



*The*

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Oxfam

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Gender

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Training

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Manual

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*Suzanne Williams*

*with Janet Seed and Adelina Mwau*

**An Oxfam Publication**

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*Suzanne Williams  
with Janet Seed  
and Adelina Mwau*

*With contributions from  
Oxfam staff and others*

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# Acknowledgements

This manual is the result of the work of gender trainers all over the world, over many years. The majority of the activities presented here have been used by Oxfam trainers in workshops and training courses in Africa, Asia, Latin America and the Middle East, or in courses run in the UK for Oxfam staff. Many of these activities were developed by Oxfam staff; many more have been used and adapted by so many trainers over the years that it is impossible to trace their original sources. However, wherever we have been able to identify the source, we have always cited it. Thanks are due to gender trainers who sent us activities specifically for this Manual: they are Carola Carbojal, Sheelu Francis, Michelle Friedman, Irene Guijt and Alice Welbourn.

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This book has drawn on the work of gender trainers, and writers on gender issues, from all over the world. Wherever possible, the source is given for each activity and handout, unless the material was provided by one of the authors, or by Oxfam. Oxfam is grateful to the following individuals and organisations for permission to use published material: Aga Khan Foundation Canada; Mary Anderson; Michelle Friedman; Sara Hlupekile Longwe; Liz Mackenzie and CACE Publications, University of the Western Cape; Mambo Press, Zimbabwe; Caroline O N Moser; Margaret Murray; New Internationalist Magazine; Dave Richards; Alice Welbourn; Whyld Publishing Co-op; Zed Books. We have been unable to trace the sources and copyright holders for some of the material included. We would be glad to hear from anyone whose material has not been fully acknowledged, so that any omissions can be corrected should the book be reprinted.

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# Foreword

‘At this training we have learnt that women are all the same: they fight for survival, and do not wait for a man to bring food.’

‘We have shared freely and learnt from each other, building sisterhood. I know now that as a woman I have no country, no tribe; my tribe, my country, is the whole world.’

‘Nobody can stop me using what I have learnt at this workshop.’

The voices are those of participants at gender training sessions in Kenya and Tanzania. They show the potential of gender training to transform people’s perceptions of themselves and their communities. The Oxfam Gender Training Manual represents the experience of Oxfam (United Kingdom and Ireland) of using gender training in the implementation of gender policy, enabling women to end their vulnerability, assert their power, and effect positive change.

Oxfam’s Gender and Development Unit (GADU) was set up in 1985 to address a growing concern that many development initiatives, far from benefiting women, were actually marginalising them and rendering them powerless. Since the early days of GADU’s existence, gender training has been a key strategy, used to sensitise Oxfam staff and partners to gender issues, and to learn from our grassroots experience.

Throughout the world, women’s marginalisation is justified on the grounds of culture and tradition. Current global political and economic trends are worsening women’s poverty and vulnerability. In 1992, Oxfam ratified an organisational gender policy, formalising its commitment to positive action to promote the full participation and empowerment of women in existing and future programmes, and to ensure that development benefits both women and men equally.

Trainers from within GADU and outside Oxfam have conducted workshops and training sessions with our partner organisations, and women at grassroots level, in order to ensure that women’s voices are heard, and Oxfam can respond to their needs.

Together with planning, monitoring and evaluation, and recruitment, gender training is a tool in the process of implementing gender-fair development, rather than an end in itself. Rather than promoting a mechanical implementation of gender equitable development, gender training aims to develop thought and action in a transformational manner, enabling participants to explore the issues, understand the dynamics of their societies and apply the concept of gender analysis to everyday development practice.

Gender training seeks to stimulate recognition and respect for women’s own knowledge, leading to increased awareness and ability to address gender inequity. It is concerned, not with others, but with us ourselves, our work and our organisations. As such, it is a two-way process where facilitators and participants share knowledge and learn together.

Gender training differs from other forms of training in several important ways. First, it challenges the beliefs of both participants and trainers, consciously and unconsciously. Gender training forces everyone involved to examine themselves and their relationships with others. Once it is initiated at a training session, the process of gender sensitisation continues in daily life.

Conducting gender training requires a wide range of skills: knowledge of development, and of the theory of gender analysis; interpersonal skills; commitment to multiculturalism; and respect for the views of others. Trainers are often required to deal with resistance: they need to accept that for some, working towards gender equity is not, and will never be, a priority. A good gender trainer will be passionate about the work, and committed to enabling women to determine their own destiny, through supporting the personal development of both women and men, and recognising that men can and should play an active role in this transformation.

