GENDER RESPONSIVE PLANNING, MONITORING, EVALUATION AND LEARNING

A Training Manual for Facilitators

Visthar

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Contents

Another world is not only possible,
she is on her way.
On a quiet day,
I can hear her breathing.

~Arundhati Roy

Foreword

Traditionally, planning, monitoring, evaluation and learning systems have tended to be insensitive to gender and other social inequalities. Over the last few decades, there has been persistent efforts to address that shortcoming. This training manual emerges from that search for a gender responsive approach to planning, monitoring, evaluation and learning (PMEL).

This manual is built on the experiences shared by development organisations working in the field in India. Visthar has been facilitating trainings on PMEL for over two decades. In 2023, with the support of Kerk in Actie, Visthar brought together participants from 14 organisations to look at processes for engendering PMEL systems.

Participants acknowledged the need for ongoing gender sensitisation of all staff – especially staff involved in PMEL. Gender responsive PMEL can only be built on that foundation. This training manual sprouted from that understanding.

The first few sessions focus on sensitizing participants to gender and how it intersects with class, caste, disability and other inequalities. It then introduces participants to different enquiry areas and tools for Gender Analysis, using the CARE Framework for Gender Analysis as the basis. With that foundation in place, the training manual shows how to train participants to engender their PMEL systems. Following a gender critique of traditional PMEL, the manual also addresses persistent myths and misunderstandings about feminism.

Each session takes about an hour to facilitate. Wherever possible, it is best to conduct all sessions in the given sequence. However training situations could vary; so this manual has been designed such that facilitators can pick and choose sessions, depending on their assessment of the training need, the time available, and other factors.

A gender-training manual can never be considered complete. We see this as a work-in-progress, ready to absorb new ideas, methods, and tools. We invite trainers to share their contributions with Visthar, especially elements that could enrich this and render it more relevant and contextual.

We thank Kerk In Actie for initiating this process, and supporting the development of this training manual. We thank Equality Fund for supporting the work of Visthar that enables us to focus on mainstreaming gender and diversity in organisations and programmes.
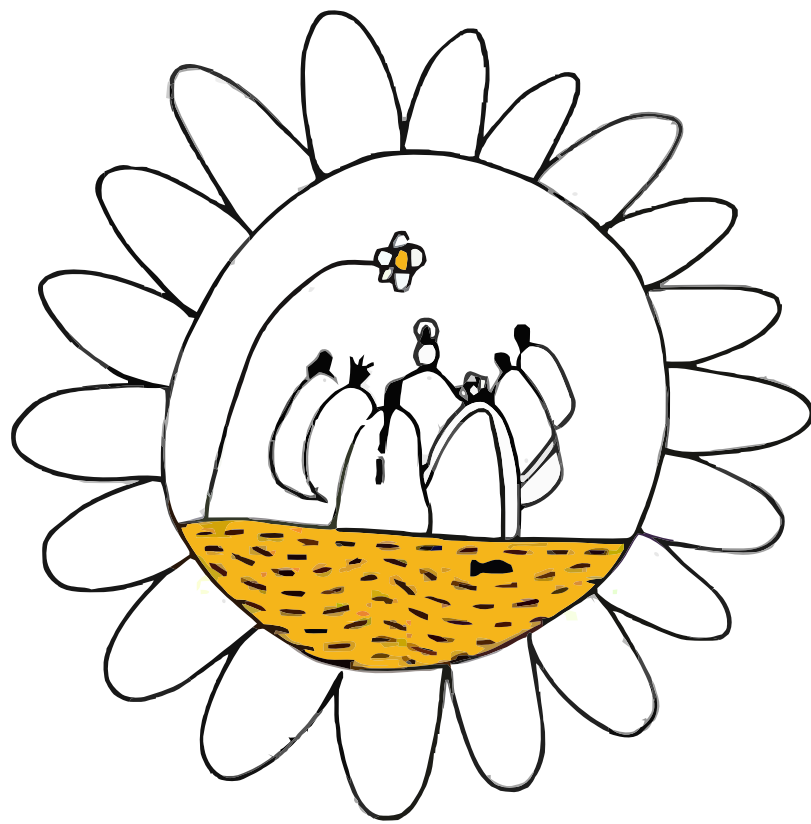

Mercy Kappen

Terms used in this training manual

"Women" includes those who identify as women - cis and queer.

"Trans*" includes all non-cisgender identities in one simple term.

"Cisgender" relates to persons, whose sense of personal identity and gender correspond with their gender assigned at birth.

Guidelines for Facilitators

Our Approach to Facilitation

1. As facilitators, we are supporting our participants **to think and analyse their own personal and professional lives,** attitudes, and worldviews.

2. So, **we ask open-ended questions** to build on their experience and knowledge. These questions enable participants to think and analyse. Examples of such questions could be:

    a. What do you think about this?

    b. What are the consequences of this happening?

    c. Why is this happening?

    d. What can we do to change this?

3. We are **not teaching our participants** what is right and what is wrong – they arrive at that themselves based on the analysis we facilitate.

4. We are trying to kindle a sense of justice among our participants. Let us enable them to recognize and express the injustice they see and experience.

5. Traditionally, teachers use power and authority to teach; as facilitators, we try to meet our participants as equals and invite them to think along with us. Thus, we are not **traditional teachers.**

    a. Let us talk less and listen more.

    b. Let us use simple language, with minimum technical words.

6. Despite our best efforts, there will still be unequal power between facilitators and participants. Let us learn to use that "power to" promote learning, instead of using it as "power over" participants.

Our Method of Facilitation

7. As far as possible, arrange the seating so everyone **sits in a circle.**

    a. That way everyone can see each other, and are equidistant from the "center"

    b. There is no "head" of the circle, we are all equals in the circle.

8. Please **sit as part of the circle** in a place where everyone can see your face. Do not sit/stand in the center of the circle – the participants behind you will not be able to see your face.

9. Speak **slowly, clearly, and gently.** We are not giving a public speech; we are inviting participants to reflect on their own lives.

10. If we pair up as facilitators – a female facilitator and a male facilitator – we can **model gender equal behavior** and influence our participants deeply.

    a. The facilitators can take turns leading the facilitation for different activities.

    b. When one of us is leading the facilitation, the other can support her/him.

    c. The supporting facilitator can help with writing on the whiteboard, arranging materials, etc.

11. **Listen politely** when a person shares their experience; acknowledge their feelings.

    a. Please thank them for sharing and affirm their story. It takes courage to share personal stories in a group.

12. **Do not ignore the person** who is talking; listen to them.

13. As far as possible, **do not interrupt or cut off** the person who is talking. Their views matter.

    a. If they are taking more time to explain their point, request them to be brief so others can also share.

    b. If someone is occupying all the space - answering most questions or taking more time- politely ask them to stop and to let others also answer. Not everyone is quick and confident while talking in the bigger group.

14. After we ask a question, there might be silence from the group. **Do not panic by the silence!** People might need time to think and frame a response. Count slowly till 10. You almost certainly will get responses.

15. Give **enough time for group work;** do not hurry the participants. Group work enables each person to think and is important for their growth.

16. Sometimes you can turn around questions that come to you. You can ask the group itself to respond to questions that arise from the group.

Facilitation and the Content

17. Be thorough with the lesson plan you are facilitating. Mentally rehearse all the questions and possible answers.

18. When we ask questions, we are not 'testing' our participants; we are inviting them to think. Since our experiences will differ, there is no "right answer".

19. We might not know the answer to every question that emerges from participants. If you don't know an answer, acknowledge it and get back to participants after you get the answer.

20. If we get a response which we never thought of, acknowledge that viewpoint and respond in a way that you think is most appropriate.

21. When a person's answer does not fit with our view, do not force them to see it our way. Gently ask a few more questions that enable them to think more deeply.

22. We quote statistics very limitedly, and only when really needed. We recognize that statistics do not bring a revolution.

23. Please avoid statements like "I want to teach you…", "I want you to know…", etc. As a facilitator, we are not "teaching" or "telling" our participants; we are inviting them to rethink some of their beliefs and assumptions.
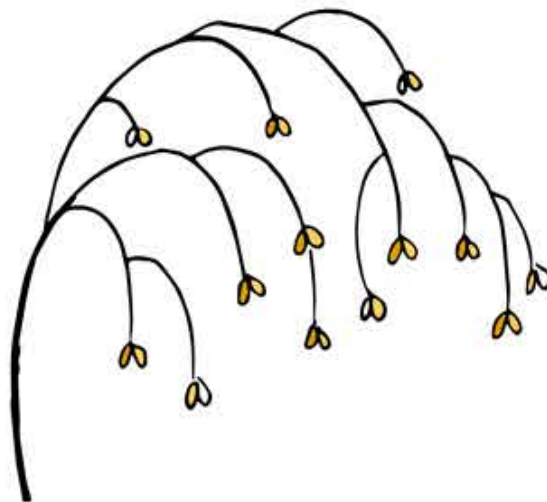
Attitude Survey

Please indicate with a ✓ if you agree or disagree with each of the statements below.
You need not write your name in this survey form.

#	Statement	Agree	Disagree
1	A man must be the head of the household		
2	Child care is a woman's responsibility		
3	When there is a disagreement, the wife should give in to the husband to maintain peace at home		
4	Sometimes women are responsible for the kicks they get		
5	Women who wear revealing clothes are provoking men		
6	A wife must have sex when her husband demands		
7	Everyone with a vagina is a woman; everyone with a penis is a man		
8	Men need more food as they do heavy work		
9	We should not have reserved seats for women in buses		
10	Men and women can't be equals as they are biologically different		

LESSON PLANS

1 QUESTIONING THE GENDER BINARY

60 mins.

Overview

We grow up learning that the categories girl/boy, and woman/man are "natural" and that everyone fits into one of those categories easily. We also learn that people in those boxes share the same characteristics. For example, that girls like playing with dolls, while boys like playing with cars; or that women are caring and gentle, whereas men are loud and aggressive. These assumptions then colour the way we structure our social insitutions – the roles each person plays in their family, in community institutions etc. It defines what is acceptable and not acceptable behaviours for each of these categories of persons. Throughout this course, we will be questioning those assumptions and trying to see the consequences those assumptions have on the daily lives of people. As a first step, this session gently challenges the foundational categories of gender, and disrupts the notion that the girl-boy binary is "natural". In subsequent sessions, we will go deeper and question whether the characteristics associated with women and men are natural or socially constructed.

Objectives

›› To unsettle/disrupt the notion that the girl-boy binary is "natural".

›› To recognise that children are being forced to fit into boxes for girl or boy.

›› To rethink parenting strategies that compel children to fit into boxes.

Preparation

None.

Materials

›› Whiteboard, marker pens.

Steps

1. Divide participants into 4 groups.

2. Tell them that each group is a family and that they are bringing a new baby home to raise till the age of 8.

3. However, there is a catch: the genitals of the child are covered. In other words, the families do not know the sex of the child.

4. Ask the participants to discuss how they will raise the child, the decisions they would make. Ask them to return with answers to these two questions:

   a. What are some challenges we will face raising the child?

   b. How will we overcome those challenges?

5. Give the groups about 20 minutes to discuss and come up with their responses.

6. Draw two columns on the whiteboard – one for challenges, one on how to overcome them.

7. When the groups come back in the larger circle together, invite each person to say any one challenge their group discussed. Wherever required, ask for clarifications. Compile the list of challenges on the left side of the whiteboard.

8. Next invite participants to respond to each challenge listed above. How would their family try to overcome that challenge? Compile those strategies on the right side of the board.

9. After everyone has shared their responses, process the activity with these discussion questions:

    a. What do we see from this exercise?

    b. Did the challenges we face emerge from the child or from society?

    c. Why did we face these challenges?

    d. What are the consequences of putting children into a "gender box"?

    e. Is this "boxing children into girl or boy" fair?

    f. Why did we do this "imaginary" exercise?

