their family over three generations. Participants then share their perceptions with the rest of the group.

Step 2:   Each participant takes a few minutes to note changes in the society over three generations. They consider whether their society has become more or less accepting of the changing roles they have seen within the three generations in their family. Participants then share their perceptions with the rest of the group.

Note: The duration of this exercise will depend on the size of the group. In a large group, this exercise can be done by dividing the participants into small groups.

Challenging the Stereotype

Objective: To become more aware of gender roles.

Step 1:   Each participants answers the following questions:

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

Name two things you hate to do that are typical for your gender.

Name two things that you like doing that are considered non-typical for your gender.

Name two things you really wish you could do that are considered non-traditional for your gender.

Name two things you would like to do that are typical of your gender, but you don't do them.

Step 2:   Participants share their answers with the group.

Criteria for Identifying the Most Suitable Person for Conducting This Training

Experience as a Trainer

Experience in Gender Training

Ability to Relate

Clarity of the Concept of Gender

Clarity of the Concept of Development

Clarity about Different Methodologies

Skills of Group Processing

Cultural Understanding and Sensitivity

High Energy Level

Humour

Consciousness about Strategies

Gender Analysis

Note: This list was developed by the participants in one of the Gender
Training courses in Awareness Analysis.