This Manual is the result of an interactive learning process between Oxfam's Gender Team, field staff, and women's resource centres. The training methods featured here have been developed in a co-operative and collective manner. Wherever possible, acknowledgement has been given in the Manual of the origin of each exercise; however, with many, tracing this origin has not been possible. As feminist historians have proved over the past decades, the contribution of women, especially poor women from the South, has often been ignored and their creativity appropriated by louder voices in the North. Oxfam respects these facts, and acknowledges the valuable work of those whose names are not known.

In the Gender Team, training work has been mostly carried out by Eugenia Piza Lopez, Jan Seed, and Bridget Walker, with the support of Oxfam's field staff, including Adelina Mwau, Vishalakshi Padmanabhan, Galuh Wandita, Lot Felizco, Sonia Vasquez, Assitan Coulibaly, and Mariam Dem. Suzanne Williams, who has extensive experience in gender and development work, and a close association with the Gender Team, was asked to help us to put together a training resource. A debt of gratitude is owed to her and to Jan Seed and Adelina Mwau, for their roles in the development of the Manual. In this process, they have drawn upon the richness of Oxfam's experience of working with trainers from all over the world.

Finally, thanks are due to the pioneering work of those who have developed theoretical frameworks which enable practitioners to understand gender and development theory. These include Caroline Moser, Sara Hlupekile Longwe, Maxine Molyneaux and Naila Kabeer. Thanks to them, we are able to assess and challenge their thinking, and our own practice.

Eugenia Piza Lopez  
Gender Team Leader  
Oxfam UK/I

# Preface

In recent years Oxfam has made a firm commitment to address gender inequality and the impoverishment of women in all its development and relief work, and to seek models and methods which respond to women's specific needs as well as those they share with men. This is a task which provides a continuous challenge. The field of gender analysis is constantly developing, and Oxfam's contribution to this field is part of a learning process which we share with our counterpart organisations all over the world.

In the spirit of this mutual learning about gender, we have put together a training manual which draws on our experience over the years, and the work of many colleagues in the North and the South. The conceptual framework is based on the work of many writers and practitioners in the field of gender and development, and on the work of Oxfam's Gender and Development Team. Within this framework, we have put together a large number of participatory activities which have been tested in gender workshops and training courses all over the world — most have been used by Oxfam trainers for training field staff and men and women from amongst our counterparts in development. They have been gathered from a variety of sources and reflect the experiences and approaches of women from different cultural, economic and national backgrounds.

This manual is designed for the use of staff of non-governmental organisations (NGOs) who have some experience in running workshops or training courses, and for experienced gender trainers. Its aim is to provide practical tools for the training of development workers who are in a position to influence the planning and implementation of development and relief programmes at different levels. While the manual offers an introduction to the basic concepts used in gender analysis and how to apply them to practical work, the activities are not intended for awareness-raising for grassroots groups.

We hope this will be a special contribution to the field of gender training. There has been a strong demand from the NGO sector for training materials of this kind. When Oxfam's Gender and Development Unit (now the Gender Team) was established in 1985, training in gender awareness was the first and most urgent demand from the field offices for its services. Over the past seven years Oxfam trainers have carried out gender training in Latin America, Asia, and Africa, as well as with staff in the UK headquarters through regularly-programmed Gender and Development and Gender and Communications courses. The demand is still growing, from within and outside Oxfam. We trust that this manual will be a helpful response to what is an encouraging growth of awareness in the NGO sector of the central importance of gender analysis in development and relief work.

A distinctive feature of this manual is that it combines self-awareness work, through activities which address women's and men's self-awareness and gender awareness, with training in methods of gender analysis. We believe that self-awareness in relation to gender is central to training development and relief agency

staff in the use of analytical tools. Awareness training addresses attitudes, perceptions and beliefs; unless people are sensitive to gender inequalities, gender analysis training is unlikely in the long run to change planning and practice in development and relief agencies' work. We believe that unless people's emotions are touched, and their practices in their personal lives are brought into the discussion, there is a risk that gender awareness will remain merely an intellectual construct, and will be limited in its power to bring about meaningful social change.

We have produced this manual in a format to facilitate reproduction of the activities, handouts and other material. Please use it in this way, but always cite the source clearly: **The Oxfam Gender Training Manual**, whenever you copy parts of the manual.

Finally, as we are engaged in a process of constant renewal of our ideas and revitalisation of our experience, we would welcome hearing from you, as users, with your feedback on the manual, as well as your discoveries and new insights in the field of gender training.