Discussion Questions

A. What are some challenges we will face raising the child?

B. How will we overcome those challenges?

C. What do we see from this exercise?

D. Why did we face these challenges?

E. What are the consequences of putting children into a "gender box"?

F. Is this "boxing children into girl or boy" fair?

G. Why did we do this "imaginary" exercise?

Notes Here are some of the answers that might come from participants. Please see these notes as an invitation for you to think more deeply on intersectionality. Do not "force" any of these answers from participants – these are not "the" correct answers. Let us listen to the responses of participants and build on that. You can add your understanding too during the discussions.

What are some challenges we will face raising the child?

›› Naming the child – girl's name or boy's name?

›› Clothes for the child – girl's clothes or boy's clothes?

›› Schooling for the child – girls' school or boys' school?

›› The stories we tell the child – girl heroes or boy heroes?

›› Which friends to encourage them to play with – girls or boys?

›› Which ornaments to get them to wear – girls' or boys'?

›› Which toys to get them – dolls or guns? Kitchen sets or cars?

›› Which colour stuff to get them – pink or blue?

›› Which pronouns to use for them – she or he?

›› What to tell extended family and relatives?

How will we overcome those challenges?

- Choose a name that is common to both girls and boys. E.g. Madhu.
- Let the child wear a diversity of clothes. As they grow, let them choose what they like.
- Enroll them in a co-ed school. Tell the teachers the child could be girl, boy, both, neither.
- Tell stories of all types of heroes – girls, boys, transgenders, etc.
- Let them play with girls, boys, everyone.
- Let them wear diverse ornaments. Let them choose. They can mix them up too.
- Again, get them diverse toys. Let them choose what they like whenever possible.
- Get them stuff in all colours. Some children may have preferences, honour that. Some may not have preferences, honour that too.
- Use gender neutral pronouns like "they" and "them".
- Explain to the extended family and others that the child does not have a gender yet. That the child may chose a gender later. For now, to just treat the child as a "human being".

What do we see from this exercise?

- We see that society imposes its norms and ideas on children right from birth.
- We see we don't give children much choice – we impose the type of toys, colours, clothes, ornaments etc. they are supposed to play with or wear or like.
- We see that we fit children into boxes, based on their sex.
- There really is no logic to many of the norms we impose. For example, buying pink stuff for girls. Children could like any and every colour, quite independent of their sex.
- We also see we can subvert these norms as parents if we want to.

Why did we face these challenges?

- The challenges emerged from society, its norms and beliefs.
- Society has a set of rules and restrictions imposed on everyone – how we each should be.
- It is the social institutions like school and religion that impose these restrictions.
- Society expects that everyone should fit into either a "girl" box or a "boy" box.
- When a person doesn't fit into a box, these challenges arise.
- There is an underlying belief that all humans are either female or male. That is where these difficulties come from.
- Most of us might not fit into these boxes fully; but we are not even allowed to imagine that.

What are the consequences of putting children into a particular "gender box"?

- We limit children's freedom, their choices
- Girls are denied the freedom to play with cars, etc, and boys to play with dolls, etc.
- When children have less freedom, they cannot enjoy their life fully.
- We communicate that there is a right way to be a boy, and a right way to be a girl.
- Children will initially be confused why these norms are imposed on them, then they will accept these; after some time, they will believe these norms are "natural"
- Children who don't fit these boxes will feel anxious, guilty and excluded. They will think there is something wrong with them.

Is this "boxing children into girl or boy" fair?

- No, this is not fair. This is imposing society's dominant ideology that everyone is either a girl or a boy, and that all girls should be one way, and all boys another way.

>> This is unfair because this denies freedom and choice to children.

>> This is unfair because people are denied the freedom to experiment and try out different things before they can chose what they are most comfortable with.

Why did we do this "imaginary" exercise?

>> In a fun way, this exercises questions the division of people into two fixed categories.

>> We accept the traditions in our society unquestioningly. We are forced to re-examine that.

>> This exercise challenges our belief that the attributes we give to girls and boys are "natural."

>> It expands our ability as parents – to not be limited by the norms society imposes.

SEX AND GENDER

60 mins.
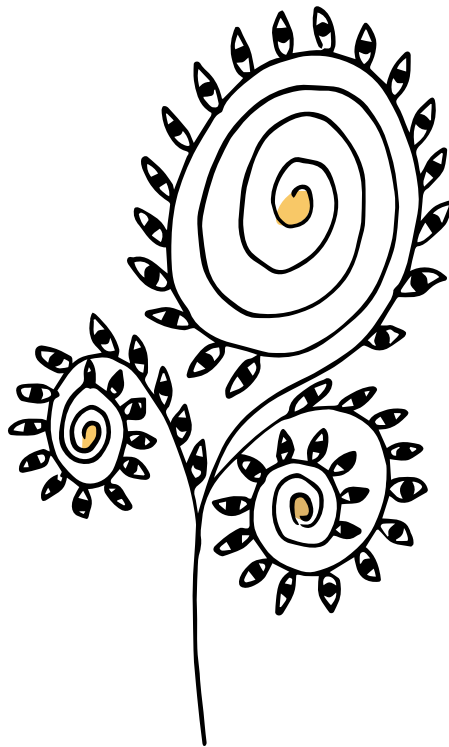
Overview

The distinction between biological sex and gender is critical to understand gender injustice. While biological sex refers to a biological difference, gender is the socially constructed and constituted difference between women and men that leads to power inequalities. Gender specifies what roles women may play, what roles men may play; it attributes different qualities to women and men; and it creates a power hierarchy between women and men. The terms women and men are themselves broad, overlapping categories; they include people of diverse identities: effeminate men, trans women, trans men, gender fluid persons, to name a few. This session introduces participants to this conceptual difference. It challenges participants to rethink their perceptions of what makes a woman or man.

Objectives

»» To understand the difference between biological sex and gender.

»» To see that gender inequalities, lead to unequal power relations.

Preparation

»» Keep the presentation that goes along with this session ready.

Materials

»» 4 chart papers and sketch pens to write.

»» Whiteboard, marker pens.

»» Laptop for presentation, LCD projector.

Steps

1. Divide the participants into 4 groups, and give them chart papers and sketch pens.

   a. Ask two groups to write: What all comes to your mind when you think of women?

   b. Ask two groups to write: What all comes to your mind when you think of men?

   c. Ask participants to write qualities, attributes, roles, etc. Otherwise they might limit their responses to only roles – "sister", "father", etc.

2. Display the charts, the two charts on women on the left, the two for men on the right.

3. Ask participants if they agree with the terms, and to identify terms common to both sides.

4. Next, move on to the other terms. Gently challenge the stereotypes on the charts.

   a. Examples of such questions for stereotypes about women:

      i. Are all women "gentle"? Are no men ever "gentle"?

      ii. Are all women "kind"? Are no men ever "kind"?

      b. Examples of such questions for stereotypes about men:

          i. Are all men "aggressive"? Are no women "aggressive"?

          ii. Are all men "leaders"? Are no women "leaders"?

5. Swap the titles of the two columns. Ask: "Now that we have swapped titles, what all are wrong? What all are just not possible?"

      a. Participants are likely to identify "breastfeeding", "giving birth", and other sex related terms.

6. Derive and introduce the concepts of Biological Sex and Gender with those questions.

      a. Define the two terms clearly. Show a slide with the definitions.

      b. Point out that gender varies from culture to culture, and time to time.

7. Conduct a quiz to clarify the concepts of biological sex and gender.

      a. Ask participants to move to the left if the statement you read is about "Biological Sex", and to the right if it's about "Gender."

      b. For each statement, ask a few participants to explain their stance.

      c. For some of the statements related to gender, ask participants what the consequences are of those beliefs/attitudes. Ask if it's fair. Let participants recognize that it's important to discuss and study gender because it is an injustice.

      d. The statements for the quiz are available in the handouts section.

Discussion Questions

A. What all come to your mind when you think of women/men?

B. Do we all agree with the terms on these charts?

C. What all terms have come common for both women and men in these charts?

D. Gently challenge the stereotypes on the charts.

a. Are all women X? Are no men X? (X could be stereotypes on women)

b. Are all men Y? Are no women Y? (Y could be stereotypes on men)

E. Now that we have swapped titles, what all are wrong? What all are just not possible?

F. Are each of these statements about "biological sex" or about "gender"?

Notes

Biological sex refers to the biological difference between female and male. Examples of these biological differences include: "females can breastfeed, males cannot", and "females have vagina, males have penis". These biological differences are fairly constant over time, and across countries.

Gender refers to the socially constituted differences between women and men; these lead to unequal power relations between women and men. Examples of these socially constituted differences include: "Women are expected to be submissive, men are expected to be aggressive", and "Women are considered good followers, men are considered good leaders." These socially constituted differences vary across time and culture.

Here are some answers that might come from participants for the discussion questions above. These are given only for our reference. Let us not "expect" these answers. Instead, let us always listen to what participants are saying and build on that.

What all come to your mind when you think of women/men?

Here is an example of how the board might look, at this point.

Women		Men	
Gentle	Kind	Strong	Leader
Mother	Hard-working	Hard-working	Spends money
Jealous	Cooking	Earns money	Trustworthy
Gossip	Beautiful	Alcohol	Angry
Long hair	Breast-feeding	Intelligent	Aggressive
Wears bindi	Gives birth	Travels	Irresponsible
Sacrifice	Spiritual	Aggressive	Violent
Loving	Caring	Moustache	Short hair
Peaceful	Uses make-up	Wears shirts	Uses perfume
		Courage	

Do we all agree with the terms on these charts?

Most might agree to most terms. Some might disagree with some terms. Share that we shall go deeper into these terms soon.

What all terms have come common for both women and men in these charts?

Point out that a few terms have come in common. Observe that most qualities are distinct for women and men, based on the charts.

Gently challenge the stereotypes on the charts.

Select a few stereotypes to probe deeper. Invite participants to think more deeply about them. The purpose of this probing is to make participants reflect on their own assumptions and biases.

Now that we have swapped titles, what all are wrong? What all are just not possible?

Participants are likely to identify the biological differences when asked this question:

›› Men can't give birth, breast feed.

›› Men don't have vagina.

›› Women don't have thick moustache

›› Etc.

Use this to derive the concepts of sex and gender.

Are each of these statements about "biological sex" or about "gender"?

Read aloud the statements from the quiz in the handout section. Let participants move to the left if they think the statement is about biological sex, and to the right if they think the statement is about gender. Ask them to explain why they think it is biological sex or gender.

Finally, invite participants to come up with their own statements for the quiz.

Biological Sex: A medical term used to refer to the chromosomal, hormonal, and anatomical characteristics that are used to classify an individual as female, male or intersex.

Biological Sex
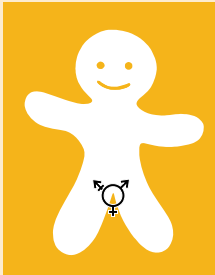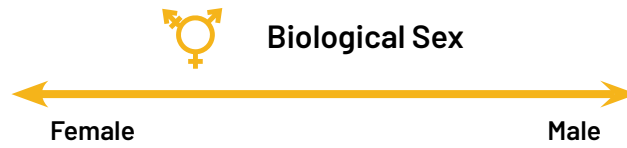
Female ⟵⟶ Male

Intersex: An umbrella term that refers to a variety of chromosomal, hormonal, and anatomical conditions in which a person does not seem to fit the typical definitions of female or male.

Gender Expression: The external display of one's gender, through a combination of appearance, social behavior, and other factors. This is generally measured on a scale of masculinity and femininity. A person may come across as feminine, masculine or anywhere else in between.

Gender Expression

Feminine ⟵⟶ Masculine

Gender norms: A culturally-defined set of roles, responsibilities, rights, entitlements, and obligations, associated with being female and male, as well as the power relations between and among women and men, boys and girls.