Suzanne Williams  
Oxford, September 1994

# A.1 A guide to this manual

Welcome to this Manual! Before you take the plunge into it, here are a few notes to help you find your way around it.

## Basic Structure

The Manual begins with information and ideas for you, the trainer/facilitator. The **Introductory Section A2** offers a brief summary of the **Key concepts** related to Gender and Gender and Development for your reference throughout the course; **Section B** presents detailed **Facilitator's guidelines** with the principles behind gender training, and steps to follow when planning and carrying out a workshop.

**Section C** is organised like a training course or workshop. The topic sections are roughly in the order they should be used, but we have not set them out as a pre-designed course. By selecting the topics you need, you should be able to run a range of different courses appropriate to the needs of your group, from a day-long gender analysis workshop for NGO emergency staff to a two-week course for project workers on gender awareness, analysis and planning. **Section C** flows like this:

**Sections C.1 and C.2** start the group off, and begin to look at participants' views about development (**Introductions and Expectations; Sharing work experience and Consensus on development**). Any course you run will need to start off with some of these activities.

**Section C.3** contains a number of activities on **Gender awareness and Self-awareness for women and men**. Some of these are for women or men only, other are for mixed groups. The women- or men-only ones could also be used with mixed groups; this depends on your particular group, its needs, and its level of awareness, its capacity to take risks. You will be the best judge of this!

Because we believe that in gender training you should not separate self-awareness from analysis, we suggest you always include some of the activities in **Section C.3**. How deep you want to go will depend on how much time you have; but don't leave it out altogether.

**Sections C.4, C.5 and C.6** begin to move into gender analysis and more in-depth exploration of concepts and ideas about development and relief work. **Gender roles and needs** are followed by suggested factual inputs on **Women in the world**, and work on **Gender and development**, including wrong assumptions about women and development, the concepts of participation and empowerment, and their application to development and relief work.

The roles and needs activities are essential for laying the foundations for gender analysis, particularly the Moser method, which is taught in detail in **Section C.7, Gender-sensitive appraisal and planning**. Wrong assumptions should always be counteracted by facts about women.



**Section C.7** includes activities on a range of different gender frameworks of analysis used by Oxfam (**Moser, Harvard, UNHCR, CVA, Longwe, Munroe**) and a number of **Case study** activities. Some of the case studies are linked to the frameworks, others are presented with questions to bring out particular issues. This section also contains a set of guidelines for preparing and writing your own case studies.

This section must be preceded by activities from the sections outlined above, unless you are working with a group already very well-versed in gender analysis, who need only a follow-up or more advanced training.

**Section C.8, Gender and global issues** uses the analysis and awareness learned in the workshop to look at particular issues from a gender perspective: these include conflict, environmental issues, economic crisis, and culture. Many of these activities require a great deal of preparation from you, the facilitators, and from the participants, as they are most effective when using case studies drawn from your own, or the group's, experience.

**Section C.9** follows the global perspective with a much closer focus on how to set about **working with women and men** in NGOs, in villages and communities. Having learned gender analysis, how do you build it into your practice?

**Section C.10 on Gender and communications**, which is about making and using images and text to communicate gender-sensitive messages, could itself form the core of a specific workshop, but is presented here as an element of any gender training.

**Section C.11** looks at **Strategies for change**: planning and implementing work on gender. This is a critical section, and a gender training workshop must always finish up with participants formulating some concrete plans for using the insights and skills they have learned in their development and relief practice.

**Section C.12** concludes the workshop with activities designed for participants and facilitators to **evaluate** what has and has not been learned. This will help you in your future planning as a facilitator, and also gives participants some yardstick for their own progress, and future training needs.

## Some hints and warnings!

□ Always read the *Facilitator's Notes* on each activity before you select it. Some of them need preparation of several months ahead — to prepare case studies, for example — and some need setting up visits to villages or local NGOs. Some are suitable for only women, some for only men, some for groups with little understanding of gender, some with an advanced understanding of gender. The *Facilitator's Notes* will always indicate how the activity has been used, or should be used, and often has suggestions of ways you could adapt the it for your specific purposes, so that you can use some of your own creative skill!

□ At the beginning of each section, you will find a list of the activities in it, with the accompanying **Handouts**, and the timing for the activities. These are approximate,

giving you a guide so you can plan your workshop. All the activities and handouts are listed in the Contents List, and a short topic index at the back of the Manual gives you a quick guide into the way subjects are covered, and where to find them.

☐ It is tempting to pick out activities because they look attractive — don't do it that way! Work out your aims and objectives, identify the needs of your group, plan the workshop **then** choose activities which meet your requirements.

☐ The Handouts are designed to be easy to photocopy. We have tried to keep the explanatory or analytical sections at the beginning of the Manual short, and put lots of information into the Handouts, so that participants will be able to take this information home with them. Because of this, some handouts are rather long, but you can adapt them as you need to.

☐ We have used the word 'flipchart' to describe the large sheets of blank paper, used in training sessions, which are bound together into a pad, and sometimes used on a flipchart-stand. These are not always available, so any large sheets of paper, such as newsprint, can be used instead. Similarly, we have used 'marker pens' to describe the large, often felt-tipped, pens commonly used by trainers; but other writing implements can be used where these are not available.

## A.2 Key concepts

### Gender

The key to understanding how development and relief work affects men, women, girls, and boys is grasping the concept of **gender**.

What is gender? The word was used by Ann Oakley and others in the 1970s to describe those characteristics of men and women which are **socially** determined, in contrast to those which are **biologically** determined. This distinction between gender and sex has very important implications, which are elaborated throughout this manual.

*Essentially, the distinction between sex and gender is made to emphasise that everything women and men do, and everything expected of them, with the exception of their sexually distinct functions (childbearing and breastfeeding; impregnation) can change, and does change, over time and according to changing and varied social and cultural factors.*

The term **gender** can meet with resistance, amongst both native English speakers and speakers of other languages. Language and culture shape each other, and it says much about our deeply based cultural assumptions that a term to describe the possibility of change and variety in men and women's roles has been introduced so recently! But while the term itself may sound alien to many people, the concept resonates powerfully with the lived experience of both women and men. It is this concept that is important, and the early sections of this manual offer ways of making it real through experiential learning. (see **Section C3 Building Gender Awareness**).

*A working definition of gender: people are born female or male, but learn to be girls and boys who grow into women and men. They are taught what the appropriate behaviour and attitudes, roles and activities are for them, and how they should relate to other people. This learned behaviour is what makes up gender identity, and determines gender roles.*

□ **Gender is a dynamic concept:** gender roles for women and men vary greatly from one culture to another, and from one social group to another within the same culture. Race, class, economic circumstances, age — all of these influence what is considered appropriate for women and men. Furthermore, as culture is dynamic, and socio-economic conditions change over time, so gender patterns change with them. Sudden crises, like war or famine, can radically and rapidly change what men and women do — although sometimes (as women ex-combatants in liberation struggles have found) after the crisis the old attitudes may return. But sometimes the changes have a permanent impact.

□ **Gender helps us to understand other differences:** understanding gender differentiation and gender discrimination helps us to understand differentiation and discrimination on other grounds. Different roles and characteristics are assigned to people not only on the basis of their gender, but of their race, caste, class, ethnic background and age. Our social analysis becomes finer, our social interventions more finely tuned, when we are aware of all the complex ways in which society slots people into different categories and roles, and of the ways these roles can be the basis of both cooperation and conflict. For neither women nor men form a homogeneous group in any society. Women may come into conflict with each other because of racial difference, or women of different nationalities or class groups may find solidarity in their gender identity.

## Aspects of gender differentiation

The social construction of differentiated gender roles has profound implications for women and men:

□ **In relation to work:** both women and men have roles in the spheres of production (of goods and services) and public life, from the community to the governmental level. However, the tasks associated with the reproduction of society (ensuring basic needs at family and household level are met, homes and children are maintained and cared for) fall almost entirely on women's shoulders. One of the results of this is that, the world over, women have longer working days than men.

Another key issue is the way work is valued. For all its enormous importance, reproductive work is undervalued — its lack of value is expressed by the failure to recognise that it is 'real' work. Women who labour in the home commonly say 'oh, I don't work', because their work is not recognised and remunerated. In the UK, for example, if the reproductive (or domestic) work of women were valued at current market rates, women would earn in the region of £12,000 to £15,000 a year for it.

The productive work of women is often seen as an extension of their reproductive work — and likewise undervalued. While men's agricultural work is often cultivating cash crops, for example, women's food production for family consumption is unpaid and taken for granted. Women, effectively, pay themselves, through self-provisioning. But their work is often not considered, by themselves as well as by others, to be 'real work'. (See **Handouts 21 and 22: Mr Moyo goes to the Doctor and The Lie of the Land**)

In the public sphere, at all levels, with a few notable exceptions, it is men who hold the high-status positions and have decision-making power: women tend to fill the roles of support persons and organisers. While men's work in this sphere is highly rewarded, women's work is often under-valued.