Gender Identity: A person's deeply felt internal and individual experience of gender. That may or may not correspond with the sex assigned at birth. A person may identify as woman, man or anywhere else in between. When a person's gender identity matches what society considers as "normal" for the sex assigned to them at birth, they are called cisgender. When it does not match society's norm, the person is called transgender.

Gender Identity

Women ←――――――――――――――――――――――→ Man
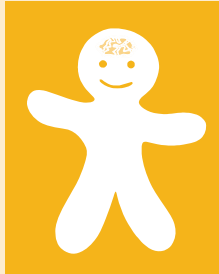
Transgender: An umbrella term referring to an individual whose gender identity is different from their sex assigned at birth.

Cisgender: A gender identity that society deems to match the person's assigned sex at birth. The prefix cis- means "on this side of" or "not across." A term used to highlight the privilege of people who are not transgender.

Handouts

Quiz Statements: Biological Sex or Gender?

This set of statements are used to clarify the concepts of biological sex and gender. Ask participants if these statements are about biological sex or gender. (We are not asking if these statements are true or false; we are asking if they are about biological differences, or socially constituted differences.)

1. Girls do not play cricket, boys play cricket.

2. Women can breastfeed, men cannot.

3. Women are paid less than men for the same work.

4. Boys have penis, girls have vagina.

5. Men are more violent than women.

6. Most land is owned by men, not women.

7. Women need more protection and restrictions than men.

8. In some communities, only men may play the traditional drums during weddings and funerals.

9. Girls menstruate, boys do not.

10. Girls are impure when they menstruate.

11. Girls get married at a very young age.

12. When there is less food in the home, women sacrifice.

13. ...

14. ...

Invite the participants to create/add their own quiz statements and say it aloud to the group.

THE SOCIAL CONSTRUCTION OF GENDER

3

90 mins.

Overview

Gender is the socially created differences between women and men, girls and boys that lead to unequal power relations. These socially created differences are learnt from different institutions in our society – family, education, religion, media, state, etc. These differences lead to multiple discriminations and denials that girls and women experience throughout their lives. The purpose of this lesson is to recognise how gender is socially constructed in these institutions, and the consequences it has on women and girls. Participants look back on their lived experiences, and reflect on where they learnt how women should be, how men should be. They create role plays to visibilise the social construction of gender.

Objectives

›› To recognize what we learnt about how women/girls should be, how men/boys should be.

›› To identify the consequences on women from those socially constructed differences.

›› To begin thinking about what changes participants can bring about in their homes.

Preparation

›› None.

Materials

›› Whiteboard, marker pens.

Steps

1. Revise the concept of "Gender", reminding everyone it's learnt from society.

2. Ask where all in society we learn that from. List that down.

3. Ask an example for how religion taught us a "gender" rule.

4. Based on the number of participants, divide into 3-4 groups with a game from the Group Dividers Collection; give each group a different social institution.

5. Ask each group to discuss and first list down how their social institution taught us rules about gender.

6. Then tell the groups to prepare a skit to present their ideas.

7. After each skit, invite the audience to share what they saw, and whether this really happens.

8. Note down the observations from the audience in D's (explained in the Notes section below).

9. After all the skits, summarizes and ask: "Is this fair?"

10. Invite participants to note down 5 things they can do in their homes.

11. Let participants first share with each other in pairs. That allows everyone to share what they have written. After they have shared in pairs, Invite a few to share in the larger group.

12. Leave the D's on the whiteboard for processing in the next session.

Discussion Questions

A. Where all do we learn gender from?

B. What did we see in the role play?

C. Does this really happen?

D. Is this fair?

E. What are 5 things you can do in your home to bring change?

Notes

Society teaches us how we should be, how girls/women should be, how boys/men should be. These norms and expectations also vary across caste. The social institutions of family, education, religion, media, market, and state are the locations of that informal training. Each of these institutions strengthen and reproduce the rules of gender in our society. This session enables us to see deeply how we have imbibed ideas about gender from those institutions. While the group will be focused on gender, people's lived experiences as dalits, adivasis etc will bring insights into how caste also plays a role in establishing social norms and expectations.

Open the session by reviewing the basic concepts of sex and gender. Point out that "gender" is socially constructed; it is about rules we learnt.

Ask the group where we learn those rules from

Where in society did each of us learn those rules?

They might respond with:

1. "Family", "Neighbours", "Community"

2. "School", "College", "Education system"

3. "Religion", "Scriptures", "Mythologies"

4. "Media", "Movies", "TV", "Ads"

5. "Workplace", "Job", "Market"

6. "Laws", "Government", "State"

Point out that these are various social institutions where we live our lives: Family, Education, Religion, Media, Market, and the State, respectively.

Ask for an example of how we learn about gender from any one of these social institutions, say "Family". "What's an example of how we learn how girls should be, how boys should be from "Family"?" They might respond with:

» "In family, girls are taught they should not laugh loudly."

» "Boys learn that they don't have to do household chores, girls will do it."

Share that we are going to spend the rest of the session going deeper into some of these social institutions.

Divide the class into 3 - 4 groups. Consider using a game from the Collection of Group Divider games in the Resources section of this training manual. You could use the "Let Us Cook" game with 3 recipes to play the game.

Assign Family, Education, Media and Religion to the different groups. Each group will work with one of the social institutions.

Ask each group to discuss and come up with the many ways their social institution teaches us how girls/women should be, how boys/men should be. Give them 10 - 15 minutes to prepare their list, working in their group.

Some participants might be deeply religious, and we are going to critically look at religion in this session. Let us be sensitive that this analysis will not be easy for them.

Walk over to each group when they are brainstorming their list. You can make sure they understand the exercise.

(For the religion group: encourage the group to reflect on all major religions they are familiar with. Point out that it is easy to look critically at other religions; but it is more useful to look deeply at our own religion.)

After 10 - 15 minutes, tell the groups that you want them to present their findings through a short, interesting skit. Ask them to make a 2 - 3 mins role play bringing together the ideas they have listed. Give the groups 20 minutes to prepare their skit.

Once the groups have prepared, invite each group to perform their skit. After each group's performance, ask the rest of the group what they saw. Encourage them to briefly describe what they saw in the play. Here are some answers that might come from the participants after each group's role play.

"What did we see in this role play?"

Group 1 – Family

›› The father is the head of the household.

›› Women are expected to serve others all the time.

›› Boys are more valuable than girls.

›› Girls should cook and take care of the home; boys can play and have fun.

›› Girls should get married off very young.

›› Girls are a burden, boys are a boon.

›› Girls should not laugh aloud, or spread their legs widely.

›› Boys should not cry or play girls' games.

›› Men are supposed to be strong and dominating.

›› Men are expected to be the decision-makers always.

›› Women do more household work when the family is home everyday due to Covid-19.

›› Some men share in household work, especially when they are home more.

›› Women's voices don't count as much as men's.

›› Girls should be protected more than boys.

Group 2 – Education

›› Nursery rhymes reinforce stereotypes, like the mother cooks, and father works outside.

›› The textbooks feature the contribution of men much more than that of women.

›› Most of the stories and poems in the textbook are written by men.

›› In events at school, boys are given more leadership roles.

- » Girls education is given less importance.
- » Boys are expected to have a career; for girls, motherhood is emphasized more.
- » Girls and boys are expected to sit separately.
- » Boys and girls are supposed to play different games.
- » Girls are expected to clean the toilets and classroom; boys are expected to lift the benches.
- » Girls are expected to be better at crafts and arts, boys in Maths and Science.
- » Girls are expected to discontinue education after an early marriage.
- » Teachers give more encouragement to boys, than girls.
- » Teachers often value submissiveness and diligence in girls, but boldness and courage in boys.
- » Punishments are given out unevenly – harsher punishments for boys, lighter for girls.
- » Often, teachers in lower classes are women – we don't see male nursery teachers.
- » When female teachers are teaching classes online, we see they have household work too.
- » In college, some fields like mechanical engineering are considered better for boys.
- » In college, some fields like nursing are considered better for girls.
- » When an educated girl speaks her mind, she is considered arrogant in the community.

Group 3 – Media

- » Women are used to sell products.
- » Men are strong and control others.
- » Leadership and decision making is with men.
- » Women are seen as objects for men's pleasure.
- » Women should be beautiful to be of value.
- » There is a standard for beauty – fair, thin, long hair, etc.
- » Women are portrayed as women's enemies.
- » Women cry a lot and are seen as emotional.
- » Intelligent men are considered leaders, but intelligent women are considered cunning.

Group 4 – Religion

- » Priests are almost always men.
- » Women are supposed to be impure.
- » Women are expected to follow fasts and rituals for their families.
- » Women should obey their husbands.
- » Women are secondary to men.
- » Women are natural temptresses.
- » Men, especially dominant caste men, are supposed to be closer to the divine than women.
- » Only men are allowed into certain spaces.
- » During festival celebrations, decision-making power is with men.
- » Women are expected to follow men's decisions in organizing festivals.
- » Girls are expected to get married early and serve their husband's family.
- » Religion imposes a code of conduct on women and men.
- » There are stronger dress codes for women.
- » Religion imposes greater control over women's body.
- » Chastity is expected from women.

Note down the keywords on the white board.

When you list keywords on the white board, you can use words that express what is happening. Some examples are given below.

- » Discrimination.
- » Domination.
- » Discouragement.
- » Denial.
- » Division of space.
- » Division of roles.
- » Deprivation.
- » Desperate/helpless.
- » Demonizing.
- » Devaluation.
- » Dehumanization.

Ask the bigger group if they have still more points to add for how that social institution teaches us the rules of gender. Add your own points too.

"Does this really happen?"
Just before moving to the next skit, ask the audience if what they saw in that play seems real or imaginary. Most people will say "yes, this is really what happens."

Some may say 'no'. Invite them to share what they think does not happen. Acknowledge that we all have different experiences and how our experiences are limited. It is important to listen to other experiences, though we might not have experienced it ourselves.

Move on to the next group and repeat the same steps: let the group perform; then discuss the skit; ask if it's real.

"Is this fair?"
At this point, most/all participants will indicate this is not fair. If a few participants are uncertain, invite them to share their ambivalence. Listen respectfully to their doubt/questions. Invite other participants to respond to those doubts and uncertainties.

What are 5 things you can do in your home to bring change?
Please note that this is only a "warm up" for the range of things we can do to bring change. Over the next few sessions, we will go deeper into what all needs to be done. For now, this is to create a platform for participants to start thinking about actions they can do – especially within their homes. Some of the responses that emerge are listed below:

- » I will share in household work – like cooking, cleaniing, etc.
- » I will ensure my wife gets more time to rest.
- » I will ask my husband to share in household work.
- » I will treat my daughter and son alike.
- » I will ensure equal opportunities for my son daughter and son.
- » I will ensure my wife's voice is heard when the family is taking decisions.

4 PATRIARCHY

60 mins.

Overview

Patriarchy is an ideology and practice that gives primacy to men. The word patriarchy has its roots in latin where pater = father, and archy = rule. Thus, patriarchy literally means "rule of the father". We use the term patriarchy to mean a system of domination where men wield power over women. Patriarchy confers many benefits for men. However, patriarchal thinking is not limited to men. This is an ideology that both women and men learn and internalize from childhood. The purpose of this session is to understand what patriarchy means, and connect it to our lives. Towards that, the session builds on the role plays from the previous session – it starts with the D's that the participants identified from the role plays, to derive the basic concept of patriarchy.

Objectives

›› To understand the concept of patriarchy and how it is connected to our lives.

›› To think critically and gain clarity on some commonly held patriarchal notions.

Preparation

›› Keep the whiteboard with the D's from the previous session ready. Tabulate the results from the Attitude survey before beginning this session.

Materials

›› Whiteboard, marker pens.

Steps

1. Remind participants that the D's on the whiteboard (from the previous session) describe the experience of women and girls in our society.

2. Ask participants what they would call a society where women and girls experience all these D's.

3. Zoom in on the word "patriarchal" if that emerges from the participants. Otherwise, give them a hint that you are looking for a word that starts with "P".