The inequalities in gender roles, and the resulting different needs of women and men, is explored in **Section C.4: Gender Roles and Needs**.

❑ **In relation to sharing the world's resources and benefits:** gender inequality is very evident. The often-quoted UN statistics still hold true:

- *women perform 2/3 of the world's work;*
- *women earn 1/10 of the world's income;*
- *women are 2/3 of the world's illiterates;*
- *women own less than 1/100 of the world's property.*

Access to resources and benefits, and control over them is allocated according to gender, in both obvious and quite subtle ways. In some societies, for example, women may not own land, and their access to it for growing food may depend on a male relative or husband. In other cases, there may be no explicit reason why women should not attend, say, literacy classes — but their access will be limited by their workload, and lack of extra hours or energy to take advantage of so-called equal opportunities. The notions of unequal access and control come up throughout this manual, and are more closely defined in **Section C.7: Gender-sensitive Appraisal and Planning.**

❑ **In relation to human rights:** the world over, women are denied their human rights. Gender differentiation is about inequality and about power relations between men and women. Half the world's people is subordinate to the other half, in thousands of different ways, because of the sex they are born with. Despite international human rights law which guarantees all people equal rights, irrespective of sex, race, caste and so on, women are denied equal rights with men to land, to property, to mobility, to education, to employment opportunities, to shelter, to food, to worship, and over the lives of their children. Women are denied the right even to manage, control and care for the health of their own bodies, and their reproductive functions. In many cultures women's bodies are ritually maimed and mutilated, and women are routinely beaten and even murdered in the name of cultural tradition, despite the fact that international human rights law prohibits cultural practices which are damaging to women. Violence against women is an abuse of human rights.

❑ **In relation to culture and religion:** women face the same discrimination as they do in other spheres, and both religion and culture are sources of gender oppression and inequality. While religions may teach equality between people, in practice women usually have a subordinate role and may be excluded altogether from the religious hierarchy. Different interpretations of religious texts, and different religious traditions within the Christian church, for example, have different implications for women. Religion nevertheless holds out the promise of equality and justice, and this is why despite its role as a powerful form of male control over the lives of women, it continues to be a source of hope and support to many women. There are many culturally-sanctioned practices — such as genital mutilation, and preferential feeding of boys — which damage women and make their lives more difficult and painful. Culture, however, like religion, can also be the source of cohesion and solidarity amongst women, and amongst women and men. Cultural aspects of gender come up throughout the manual, and some specific issues are

discussed in activities in **Section C.8 Gender and Global Issues**.

Gender oppression takes a multitude of forms, and is an added dimension to oppression based on race, ethnic identity, class and caste. Its forms also vary with these factors, and we should never make assumptions about forms of gender oppression in cultures or social groups we do not fully understand. However, it is universal that women's experience of male domination is felt by them in every sphere of life — in political office, in the courts and judicial system, in the marketplace, in the classroom, in the clinic, in the trade union, in the community organisation, in the household, and in the bedroom.

*On the road to social equity, gender is the last barrier, because it involves transformation of attitudes and practice in all societies, for all people: it touches all of us, all the way to our most intimate relationships. For this reason it arouses very strong feelings among both women and men, and these feelings are often brought out by gender awareness training. Section C.3: Building Gender Awareness, and Section C.9: Working with Women and Men, raise some of these issues.*

## **Gender and development analysis**

### *Development approaches*

Gender and Development (GAD), and Women in Development (WID) are often used interchangeably, and programming with a gender focus is often thought to mean supporting more projects for women. It is important to remember that while these terms only incorporate 'development' they apply equally to relief in emergencies.

The WID approach usually seeks to integrate women into development by making more resources available to women, in an effort to increase women's efficiency in their existing roles. Very often, this approach has increased women's workloads, reinforced inequalities, and widened the gap between men and women.

The GAD approach seeks to base interventions on the analysis of men's and women's roles and needs in an effort to empower women to improve their position relative to men in ways which will benefit and transform society as a whole. GAD is thus driven by a powerful motivation — to work for equity and respect for human rights for all people. These approaches are presented in **Section C.6: Gender and Development**, which also explores the issues of women's empowerment and participation in development and relief in emergencies.