4. Introduce the term Patriarchy as "an ideology and practice that gives primacy to men."

5. Explain that the word has latin roots, where pater means "father" and archy means "rule". Patriarchy literally means "rule of the father". The father and men are given primacy in patriarchal societies.

6. Invite participants to brainstorm what all benefits men get in a patriarchal society. As an aid to memory, suggest that they think of words starting with the letter "P".

7. List on the whiteboard the words and ideas that emerge. Wherever necessary, ask for examples to clarify the idea. Try to link it with examples from the earlier role plays.

8. Follow up with these discussion questions:

   a. "Are only men patriarchal? Are women also patriarchal?"

   b. "So, if we are against patriarchy, what do we want instead? Do we want 'matriarchy', understood as primacy for women?"

9. Clarify the difference between the terms "matriarchal", "matrilineal", and "matrilocal".

10. Take up the statements in the Attitude Survey for discussion next.

11. For each statement, ask participants if they agree or disagree – and why?

12. Consider an extended debate for those statements where the group is strongly divided in their views.

13. Point out that all these statements are rooted in patriarchal assumptions and values.

Discussion Questions

A. What do we call a society where women and girls experience all these D's?

B. What all are the benefits Patriarchy confers on men? (Let us think of words that start with P)

C. Are only men patriarchal? Are women also patriarchal?

D. So, if we are against patriarchy, what do we want instead? Do we want 'matriarchy', understood as primacy for women?

E. Clarify the difference between the terms "matriarchal", "matrilineal", and "matrilocal".

F. Let's take up the statements in the Attitude Survey again. Do we agree or disagree? Why?

Notes

Here are examples of answers that might come from participants. Consider these as an invitation to think more deeply on patriarchy. Do not "force" any of these answers from participants – these are not "the" correct answers. Let us listen to the responses of participants and build on that. You can add your understanding too during the discussions.

What do we call a society where women and girls experience all these D's?

»» Male dominated.

»» Unjust.

»» Exploitative.

»» Misogynistic (hates women).

»» Sexist (treats women and men differently).

»» Patriarchal.

What all are the benefits Patriarchy confers on men? (Let us think of words that start with P)

»» Privilege.

»» Power.

»» Prestige.

»» Property.

- ›› Priesthood.
- ›› Preference.
- ›› Participation (in decision making).
- ›› Promotion.
- ›› Publicity.
- ›› Protection.
- ›› Pleasure (sexual and otherwise).

Are only men patriarchal? Are women also patriarchal?

- ›› Women are also patriarchal. Many women give primacy to boys and men.
- ›› As patriarchy is an ideology we learn from society, women also learn that.
- ›› Many women in the role plays perpetuated patriarchy.
- ›› Women who think the boy child should get the property and privileges are exhibiting patriarchal ideas.

So, if we are against patriarchy, what do we want instead? Do we want 'matriarchy', understood as primacy for women?

- ›› No, we want equality between all people.
- ›› Inverting the hierarchy is not what we want.
- ›› No one should be dominating others.

Frequently Asked Questions

- ›› **What is Matriarchy? Why are we against that?**

  Matriarchy is the idea and practice that gives importance to women. In that sense, it is the inverse of patriarchy. In a matriarchal society, women would hold most power – over land, over resources, over the household, etc. Just because men have been dominating women for centuries, inverting it does not make it just or fair. We want a society where women and men are equals. That is why we are against matriarchy. Some people use the term matriarchy to mean an equal society. If the term is used in that sense, we have no objection with it.

- ›› **What is Patrilineal and Matrilineal?**

  Patrilineal and Matrilineal refer to how property is inherited in a society. In a patrilineal society, inheritance is from father to sons; in matrilineal societies, inheritance is from mother to daughters. Most societies have been patrilineal. A few societies (especially among Adivasi communities) have been matrilineal. Please note that a society could be matrilineal and still be patriarchal. Property might be inherited from mother to daughter; but if the decisions in the household are made mostly by the male elders, the society is still patriarchal.

- ›› **I have heard some societies are matriarchal; is that true?**

  Modern research has not found any matriarchal societies. Several matrilineal societies have existed at various times; but all of them were also patriarchal. Control stayed with men (usually the maternal uncle), even when inheritance followed from mother to daughter.

- ›› **Dominant caste men have all the power in our village; so, how can we say that patriarchy gives importance to all men?**

  That's a very good observation. Patriarchy and caste intersect in our daily lives. Dominant caste men usually have more power than others in our society. But, dalit and adivasi men have more power than dalit and adivasi women, in the home and in public spaces. That is what we are

referring to when we say that patriarchy gives importance to men. Because patriarchy and caste are intersecting, we see that there is a caste hierarchy among the men in patriarchy also.

» **Why do we disagree with the statements in the Attitude Survey?**

A man must be the head of the household: In a heterosexual household, women and men can jointly lead the household, as equals. They can consult each other for decision-making. Neither one has to be the "head". Similarly, children can also be consulted in household decision making – especially on decisions that affect them – irrespective of their gender. Hence, we disagree with the statement.

Child care is a woman's responsibility: We disagree that only women are responsible for childcare. Women and men can share the responsibility of child care. Except for breastfeeding, men can share in all the other work related to child care.

When there is a disagreement, the wife should give in to the husband to maintain peace at home: This statement requires one side (women) to always give in. That is unfair. Both partners need to develop the skills to discuss and arrive at a consensus. If a consensus cannot be reached, one side might have to give in. Both partners can take turns to give in, instead of expecting one partner to give in always.

Sometimes women are responsible for the kicks they get: This statement tries to justify violence, and blames women for the violence from their partners. There is no justification for violence. Partners can learn to work through a conflict, with respect and care for each other. Partners can learn to manage their anger, and not resort to violence. This statement gives an excuse for men to be violent and not manage their anger.

Women who wear revealing clothes are provoking men: This statement blames women for the clothes they were; it thereby takes attention away from the men who are perpetrating the violence and justifies the violence. Both women and men have the freedom to wear the clothes they like. Imposing restrictions on one side (or both sides) is a denial of basic freedoms. Instead of restricting women, let us teach everyone that no one has the right to be violent towards anyone else.

A wife must have sex when her husband demands: The wife is not a sexual object who exists solely to give pleasure to her husband. Both partners should have equal right to initiate sex, say "yes" to sex, say "no" to sex and enjoy sex. Submitting to another person's demands for sex is sexual slavery.

Marriage should only be between man and woman: We disagree. We believe that any two consenting adults who care for each other may enter into the institution of marriage. Same sex couples might not give birth to children; but that should not prevent them from getting married. After all, not every heterosexual couple have biological children either. The Supreme Court of India has decriminalised homosexuality. It has not yet legalised same sex marriages. We believe that the law in India needs to be reformed to legalise same sex marriage.

Everyone with a vagina is a woman; everyone with a penis is a man: We disagree with this statement because it assumes that a person's gender identity (woman/man) is linked to the presence or absence of specific genital organs. While many people with a vagina might identify as women, some people (like trans men) identify themselves as men, though they might have vaginas. Similarly, trans women identify as women; but they might have been born with a penis.

We should not have reserved seats for women in buses: In a context where women experience multiple barriers to their mobility (like sexual harassment in buses), we need to ensure

mechanisms that promote equal mobility for women. Reserved seats for women in buses try to minimise sexual harassment in buses. This is a short term strategy to ensure equal outcomes. In the long term, we need to dismantle the many barriers placed in front of women; once those are dismantled, we will not need special provisions for women.

Men and women can't be equals as they are biologically different: We disagree with this staement because it confuses sameness with equality. Women and men are biologically different, they are not "same". In fact, no two human beings are "same". We are all different. But that does not justify inequality between people. Inequality is about unequal power relations, and that is a result of how our society is structured. Women being denied equal opportunities is not about biological difference, it is about socially created inequalites. That is unfair, and we are against it.
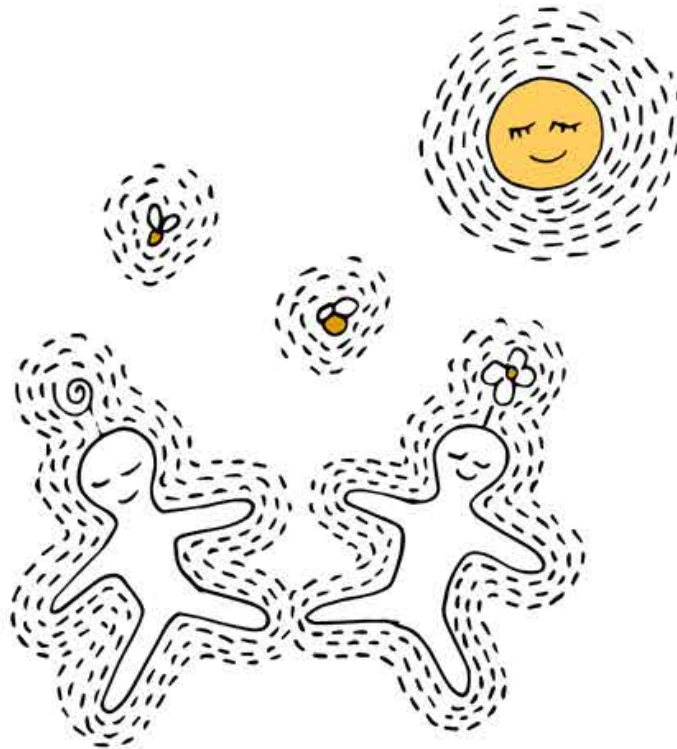
5 SOCIAL RELATIONS FRAMEWORK

60 mins.

Overview

Women and men experience the world differently. Not all women experience the world similarly, though. Dalit women, for instance, experience the world quite differently from dominant caste women. We thus live our lives at the intersection of multiple social relations and social institutions. The unequal social power relations of gender, class, caste, and disability affect our lives daily. The rules and practices followed in social institutions like family, education, community institutions, religion, market and the state also affect our lives everyday. The Social Relations Framework (SRF), proposed by Naila Kabeer, provides us a framework for thinking about these differences. This session enables participants to "see" the Social Relations Framework visually as a web of interconnections. Participants stand in a circle and pass a rope to each other, even as they listen to the story of a woman/girl.

Objectives

›› To "see" how our lives are lived at the intersection of social relations and institutions.

›› To develop the skill to discern the role of gender, class, caste, and other inequalities.

›› To feel a sense of urgency to transform social institutions.

Preparation

›› Keep the story of Rajeshwari or Nagavalli ready. Prepare cut cards with the social relations and social institutions written on them clearly.

Materials

›› Ball of rope to pass around.

›› 8 – 10 cut cards with social relations and institutions written on them.

›› The story you are going to read aloud.

Steps

1. Place the cards in a circle on the floor. Let the circle be 8 – 10 metres in diameter.

2. Request participants to stand in a circle, a few people behind each card.

3. Ask the participants what the cards mean to them?

4. Introduce the terms social relations and social institutions to categorize the cards

5. Request a volunteer to come to the center of the circle. Explain that she/he will need to be at the center for about 20 minutes as we do this activity.

6. Pass the ball of rope to the volunteer in the center. They are welcome to sit on the floor.

7. Announce that the person in the center is "Nagavalli" or "Rajeshwari", as the case may be

    a. Use the story of 45-year old Nagavalli if the participants are adults – the story is more complex.

    b. Use the simpler story of young Rajeshwari if the participants are children.

8. Explain how this game will be played:

    a. The facilitator will read aloud a story, pausing after every few lines.

    b. Listening to those lines, participants have to identify which social relation(s) and social institution(s) are affecting the life of Nagavalli/Rajeshwari

    c. The ball of rope should be passed along to each of those social relations and social institutions.

    d. As the ball passes through them, participants should hold on to the rope with their fingers. Soon the rope will criss-cross across the circle.

9. Read aloud the story of Rajeshwari (or Nagavalli). Pause after every few lines., and ask which relation/institution is playing a role then. Let the ball of rope be passed around.