### *Gender awareness*

Gender cannot simply be 'stitched on' to existing development models, nor added into development and relief programmes as an extra component. Gender awareness is not a separate or additional issue to be addressed; it is a way of seeing, a perspective, a set of insights which informs our understanding of people and society. As we have seen, gender is at the heart of human identity and all human attitudes,

beliefs and actions. We take it for granted. Yet when we begin to look into it, and question our assumptions, we find that the world looks different.

Gender awareness means looking with new eyes, in a way which is constantly open to learning more. Looking into development and relief work with these new eyes reveals what is now well- documented in countless examples from all over the world: that women's needs, as distinct from men's, have been invisible in most agency planning until very recently, with the result that many development and relief programmes have not only failed to bring any improvements to women's lives, but have made them worse. It was this realisation which led to the closer examination of the impact of development on women, and to the beginnings of GADt analysis.

### *GAD analysis and planning*

GAD analysis challenges development models which measure benefits in purely economic terms, and which are based, one way or another, on the old 'trickle-down' theory. This theory proposed that benefits fed into the top of social structures (like the household or family) or community organisations would 'trickle down' to everyone belonging to them. However, this has been shown over and over again not to work, because the relationships within communities and the household are not egalitarian, but based on complex systems governed by power and status.

Thus we cannot assume that 'community development' will benefit all the people within the community; within this social group there are always differences in power, determined by gender, class, caste, race, or religion, and combinations of all of these factors. Within the household, the favoured social unit of development and relief interventions, women do not have the same rights as men, and benefits at the household level are seldom shared equally between males and females. (See **Section C.2 Consensus on Development**)

Neither can we assume that emergency relief, delivered to people in extreme circumstances, will benefit women, men, and children equally. In refugee camps, for example, where women and children are usually the majority of the population, distribution of food is often controlled by men and is seldom allocated equitably between the sexes. Patterns of unequal resource distribution between women and men at community or household level are likely to persist even where these social units have been severely disrupted by conflict or by natural disasters.

*The analytical tools of gender and development disaggregate, or take apart, these familiar conceptual units such as the community, the household, the family, and look at the relations and distribution of resources within them. 'Gender-disaggregated data' is information collected in a way which distinguishes between the different activities, aspirations, needs, and interests of women and men.*

GAD tools and frameworks of analysis form the basis for gender-sensitive project appraisal and planning from a gender perspective. The activities which present them, and practical ways of using them, are to be found in **Section C.6 Gender and Development**, and **Section C.7 Gender-sensitive Appraisal and Planning**.

# GAD tools of analysis and analytical frameworks

## *The gender division of labour*

This refers to the different kinds of work done by men and women (see above: **Section 2.1. Gender**) and the different value ascribed to the work. The gender division of labour varies from one society and culture to another, and within them; it also changes with external circumstances and over time. Analysing the gender division of labour in any group can clarify the interdependence and cooperation, on one hand, and the inequalities and conflicts, on the other, in the work relationships of women and men. It is the understanding of these relationships which is fundamental for planning: we have to know how our support will affect the work done by women and by men, and how our interventions affect the relationships between women and men, and the way female and male tasks are related to each other.

## *Women's 'triple role'*

This is a way of classifying the kind of work done by women.. As discussed above, it usually refers to reproductive, productive and community work. Women have a 'triple role', because it is predominantly women who carry out reproductive work. In this manual we take 'community work' to include all activity in the public sphere, from organising festivals and caring for the sick, to lobbying authorities for services, forming a trade union, or holding political office. It can be useful to distinguish between two forms of community role, referred to by Moser<sup>2</sup> as the community managing, and the community politics role. (See **Section C.4, Gender Roles and Needs**) The way these forms of work are valued affects the way women and men set priorities when it comes to planning programmes or projects. Childcare provision, for example, is not likely to be a priority for men in project planning: but it can make or break women's chances of taking advantage of development opportunities.

## *'Practical' and 'strategic' needs*

The distinction between practical and strategic needs<sup>3</sup> and the analysis of women's triple role are part of what is called gender planning. (See **Section C.7: Gender-sensitive Appraisal and Planning**) This is a framework for gender analysis and planning developed by Moser, based on the distinction by Molyneux between women's and men's practical and strategic gender interests. In this manual we use notions of both needs and interests. For further discussion of these see **Section C.7**.

It is useful to think about this distinction in relation to the **condition** of women — the immediate, material circumstances in which they live — and their **position** in society relative to men, which is the way gender determines power, status, and control over decisions and resources.