10. After the story is read aloud fully, request participants to stay on in their positions.

11. Process this activity with the following questions:

    a. What do we see?

    b. Where do we see most connections in Rajeshwari's life?

    c. What does this "mean"?

    d. Have all the institutions been fully negative?

    e. Rajeshwari, how are you feeling? (addressing Rajeshwari)

    f. Do we need to change this?

    g. If we all agree we need to change this, what should we do?

    h. Can we just cut off everything and come out?

    i. Is coming out of the institutions the goal?

    j. What should each one of us do to support Rajeshwari?

    k. What should Rajeshwari do?

Discussion Questions

    A. What do the cards on the floor mean?

    B. What do we see? (after the reading activity)

    C. Where do we see most connections in Rajeshwari's life?

    D. What does this "mean"?

    E. Have all the institutions been fully negative?

    F. Rajeshwari, how are you feeling?

    G. Do we need to change this?

    H. If we all agree we need to change this, what should we do?

    I. Can we just cut off everything and come out?

    J. Is coming out of the institutions the goal?

    K. What should each one of us do to support Rajeshwari?

    L. What should Rajeshwari do?

Notes

What do the cards on the floor mean?

›› Some of them are about inequalities like gender, caste, class, disability

›› Those are social relations, relations of power between various groups

›› The other cards are about social institutions like family, community, market, etc

›› We live in and interact with those social institutions every day

What do we see? (after the reading activity)

›› A web.

›› Rajeshwari is trapped inside all of this.

›› She is choked.

›› She cannot move.

›› She is caught between all this.

Where do we see most connections in Rajeshwari's life?

›› Family, Gender, Education.

What does this "mean"?

›› Rajeshwari's life is affected by gender, caste, class, disability

›› Multiple social institutions affect her life.

›› It's not just one oppression/inequality Rajeshwari faces.

›› Family plays a very important role.

Have all the institutions been fully negative?

›› No, there are positive examples also.

›› Government Mid Day Meal Scheme helped Rajeshwari.

›› Government scholarships helped Rajeshwari.

›› Family supported her education, though they also forced her to get married.
   Rajeshwari, how are you feeling?

›› (laughs usually).

›› "Trapped", "helpless"

›› I don't know.

Do we need to change this?

›› Yes, yes.

If we all agree we need to change this, what should we do?

›› Just cut the ropes and come out.

›› Rescue Rajeshwari.

›› We need to end gender, caste, etc.

›› We need to change these social institutions.

›› We need to educate teachers.

Can we just cut off everything and come out?

›› No, that is practically not possible.

›› We can't leave our families.

›› We need these social institutions also.

Is coming out of the institutions the goal?

›› No, we need to transform all these institutions.

›› We need to change all these inequalities.

›› Coming out will not solve the problem.

›› It's not possible to just come out, anyway.

What should each one of us do to support Rajeshwari?

›› We should not tease her; we should encourage her.

›› Make her conscious of her rights.

›› Give her confidence.

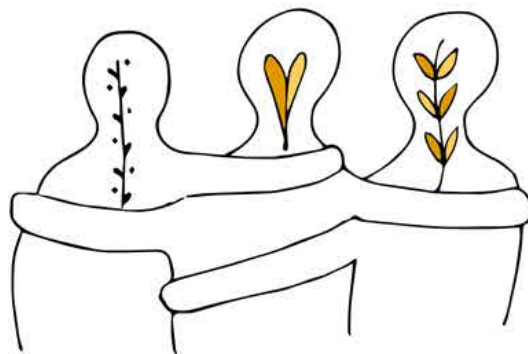›› Make her parents and teachers aware of her rights.

›› Stand by her.

What should Rajeshwari do?

›› Become conscious of my rights.

›› Stand up for my rights.

›› Get the support of my friends.

›› I shouldn't feel helpless.

›› I should develop my skills.

Handouts

1. Rajeshwari's Story – to use with children.
2. Nagavalli's Story – to use with adults.

Rajeshwari's Story

Rajeshwari is a 16 year old dalit girl in Koppal district. She lost her right leg to polio soon after she was born. Her parents are poor and do not own land. They work as manual labourers in the neighbouring farms.

When Rajeshwari was born with a disability, the neighbours said that she brought bad luck. The local priest said that her family was cursed. Her parents were also very sad. They had hoped for a boy child. Instead they got a girl child with disability.

Rajeshwari accompanied her sister and brother to school. They walked to school as her parents could not afford to pay share-auto for three children. They reached the school late some days and the teachers scolded them badly "Why do these Mala children waste our time coming to school!", they said.

Rajeshwari's classmates called her names and teased her, she felt hurt. She complained to the teacher. The teacher warned the students once. A week later, they began teasing her again. Rajeshwari came home and told her parents that she didn't want to go to school.

Rajeshwari's parents encouraged the children to go to school. They felt education was important. Also, the government's Mid Day Meal Scheme provided a hot cooked meal at noon in the school.

When she reached puberty, new restrictions came on Rajeshwari. She could not go to the local temple during her periods. She could not play outside the home.

Rajeshwari's school did not have proper toilets for girls. So she did not go to school on the days she had her periods. That affected her studies.

Rajeshwari's sister dropped out from school two years ago. She began working in a seed crossing farm. That brought income to the family. Rajeshwari was worried she might also have to drop out.

When she reached 9th standard, she got a government scholarship for children with disabilities. Her parents were very happy as they were worried about the cost of her education.

Last week, her parents received a marriage proposal for Rajeshwari and her sister. Though Rajeshwari is only 16 years old, her parents think it is a good idea for her to be married early. "After all, she is a girl with disability. Who will come and marry her?", they feel.

Nagavalli's Story

Forty-five year old Nagavalli, a Dalit, is from a poor family in rural Tamilnadu. She has three children, two girls and one boy, and her mother-in-law resides with them. She is the leader of a Self Help Group. A year ago Nagavalli took a loan from a commercial bank, through her SHG for purchase of two cows. Nagavalli, her mother-in-law and her children look after the cows jointly, with milking and grazing the cows being Nagavalli's responsibility. Nagavalli first sells the milk to her neighbours. Her husband sells whatever is left to hotels in a small town nearby. Some hotels however do not accept milk from him because he is a Dalit. The household earns a profit of roughly Rs 1500 - 2000 per month. Till recently her mother-in-law managed the money from the sale of milk. As of late Nagavalli has started managing the proceeds from the sale of milk; but has to give money to her husband for personal expenses like purchase of beedis and alcohol.

Her husband Nagappa is a construction labourer. The number of days he gets work has come down from 200 days a year to around 100 as a lot of mechanized equipments have replaced manual construction work. He earns Rs 400 per day. Six months ago Nagavalli and other landless Dalit SHG members mobilized two acres of land each on their names through a government programme. The scheme entailed distribution of porombokku (common) land exclusively for Dalits. The land was given on joint name of her husband and self, as per the new government rule on titles for land-distribution. Her husband has taken a loan for irrigation from a commercial bank. He carries out land preparation and ploughing, and undertakes all external activities like purchase of inputs and marketing of produce. Nagavalli does the weeding and transplanting of paddy, and looks after the vegetable crops.

While the paddy crop was very good this year, they needed the produce for consumption. The vegetable crop was also good. But they could not make much profit, as the prices of tomatoes slumped, due to excess produce in the market. They did not have access to cold storage facilities to sell later. Nagavalli also worked as an agricultural labourer for 60 days this year on others' fields at Rs 250 per day. She would have got more number of days of work if she was allowed to do post harvest processing inside the 'upper' caste house compound.

The living conditions of the household members improved slightly after Nagavalli joined the SHG, purchased cows and after their engagement in irrigated agriculture. Nagavalli now plays a greater role in earning income for the household, and Nagappa less. She retains some degree of control over the income, but has to give money to her husband when he demands it. Nagavalli is however happy that she has the backing of group members, in the event of her husband getting drunk and beating her up.

Nagavalli's husband and her children are more privileged with respect to their access to food and milk when compared to herself and her aged mother-in-law. She believes that her husband does more "hard" work when compared to herself, and after all he is the head of the household. Her household's living conditions have improved. But she is worried about the future as she has more daughters than sons, She will have to give at least Rs 75,000 as dowry, apart from jewels to get them married. She does not want her daughters to face the same situation as herself. She had to get married to a landless widower as she was the third daughter and her parents who were landless labourers could not afford to pay a dowry. Though Nagavalli has acquired land on her name, she intends to pass it on to her son as per the traditions in her community. After all, she believes, he will look after her.

6 GENDER ANALYSIS

120 mins.

Overview

Given a gender unequal social context, project planning requires that we understand how that gender inequality intersects with the proposed project. Gender Analysis refers to the systematic process of understanding that. Gender analysis asks three basic questions: What are the gendered denial of rights in this community? How do they affect the proposed project? How can the project affect the inequality? Today's gender analysis frameworks asks these questions in 8 areas of enquiry: Division of labour, Household decision making, Control over productive assets, Access to public spaces and services, Claiming Rights and Meaningful Participation in Public Spaces, Control over one's body, Violence and Restorative justice and Aspirations for oneself. This session introduces participants to these 8 areas of enquiry. Participants learn to apply different tools to dig deeper in these enquiry areas.

Objectives

›› To understand what gender analysis is, and why it matters.

›› To learn participatory tools to conduct gender analysis.

›› To identify how projects are affected by, and affect gender inequality.

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Preparation

›› Keep the presentation and handouts that goes along with this session ready.

Materials

›› 8 chart papers and sketch pens to write

›› Whiteboard, marker pens

›› Handouts of the gender analysis tools

›› Handouts of the project caselets.

Steps

1. Introduce the term "Gender Analysis" as the systematic process of understanding how gender inequality affects a project, and how the project could affect gender inequality

2. Invite participants to brainstorm the areas to look more closely at for gender analysis.

3. Outline the 8 areas of enquiry in the CARE Gender Analysis Framework.

4. Explain that we could use participatory tools with the community to understand each of these areas better, and that we will do a simulation exercise in class with some tools.

5. Divide participants into small groups; give each group one project caselet from the handouts section.

a. You could give the same caselets to all the groups.

b. If participants have significant experience in project planning, you can give each group a different caselet.

6. Give each group a different tool to conduct gender analysis. The handouts section contains 1-page descriptions of each of the tools.

a. Each tool focuses on different areas of enquiry.

b. All the tools use participatory methods to gather insight from the community

7. Ask participants to imagine that they are meeting with 8-10 community members and doing gender analysis using the tool they have been assigned.

8. Let the participants discuss in their groups and come up with an example of the output that might emerge from the activity.

a. For example, the group which got the Body Mapping tool could draw the body map that might emerge from their body mapping exercise with young women.

9. The groups will need 30 – 45 minutes to do this exercise.

10. Invite the groups to present their output to the larger group.

a. Before each group presents, the facilitator introduces the tool the group used and its purpose.

b. Let each group focus on presenting the output of their analysis.

c. If the groups were given different project caselets, ask the group to share their caselet with the larger group first, before presenting their analysis.

11. After each group's presentation, invite the larger group to add any other insights they think might come out of that exercise.

12. Conclude by reinforcing that gender analysis is the foundation on which gender responsive planning, monitoring and evaluation will be built in upcoming sessions.

Discussion Questions

A. What are the areas we should look closely at for gender analysis?

B. Imagine your group is meeting with 8-10 community members and using the Gender Analysis tool your group has been assigned. What is the output you might get from the activity?

Notes

Gender Analysis refers to the systematic process of understanding how gender inequality affects a project and vice versa. Towards that, gender analysis asks three basic questions: What are the gendered denial of rights in this community? How do they affect the proposed project? How can the project affect the inequality?

A gender analysis framework pulls together different concepts to answer these 3 questions. It shows a relationship between these concepts and thus guides us how to plan, monitor, etc. For example, the Social Relations Framework pulls together social relations and social institutions. It shows that gender, class, caste, etc. are embedded in all social institutions. It guides planning to look at that and transform relations in these institutions.

Over the years, several gender analysis frameworks have emerged that focus on different aspects:

» The Harvard Analytical Framework focuses on the division of roles
» The Social Relations Framework looked at social relations and institutions
» The Gender Analysis Matrix looks at the types of change
» The Moser Framework categorised gender needs and different approaches
» The Women's Empowerment Framework articulated different levels of empowerment

These frameworks complemented each other. No framework is "complete" or "perfect". For instance, the Harvard Analytical Framework focused on the Division of Roles; but it does not look at violence, or constraints faced by women in public spaces. We thus had to combine ideas from multiple frameworks.

Care's Good Practices for Gender Analysis emerged in this context. It brought together ideas from all the above frameworks. Organisations can customise these to their needs and context. Care's Good Practices also offered a collection of tools for data collection. Different tools and methods can be used, depending on our needs, budget, etc. This training manual uses Care's Good Practices for Gender Analysis. The Care Gender Analysis Framework is documented in Care's Gender In Practice website at **https://genderinpractice.care.org/core-concepts/gender-analysis-framework/**

Care's Good Practices for Gender Analysis outlines 8 Core Areas of Inquiry:

1. Division of labour.
2. Household decision making.
3. Control over productive assets.
4. Access to public spaces and services.
5. Claiming rights and meaningful participation in public spaces.
6. Control over one's body.
7. Violence and restorative justice.
8. Aspirations for oneself.

For each area, it looks at 3 domains of change:

» Agency (attitudes, skills, knowledge).
» Relations (co-operation and negotiation dynamics).
» Structure (norms, culture, laws, policies).

A collection of tools support us to look at these domains of change in each area of enquiry. The handouts section of this lesson plan includes 6 tools that are most frequently used.

The gender analysis of these core areas of inquiry will be followed by an identification of the needs of the community. That then paves the way for planning. Gender analysis is thus the foundation for integrating gender into planning.

Handouts

This section includes 1-page handouts of six different tools, and three project caselets to use in the classroom exercises.

Handouts of Tools

1. Body Mapping.
2. 24 x 7 Activity Profile.
3. Mobility Analysis.

4. Decision-making exercise
5. Participation Mapping
6. Dream Tree Analysis

Handouts of Project Caselets

7. Promote Agro Ecological Farming
8. Promote Children to Play Sports
9. Leadership Development Program for Dalit and Adivasi Youth.

1. Body Mapping

›› Objectives

›› To gather data on the gendered self-perceptions, and relationship with one's bodies – how does one feel about one's body and engaging in the world physically?

›› To identify the constraints and opportunities that may have for the project.

›› Materials

›› Chart papers, sketch pens, crayons.

›› Participants

›› About 10 women/girls, LGBTQI persons. Conduct a similar exercise with men/boys, depending on the type of project envisaged.

›› Steps

1. Ask each participant to draw an outline of their body, and mark the different parts.

2. Invite participants to share what each part of the body signifies to them. Here are some examples; these could vary based on your context and the participants.
   a. Legs could signify mobility; hands could signify handling money, etc.
   b. Womb could signify reproduction; vagina could signify sexuality.
   c. Brain could signify the mind; eyes could signify learning, etc.

3. Request them to label how much control (on a scale of 1 to 4) they have over each part of the body. "1" can mean least/no control. "4" can mean high/full control.

4. If there is time, form participants in smaller groups. Invite them to share and discuss their body maps in the group. Let the groups come up with a body map for the group.

5. Invite the groups to present their body maps. The facilitator listens and records the themes that emerge from the presentations.

6. Discuss the body maps with follow up questions. Some questions are given below. You can customise them based on your project's context.
   a. Why do you feel you have less control over ___?
   b. What would greater control over ___ enable you to do?
   c. Who are some people in the community that have high control over ___?

7. Body maps are especially useful to talk about sexual and reproductive health and rights. Some discussion questions are given below:
   a. How knowledgeable do you feel you are about sexual and reproductive health?
   b. What are the sexual and reproductive health issues we have experienced in the last year?

8. Based on the above discussions, derive and document the implications for your project.

9. Identify how your project may increase/decrease gender equality, given the above context.

2. 24x7 Activity Profile

›› Objectives

›› To gather data on the gendered division of labour – who does what, where and when.

›› To identify the constraints and opportunities such gendered division may have for the project.

›› Materials

›› Chart papers and pens for each group.

›› Participants

›› About 5 women and 5 men from the same class/caste.

›› Steps

1. Divide participants into separate groups of women and men.

2. Explain that the groups are going to present what women and men do in a typical day.

3. Ask the groups to visualise a typical family they are familiar with from their community.

4. Introduce the 24 x 7 Activity Profile table to the groups. Give a few examples.

5. Invite the groups to prepare a 24 x 7 Activity Profile for their "typical family"

6. Give the groups 20 – 30 minutes to prepare the chart.

Women	Time	Men
	5:00am	
	5:00 – 6:00am	
	6:00 – 7:00am	
	...	
	...	
	...	
	9:00 – 10:00pm	
	10:00 - 11:00pm	

7. Invite the groups to present their charts

8. Discuss the charts with follow-up questions. Some questions are given below. You can customise them based on your project's context.

    a. Who is doing the work inside the home? Outside the home?

    b. Why is ___ work done mostly by women?

    c. When do women/men get time to rest? Who do they spend that time with?

9. Based on the above discussions, derive and document the implications for your project.

10. Identify how your project may increase/decrease gender equality.

3. Mobility Analysis

›› Objectives

- ›› To gather data on gendered access to public spaces – who can go where and when?
- ›› To identify the constraints and opportunities such gendered access may have for the project

›› Materials

- ›› Chart papers, sketch pens.

›› Participants

- ›› 5 – 7 women/girls, LGBTQI persons from the same caste.

›› Steps

1. Draw a large circle at the center of the chart paper.

2. Explain that the circle represents the space within home. Ask participants what things women do within the home, writing or drawing responses inside the circle.

3. Next, draw a larger circle enclosing the first one. Ask participants what activity/work bring them outside their homes and into the village. Where all do they go in the village and for what purpose? Who do they go with? Whose permission do they need? Write/draw their responses in the area between the 2 circles.
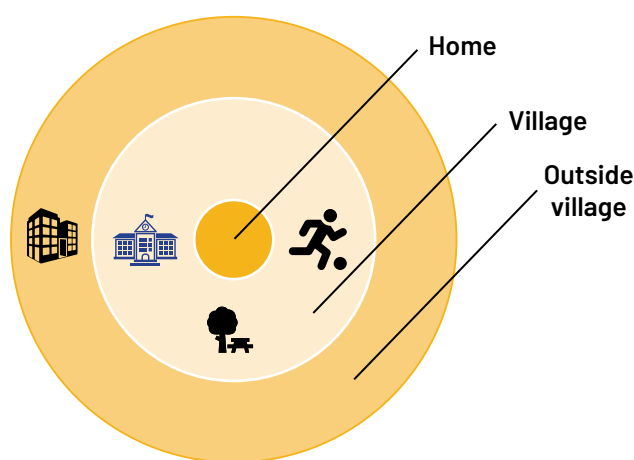
4. Finally, ask participants what brings them outside the village. Where all do they go outside the village and for what purpose? Who do they go with? Whose permission do they need? Write/draw their responses outside the second circle.

5. Discuss the mobility charts with follow up questions. Some questions are given below. You can customise them based on your project's context.

   a. Who usually use ___ space? (e.g. well, playground) When do they access the space?

   b. Why don't women/girls use ___ space?

   c. When was the last time you used ____ space?

6. Based on the above discussions, derive and document the implications for your project.

7. Identify how your project may increase/decrease gender equality.

4. Decision-making exercise

›› Objectives

›› To gather data on how decision-making within households are gendered – who makes what decisions at home?

›› To identify the constraints and opportunities that could have for the project.

›› Materials

›› None.

›› Participants

›› About 10 women/girls, LGBTQI persons from a similar socio-economic background. Conduct a similar exercise with men/boys, depending on the type of project envisaged.

›› Steps

1. Introduce the topic for this discussion: who makes what decisions in our homes.

2. Tell the participants that you will ask about different decisions that are made at home. Indicate that they need to move to different corners of the room depending on their response to each question.

3. Designate the 4 corners of the room as:

   a. "I take the decision by myself."

   b. "My husband takes the decision himself"

   c. "My husband takes a decision after consulting me."

   d. "We discuss and take a decision together."

4. Here are sample questions to ask; prepare the final list based on the needs of the project.

What food to cook each day?	**When to buy meat?**	**How many chidren to have?**	**Whether to use contraception?**
The school/college for the child?	**Which crop to grow?**	**What fertilisers to use?**	**Where to sell the crops?**

5. After each question, ask 1–2 follow-up questions. These probes could be:

a. What happens if your husband doesn't agree with your decision?

b. What happens if you don't agree with your husband's decision?

c. What happens if all the other family members agree with him (or you)?

d. When was the last time you took a decision together?

e. Why does he/you take the decision alone?

f. What are the consequences if your opinion is not sought?

6. Based on the above discussions, derive and document the implications for your project.

7. Identify how your project may increase/decrease gender equality, given the above context.

5. Participation Mapping

›› Objectives

›› To gather data on how participation and decision-making in public spaces and institutions are gendered – who is active where and how much?

›› To identify the constraints and opportunities such discrimination may have for the project.

›› Materials

›› Chart papers, sketch pens.

›› Participants

›› 5 – 7 women/girls LGBTQI persons from a similar socio-economic background. Conduct a similar exercise with men/boys, depending on the type of project envisaged.

›› Steps

1. Introduce the topic for the discussion: which public spaces, forums and groups are we involved in? What is our role in those spaces?

2. Invite participants to list the public spaces/groups/fora.institutions in their community.

3. For each of those spaces, ask the group whether they are involved there, how active they are in the space and the role they play there.

4. Record the responses in the Participation Mapping Chart, as shown below.

Space/Group/Forum	Active	Role, Decision-making
Local government	×	
Youth club	×	
Women's SHG	ü	Participates regularly, active in voicing views, involved in decision-making, a few of us are in leadership roles
Temple committee	×	We visit temple, but are not involved in committee, etc. During the festival, we cook food, clean, etc.
...		
...		

5. Discuss the chart with follow up questions. Some questions are given below. You can customise them based on your project's context.

   a. Why are we not involved in ____ space?

   b. What are the consequences of not being involved in ____ space?

   c. How can we bcome involved in ____ space?

   d. What more skills do we need to be involved in ____ space?

6. Based on the above discussions, derive and document the implications for your project.

7. Identify how your project may increase/decrease gender equality, given the above context.

6. Dream Tree Analysis

›› Objectives

›› To gather data on the different aspirations, values, priorities and barriers of women, men, girls and boys – who dreams of what and what all stop them?

›› To identify the barriers and opportunities such dreams may imply for the project.

›› Materials

›› A4 size papers, Chart papers, sketch pens, crayons.

›› Participants

›› About 10 women/girls, LGBTQI persons from a similar socio-economic background. Conduct a similar exercise with men/boys, depending on the type of project envisaged.

›› Steps

1. Ask each person to first draw a tree on an A4 size paper. Then, ask them to reflect on themselves and mark the following on the tree:

   a. At the leaves and flowers, draw/label their hopes and dreams for the future.

   b. At the trunk, draw/label the barriers they face now to realise those dreams.

   c. At the roots, draw/label the values that drive them.

2. After each person has drawn and labelled their trees, form them in 2-3 small groups.

3. Ask participants to share their trees within the group and then to draw a larger tree representing the discussions from the group. They can draw the group's tree on a chart paper using sketch pens and crayons.

4. Invite the groups to present their trees. The facilitators listens and records the themes that emerge from the presentations.