Practical needs are related to the **condition** of women and their present workloads and responsibilities. They refer to, for example, the need for a clean and nearby water supply, stoves for more efficient cooking, credit schemes or seeds. These needs can be addressed by practical and short-term development interventions, but are in themselves unlikely to change unequal aspects of gender relations. Also, if



practical needs are not seen within the context of strategic interests, addressing them in isolation can actually worsen women's situation in the long run.

Strategic needs arise from the analysis of women's subordination to men, and are related to changing women's **position**. These needs may include equal access to decision-making power, getting rid of institutionalised discrimination in the areas of labour, land ownership, and education, measures to eradicate male violence against women, and shared responsibility with men for child-rearing. It is critical that women themselves identify what the strategic issues and paths of action are for them. Response to practical needs, however, may be an important entry point into work with women, and needs to be done in a strategic way. For example, distributing food relief aid through women supports them in their customary authority over food, and also gives them a measure of control over its allocation. Addressing the strategic needs of women requires long-term planning, and changes in the attitudes of men. The issue of men's practical and strategic needs and interests raises a number of complex questions in relation to gender inequalities and power: these are discussed in **Section C.7**.

While these two categories of needs are a useful analytical tool, in practice they often overlap. For example, women's felt and immediate need for basic numeracy and literacy skills in order to operate in the local market may bring the longer-term strategic advantage of enabling them to participate more effectively in community organisations or training courses. On the other hand, there are dangers in supporting projects which address practical needs — say, for income — in ways which do not take strategic needs into account. Thus projects which support income-generating activities without components for training in accounting skills, management of organisations, and control over primary resources, may reinforce existing gender inequalities, and rob women of control over the benefits of the project.

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

Analysing the gender division of labour and roles of women and men begins to give us insights into the power relationships within society and what they are built on. Power is vested in control over resources, such as land, equipment, other assets or labour, and over benefits, such as cash, or political prestige. Women may have *access* to some of these resources, such as land, but if they lack *control* over land they will be unable to assert their priorities for its use, and their access to the benefits of land cultivation will be restricted. Because women generally work longer hours than men, they have less access than men to one of the most precious resources: time. This in turn restricts women's access to social resources and benefits such as schools and training, which could open up new life-chances and income-earning opportunities.

The Harvard Analytical Framework<sup>4</sup> (See **Section C.7**) charts profiles of women's and men's activities, access to and control over resources and benefits, and the external factors (political, environmental, economic, cultural) which influence these profiles. This enables us to analyse the different ways in which these factors influence women and men at many different levels, and to look at other differentiating characteristics such as age, culture and class.

## *The People-oriented Analytical Framework*

This is based on the Harvard Framework and was devised as a practical planning tool for refugee workers. While any tool or framework for gender analysis can be used in emergency relief work, the People-oriented Framework highlights concerns which are particularly acute for refugees: dramatic change in people's roles and resources, and issues related to legal and social protection. The theme of loss is central to this analysis.

## *Capacities and Vulnerabilities Analysis (CVA)*

CVA emerged from the International Relief/Development Project coordinated at Harvard in the late 1980s, in which over 50 European and US NGOs collaborated. It can be applied to relief or development work, and points to their interconnectedness. It distinguishes between short-term, immediate needs of women and men in crisis, and their long-term vulnerabilities, which precede crisis, make them susceptible to it, and affect their capacity to respond to it. The CVA<sup>5</sup> framework stresses that it is people's capacities in emergencies which should be the focus of interventions: these capacities can be social, organisational, or resource-based, and strengthening them offers people the best chance of recovering from disaster. The framework allows for disaggregation by gender and other social factors, and can be used at any stage of the project or programme cycle.

## *Checklists*

There is now a wide range of gender tools of analysis and planning, and gender analysis frameworks. In this manual we present only those which we have used, or which have been used by our contributors. A checklist of questions or criteria with which to measure women's development is a useful tool at both the appraisal and planning stage: indicators can then be based on these criteria to evaluate the success of development or relief programmes. A number of checklists are presented in **Section C.7**, with Activity 54 Checklists, which aims to enable participants to use them, or devise their own.

## *Tools of appraisal*

Appraisal tools, such as Rapid Rural Appraisal (RRA) and Participatory Rural Appraisal (PRA), as well as others with more emphasis on participative learning, such as Participatory Learning Methods (PALM) or Participatory Assessment, Monitoring and Evaluation (PAME), have been developed with the assumption that because they use participatory methods, they will elicit information from women equally with men. Whether this is the case will depend on the social and cultural factors governing gender relations in any given area or social group, and the extent to which women are able to respond without fear. For these appraisal tools to be gender-sensitive, they have to be used by gender-aware practitioners, and be based on some pre-existing understanding of local determinants of gender relations. **Section C.7** presents some of the participatory tools of appraisal which can be used in gender analysis.