5. Discuss the trees with follow up questions. Some questions are given below. You can customise them based on your project's context.

   a. Why are these roots important to you? Where does it come from?

   b. What opportunities can be created to overcome these barriers?

   c. Why are these fruits and flowers important for you?

6. Based on the above discussions, derive and document the implications for your project.

7. Identify how your project may increase/decrease gender equality, given the above context.

Project Caselets for Gender Anlaysis and Planning

›› Promote Agro Ecological Farming

Your organisation works with small and marginal farmers in your state. Your interventions promote agro-ecological farming; you teach farmers more sustainable practices, including how to produce organic fertilisers and pesticides, develop their own kitchen garden, etc. Your programs have met with mixed success; it sometimes feels like you are moving two steps forward, one step back.

A donor has expressed interest in expanding your agro-ecological farming program to another state. They believe that expanding your program to more communitie will promote ecological sustainability and poverty reduction. The donor's values and ideas align with your organisation's, and your organisation already has extensive experience in agro-ecological farming.

You are part of the team tasked with developing a plan and proposal to give the donor. You feel that the mixed success of previous programs might be because the programs never looked at gender consciously. Hence you advocate that a gender analysis be done as part of the planning and proposal process.

❯❯ Promote Children to Play Sports

Your organisation works with children from marginalised communities in rural parts of your state. For over a decade you have run evening classes, summer camps, remedial education programs etc at the community level. You have also made interventions at the school level – training teachers, strengthening school management committees, organising children's sanghas, etc.

A donor has expressed interest in funding a program to promote sports among children. They believe that active sports like football, volleyball, etc. develop children physically, mentally and emotionally. The donor's values and ideas align with your organisation's, though you have never made an intervention in sports and games.

You are part of the team tasked with developing a plan and proposal to give the donor. You are convinced that the project should also promote gender equality, hence you advocate that a gender analysis be done as part of the planning and proposal process.

❯❯ Leadership Development Program for Dalit and Adivasi Youth

Your organisation works with youth from marginalised communities in small towns and villages of your state. For over a decade, you have run vocational skills development programs, and non-formal education programs like theatre training. Your interventions include center-based programs as well as community-based programs like Youth Clubs.

A donor has expressed interest in funding a leadership development program for Dalit and Adivasi youth. They believe that developing leadership capabilities among marginalised youth will enable them to collectivise and advocate for their rights. The donor's values and ideas align with your organisation's, though you have never made an intervention in a leadership development program.

You are part of the team tasked with developing a plan and proposal to give the donor. You are convinced that the project should also promote gender equality, hence you advocate that a gender analysis be done as part of the planning and proposal process.

7 IDENTIFICATION OF NEEDS

60 mins.

Overview

The objective of this session is to raise awareness of participants on the diverse needs of people. It enables participants to see beyond the practical needs of food, water, shelter and to recognize the importance of strategic needs that change the unequal power relations in society. The session uses a case study that participants analyze in small groups to identify the diverse needs of a person. The facilitator builds on the needs identified by participants to introduce the concepts of Practical and Strategic Gender needs. The participants then play a quiz to make sure the concept is clear.

Objectives

›› To recognizes the diverse needs of persons, beyond food, shelter and clothing.

›› To distinguish between practical and strategic needs of diverse people.

›› To sense the importance of addressing strategic gender needs also in all programming.

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Preparation

›› Keep copies of the case study ready to distribute with participants.

Materials

›› Whiteboard, marker pens.

›› Copies of the case study.

›› Quiz presentation.

Steps

1. Distribute the case study from the handouts section to the participants. Read the case study aloud as a group.

2. Inform participants that the purpose of the session is to identify the different needs of people using Tulasi's story as an example.

3. Divide participants into four groups. Ask the groups to identify the diverse needs of Tulasi.

4. Give the groups 15 – 20 minutes to identify the needs of Tulasi.

5. In the larger group, request the groups to share their list. Write down the needs participants identity on the whiteboard.

    a. Organize the needs in two columns. Let practical needs be noted on the left. Let strategic needs be noted on the right. (Don't give titles to the columns yet.)

6. After all the needs have been listed on the board, read them all aloud and ask participants why the needs have been organised into two columns.

a. Participants are likely to make guesses on how those on the left are basic, while those on the right are "advanced", "secondary", etc.

7. Gently challenge the participants on the relationship between the two sets of needs:
   a. Which is more important – the ones on the left, or on the right?
   b. Which should be addressed first – the ones on the left, or on the right?
   c. Can we enjoy those on the left, without those on the right?
   d. Can we enjoy those on the right, without those on the left?
8. Gender participants engage with these questions, introduce the concept of Practical and Strategic Needs
9. Point out that Practical Needs can be given, and recipients become beneficiaries, whereas Strategic Needs need to be claimed (often in support with others) and communities become agents of their own change
10. Conduct a quick quiz to ensure that participants understand the distinction between practical and strategic Gender needs.

Discussion Questions

A. What all are the needs in Tulasi's life?
B. Why have we organised the needs in two columns?
C. Which is more important – the ones on the left, or on the right?
D. Which should be addressed first – the ones on the left, or on the right?
E. Can we enjoy those on the left, without those on the right?
F. Can we enjoy those on the right, without those on the left?
G. Quiz – does this address a Practical Need or a Strategic Need?

Notes

The differences between Practical Gender Needs and Strategic Gender Needs (also known as Strategic Gender Interests) are summarised below.

Practical Gender Needs	Strategic Gender Interests/Needs
Tend to be immediate, short-term.	Can be met mainly in the long-term.
Varies with economic and social background of women.	Common to almost all women.
Related to daily needs; food, housing, income, health, child care etc.	Related to disadvantaged position; subordination, lack of resources and education, vulnerability to poverty and violence, etc.
Arises out of the existing gender division of labour.	Basis of disadvantage and potential for change not always identifiable by women.
Sees women as beneficiaries and passive recipients of aid.	Sees women as rights holders and agents of change.
Improves women's condition.	Improves women's position.
Easily identifiable by women.	Can be addressed by: consciousness-raising, increasing selfconfidence, education, strengthening women's organisations, political mobilisation, etc.
Can be addressed in a top down manner by planners, or demanded by women themselves through their mobilisation.	

What all are the needs in each of these persons' lives?

These are some of the likely answers. Organize them into two columns. Leave the column titles blank, for now.

Food, water	Dignity, freedom, right to equality
Clothing	Right to be free from discrimination
Shelter	Support, care, right to education, mobility
Healthcare	Confidence, assertiveness
Job, income, skills	Right to sexual and reproductive health
Schooling	Freedom of expression, Rights education

Why have we organised the needs in two columns?

The purpose of this question is to make participants think beyond the surface. Their initial answers are likely to be:

» The ones on the left are basic needs

» The ones on the left are primary needs

» The ones on the left are tangible, those on the right are intangible

We will be challenging these responses in upcoming questions.

Which is more important – the ones on the left, or on the right?

Many participants are likely to say the ones on the left are more important; a few might say those on the right. Both are equally important; a person needs both to thrive.

Which should be addressed first – the ones on the left, or on the right?

Again, many participants are likely to say the ones on the left need to be addressed first; a few might say those on the right. Both need to be addressed simultaneously; a person needs both to thrive.

Can we enjoy those on the left, without those on the right?

These two questions are to challenge the idea that either one is more important than the other. You can point out that even if one has food, that cannot be enjoyed if one is also experiencing violence in the home. One needs both food and freedom from violence.

Can we enjoy those on the right, without those on the left?

These two questions are to challenge the idea that either one is more important than the other. You can point out, for instance, that one cannot experience dignity if one is denied food.

Practical Gender Needs (PGN)	Strategic Gender Needs (SGN)
Food, water	Dignity, freedom, right to equality
Clothing	Right to be free from discrimination
Shelter	Support, care, right to education, mobility
Healthcare	Confidence, assertiveness
Job, income, skills	Right to sexual and reproductive health
Traditional schooling	Freedom of expression, rights education

Quiz – does this address a Practical Gender Need or a Strategic Gender Need?

1. Giving food packets to poor women (PGN).
2. Leadership training to sexual and gender minorities to contest elections (SGN).
3. Skills training for women to make pickles and pappads (PGN).
4. Training in carpentry for women (SGN).
5. Training women on their Reproductive Health and Rights (SGN).
6. Mobilizing women around right to food to claim PDS entitlements (SGN).
7. Counseling women on their rights to be free from violence in their lives (SGN).
8. Training Government officials on rights of trans women and trans men (SGN).
9. Gender sensitization training for women Self Help Group members (SGN).
10. A gender sensitization program for young men's clubs (SGN).

Handouts

1. Tulasi's Life.

Tulasi's Life

Tulasi was born into a family of three children – two girls and one boy. She was the second child and the youngest girl. Her family survived by farming and selling a small amount of cash crops. They also had a few sheep and one cow. Often there was not enough food to feed everybody in the family adequately. As in most families in her community, her father and brothers were fed more because they laboured, then she and her sister ate what was left, and her mother ate last. Tulasi grew slowly, but this was considered normal.

When she was six, Tulasi began school. But after two years, she had to stop because there wasn't enough money to send all the children to school and people said it wasn't safe for girls to go to school in her area. Her brother continued, while Tulasi and her older sister stayed home to help their mother with the livestock, caring for their younger brother and other household tasks.

By the time Tulasi was 14, the family was better off financially. They had learnt some new agricultural techniques and were selling more crops. Tulasi wanted to return to school, but her father would not let her because his family kept telling him it was inappropriate for a girl to be educated. The school was far away, and he was concerned about her travelling that distance. Also, there was only one female teacher at the school, and he did not find it appropriate that his daughter, who had attained puberty, be taught by men. Besides, he explained to his wife, Tulasi would be getting married soon – there was no need for her to go back to school, and no need to risk her being spoiled before marriage. Her older sister, Karthika, who was 18 had already been married and had one child.

When Tulasi was 18, she was married to Ram Gopal, a truck driver, and went to live with his family. Within four months she was pregnant. By the time she was 21, she had two daughters. She was always tired, her health was poor, and she often felt isolated and depressed. Though she couldn't read, she had heard about family planning and suggested to her husband that they consider it so she she could have a rest. Ram became furious and beat her. He pointed out that she had not yet provided him with a son and that family planning was unnatural, anyway. His mother agreed. Tulasi, feeling that she had been scolded for her bold behaviour, did not bring up the subject again.

Tulasi's health continued to deteriorate. She was treated several times at the health clinic for itchiness and discharge in her genital area. Each time, the nurses at the clinic told her she should use condoms to prevent this sickness. They would become quite annoyed that she had not used them. But Tulasi knew that condoms were only used by prostitutes, and Ram would refuse them. Tulasi's third child was a son and Ram was very pleased. He looked forward to more sons. Meanwhile, Tulasi became sadder and more tired.

8 APPROACHES TO WOMEN'S DEVELOPMENT

60 mins.

Overview

Planner's attitudes towards gender determine how they approach the needs of women and men while planning interventions. Hence, it is important to reflect on the approach we take to planning for women's development. To visibilize that, Caroline Moser developed the Moser Gender Planning Framework in the 1980s. It builds on the concepts of gender roles and gender needs to articulate different approaches state and non-state actors have used to approach women's development. The facilitator invites participants to rank statements based on what they agree/disagree to – first individually, then in small groups and finally as a larger group. Participants are encouraged to look critically at the statements, some of which are rooted in welfare and instrumental thinking. Participants learn how development can/must be approached in ways that challenge inequality and transform social structure.

Objectives

›› To learn how different attitudes towards gender determine different approaches to women's development – each with its own understanding of causes and consequences.

›› To equip participants to use an empowerment approach to women's development.

Preparation

›› Keep copies of the "Statements on Approaches to Women's Development" handout ready to distribute with participants.

Materials

›› Whiteboard, marker pens.
›› Copies of the handout titled "Statements on Approaches to Women's Development"
›› Presentation of Moser Framework.