# Participatory training

Training is a planned process designed to expand or refine skills and knowledge, and to examine attitudes, ideas and behaviour with a view to modifying them. It covers a wide range of learning, from technical skills, such as weaving or computer operation, to more complex sets of ideas which can challenge commonly and strongly held values and beliefs. Training is often short-term and intensive, as it is seen as complementary to broader education. It is usually targeted quite specifically to particular skills, people, or institutional needs.

The term — and even the concept of — training is sometimes seen as problematic. Some people in India have commented that it has militaristic connotations, and is thus particularly inappropriate for gender training. While we use this term in the manual, we are sensitive to the fact that all forms of education must be responsive to cultural and social differences and be adaptive and flexible.

## *A participatory approach to training*

This approach is based on the belief that people learn more effectively when their own capacity and knowledge is valued, and when they are able to share and analyse their experiences in a safe collective environment. In the preparation of the training and throughout its process, the content should match people's needs and be appropriate to their life and work. The role of the trainer is to facilitate the process of learning, rather than to teach. This form of training owes much to the ideas of the Brazilian educator Paulo Freire<sup>6</sup>:

- Education based on the 'banking' approach, which aims to deposit information into passive pupils, is disempowering and oppressing; to be liberating, education should pose problems to people and provide frameworks for their active participation in solving them.
- Education must be based on people's needs and life experience.
- The educative process is one of exchange and dialogue, of reflection and action.

## *Experiential learning*

People learn most effectively when they are active participants in the process. The activities in this manual use a variety of different techniques, exercises, and games to involve people in analysis and reflection about their experience. The activities present theories and frameworks of analysis to assist people in this process, and to lead them towards planning for action based on what they have learned. Experiential learning within a group means that people have the opportunity to share knowledge and problems with others and work together to find solutions. This also means that the building of group trust right at the beginning of any training which uses the experiential method, is crucial to its success.

**The role of the facilitator** is to help participants get as much as possible out of the activities and make sure that the key concepts and ideas are communicated and understood. She or he should also be ready to adapt the programme in response to needs and ideas which come up in the course of the training. This is further discussed in **Section B: Facilitator's guidelines**.

## *A word of warning about training*

Training is a tool, a means to achieve certain objectives but not an end in itself. Problems or shortcomings will not be resolved by simply throwing training at them. For training to be worth doing and fulfil its objectives, it has to be part of a strategy within a structure which supports it. There have to be established policy, procedures and practice which take up the results of training. Otherwise, the danger is that training can be used by institutions as an excuse not to do anything else!

## **Endnotes**

- 1 Ann Oakley, *Sex, Gender and Society*, first published in 1972 by Temple-Smith, London.
- 2 Caroline Moser defined the triple role of women as reproductive, productive, and community managing. Later in *Gender Planning and Development Theory Practice and Training*, published by Routledge, London, 1993, she distinguishes community management from community politics. These are examined in more detail in **Section C.4 Gender Roles and Needs**.
- 3 The distinction between women's practical and strategic interests was first defined by Maxine Molyneux in Molyneux M (1985) 'Mobilisation without emancipation? Women's interests, state and revolution in Nicaragua', *Feminist Studies*, 11 (2), and later developed into the notion of practical and strategic needs by Caroline Moser in 'Gender planning in the Third World: meeting practical and strategic gender needs', *World Development* 17; 11, 1989. See also *Changing Perceptions: Writings on Gender and Development*, ed. Wallace and March, Oxfam, Oxford, 1991.
- 4 This is outlined in Overholt, Anderson, Cloud and Austin (eds), *A Case Book: Gender Roles in Development Projects*, Kumarian Press, 1985.
- 5 The CVA framework of analysis is described in Anderson and Woodrow (1989) *Rising from the Ashes*, Westview Press/UNESCO.
- 6 Paulo Freire, in *Pedagogy of the Oppressed* (1972, *Penguin Books*), states of the teacher-student relationship: 'problem-posing education, breaking the vertical patterns characteristic of banking education, can fulfil its function of being the practice of freedom only if it can overcome the contradiction [in the student-teacher relationship]. [Teacher and student] become jointly responsible for a process in which all grow.'