Steps

1. Distribute copies of the handout titled "Approaches to Women's Development"
2. Ask participants to individually rank the top 3 statements they agree with the most, and the top 3 statements they disagree with the most. Give ~7 mins for this activity.
3. Form participants into groups. Ask participants to discuss and arrive at the group's consensus on the top 3 statements they agree with, and the top 3 they disagree with.
4. Tabulate the groups' rankings on the whiteboard.
5. Engage in gentle debate with the groups on why they chose (or did not chose) particular statements to agree/disagree with.

a. The purpose is to visibilize the hidden assumptions and ideas behind the statements.

6. Introduce the Moser framework to explain different approaches to disaster programming.

7. Conduct a quiz to ensure everyone understands the different approaches.

Discussion Questions

A. Rank the top 3 statements you agree with, and the top 3 statements you disagree with

B. Why have you ranked this statement high? Why not?

C. Which approach does this intervention reflect?

Notes

The Moser Framework

Caroline Moser developed the Moser Gender Planning Framework in the 1980s. It builds on the concepts of gender roles and gender needs to articulate different approaches state and non-state actors have used to approach women's development. She outlines 5 approaches to women's devlopment that have emerged over the years:

1. Welfare approach

2. Anti-poverty approach

3. Instrumentalist (Efficiency) approach

4. Equality approach

5. Empowerment approach

The accompanying table page compares each of these approaches.

Approaches to Women's Development

	Welfare	Anti-Poverty	Instrumentalist	Equality	Empowerment
Cause of the problem	Circumstances beyond control; women are helpless	Women don't have resources; they can't earn a livelihood.	Women are not used sufficiently in development. Women's role in production can be utilized more.	Patriarchy: exploitation & oppression by men.	Women's oppression not only by men but also by caste & class.
Goals / purpose	To support motherhood as the most important role for women in society.	To raise production and to integrate women into development.	To ensure that national/state/ local recovery and development is more efficient & more effective.	To gain equality for women in development.	Empowerment: Build new political, economic & social structures, challenge exploitive structures processes.
Service / programmes	Family relief programmes, giving "things" to communities, activities to meet PGN.	Giving services to raise income – training in technical skills, income generating activities for PGN.	Programmes to meet PGN in the context of declining services.	Organize to reform structures to meet SGN in terms of triple roles.	Programmes that address SGN in terms of triple roles through mobilization around PGNs to confront oppression. Build leadership of women.
Types of change	Functional change (non-challenging)	Functional change (non-challenging)	Functional change	Structural change (equal rights & opportunities)	Structural change (Challenging)

Processing the Group Activity

The handout "Statements on Approaches to Women's Development" has 12 statements that reflect different approaches to women's development. That handout will be used for the group activity.

Here are some points to gently engage in debate with participants about those statements.

#	Statements	Notes
A	We aim to help the poorest of the poor. Poor women are particularly disadvantaged, so they should be specially helped.	This statement approaches development through the lens of "helping". Women are seen as needing help, not as experiencing injustice. In this framing, "we" are benevolent people who will "help" the poor women. There is no analysis of discrimination, inequality or injustice.
B	A good development project benefits the community; that automatically includes women.	The word "automatically" is a problem. If a project is designed for the "community", it will most likely address the needs of those whose voices are most heard, and that will be those dominant in the community. Women's needs will not be "automatically" addressed. They will need to be addressed intentionally.
C	Women do the main craft related work in cottage industries. Therefore, they must be involved in every cottage industry project if the project is to succeed.	Women are seen as a tool to achieve the project's success. Women's own needs and rights are not given any value. If the project's success did not need women, they would not be considered either.
D	There should be some aspect of income generation in all schemes for women.	This assumes that lack of income is the primary problem that needs to be addressed. It sees inequality narrowly through an economic lens alone.
E	True development would enable women to have the power to make meaningful choices and changes in their lives.	This emphasises women's agency and her right to choose. This also tries to change unequal power relations.
F	As wives and mothers, women are responsible for the health and well-being of the whole family. Therefore, we should help them to help the whole family.	This statement reduces women to wives and mothers, and then sees them through the lens of "helping". It does not see women as full human beings who are denied equal rights and freedoms.
G	Within each culture, women are subordinate to men. Our aim should be to eliminate this inequality and subordination.	This emphasises the need for equality between women and men.
H	If women had more schooling they could catch up with men and become more economically self-sufficient.	This statement assumes that economic self-sufficiency is the ultimate goal of women's development, thereby ignoring the many denials and exclusions women experience. It also assumes that men are the standard to "to catch up with", therby ignoring that men also need to change.
I	Women often find it difficult to speak in the company of men. Therefore, it is important to devise ways of enabling their voices to be heard.	This statement values women's voices; it acknowledges that in the present context, women face barriers to speak and it tries to change that.

Gender Responsive Planning, Monitoring, Evaluation and Learning
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#	Statements	Notes
J	All aspects of development will affect women and men differently. Therefore, we need to look at everything for its different impact on women and men.	This statement recognizes that women and men are differently impacted by every intervention, and that we need to have a clear gender analysis while intervening.
K	I agree that women have a harder time than men, but we have no right to change a society's culture.	This statement accepts the current order of things as sacred. It sees society as static and unchanging. It thereby excuses one from engaging with society and bringing change.
L	When the situation is serious, we can't afford the time to think about gender issues.	This statement ignores that when the situation is serious, the underlying gender inequality would lead to women and men experiencing the situation differently too. It is very important then to think about gender issues and to have a clear gender analysis while planning an intervention.

Handouts

Statements on Approaches to Women's Development

A. We aim to help the poorest of the poor. Poor women are particularly disadvantaged, so they should be specially helped.

B. A good development project benefits the community; that automatically includes women.

C. Women do the main craft related work in cottage industries. Therefore, they must be involved in every cottage industry project if the project is to succeed.

D. There should be some aspect of income generation in all schemes for women.

E. True development would enable women to have the power to make meaningful choices and changes in their lives.

F. As wives and mothers, women are responsible for the health and well-being of the whole family. Therefore, we should help them to help the whole family.

G. Within each culture, women are subordinate to men. Our aim should be to eliminate this inequality and subordination.

H. If women had more schooling they could catch up with men and become more economically self-sufficient.

I. Women often find it difficult to speak in the company of men. Therefore, it is important to devise ways of enabling their voices to be heard.

J. All aspects of development will affect women and men differently. Therefore, we need to look at everything for its different impact on women and men.

K. I agree that women have a harder time than men, but we have no right to change a society's culture.

L. When the situation is serious, we can't afford the time to think about gender issues.

Answer Key: Mapping Statements to Approaches and Gender Sensitivity

Approaches to Women's Development	
Welfare Approach	A, F
Anti – poverty Approach	D, H
Instrumentalist Approach	C
Equality Approach	G
Empowerment Approach	E, I, J
Sensitivity to Gender	
Gender insensitive	B
Relativist	K, L
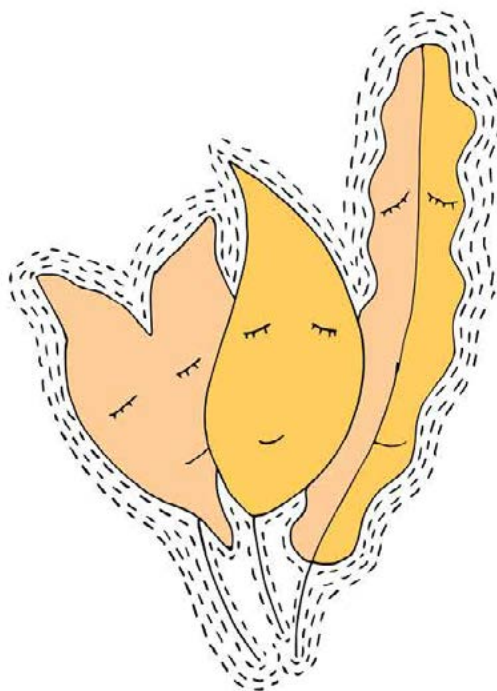
MAPPING CHANGE IN GENDER RELATIONS

45 mins.

Overview

Once the approaches to women's development are clear, the next step in Gender Responsive Planning, Monitoring, Evaluation and Learning is mapping the type of change different initiatives are likely to achieve. Gender at Work's Gender Analytical Framework (aka Gender Change Matrix) provides a conceptual framework to map the types of changes different initiatives are likely to achieve. That enables organisations to reflect on the types of change they are bringing about, and the types of change they are missing out on. It is now recognised that if interventions only contribute to one type of change, then their effectiveness will be limited. The pushback that inevitably accompanies all interventions to change gender power relations is more likely to overwhelm initiatives that focus only on one area of change. This session introduces participants to Gender at Work's Gender Analytical Framework in preparation for integrating that concept into planning, monitoring and evaluation.

Objectives

- ›› To enable practitioners to conceptualise different types of change that is necessary.
- ›› To become familiar with the 4 quadrants of the Gender at Work's Gender Analytical Framework.

Preparation

- ›› Keep the presentation that goes along with this session ready .

Materials

- ›› Whiteboard and marker pens.
- ›› Adequate copies of the handouts to distribute at the end of the session.

Steps

1. Invite participants to brainstorm on the different types of change we all work for.
   a. Consider giving a thematic area like "Gender Based Violence", or "Sexual and Reproductive Health and Rights" that is relevant for participants to brainstorm around. That usually generates more ideas.
2. Record the ideas that come from participants on the board – just the keywords would do.
   a. Mentally, divide the board into the 4 quadrants of the Gender Change Matrix. Do not mark the axes or labels yet.
   b. Record all the ideas from participants on the appropriate quadrant on the board.
3. After participants have called out their ideas, invite them to look at the way you have organised the ideas on the board. They might notice there are 4 clusters on the board.

4. Draw the vertical and horizontal axes to divide the board into 4 quadrants.

5. Ask participants what they think each of the 4 clusters could mean.

6. Introduce Gender at Work's Gender Analytical Framework using a presentation.

7. Conduct a quick quiz to ensure everyone's understood the framework. Ask the group which quadrant these initiatives might fall under and why:

   a. Sensitising boys on gender equality.

   b. Promoting women's ownership of land.

   c. Promoting women's leadership in the church.

   d. Legalising same sex marriages.

   e. Instituting workplace anti-sexual harassment policy.

   f. Sensitising all staff on workplace harassment.

   g. Community wide campaign on menstrual health and rights.

   h. Gender sensitive theatre training for 12 girls.

8. Ask: why are we categorizing initiatives into 4 quadrants? What is the benefit?

9. Distribute the two-page reading from the handouts section as you conclude this session.

Discussion Questions

A. What are the different types of change we all need to work for to address, say Gender Based Violence?

B. I have grouped the initiatives in 4 clusters. What might each of these clusters signify?

C. Which quadrant would these initiatives fall under? Why?

   a. Sensitising boys on gender equality.

   b. Promoting women's ownership of land.

   c. Promoting women's leadership in the church.

   d. Legalising same sex marriages.

   e. Instituting workplace anti-sexual harassment policy.

   f. Sensitising all staff on workplace harassment.

   g. Community wide campaign on menstrual health and rights.

   h. Gender sensitive theatre training for 12 girls.

D. Why are we categorizing initiatives into 4 quadrants? What is the benefit?

Notes

The Gender at Work Analytical Framework (aka Gender Change Matrix) was developed by Gender at Work in 2015. It provides a framework to conceptualize the different types of change our interventions are trying to realise. It helps planners recognize and articulate the kind of changes

Here is how they describe the four quadrants :

"The top two quadrants are related to the individual. On the right are changes in noticeable individual conditions, e.g., increased resources, voice, freedom from violence, access to health and education. On the left, individual consciousness and capability – knowledge, skills, political consciousness, and commitment to change toward equality. The bottom two clusters are related to

the systemic. The cluster on the right refers to formal rules as laid down in constitutions, laws, and policies. The cluster on the left is the set of informal discriminatory norms and deep structures, including those that maintain inequality in everyday practices."
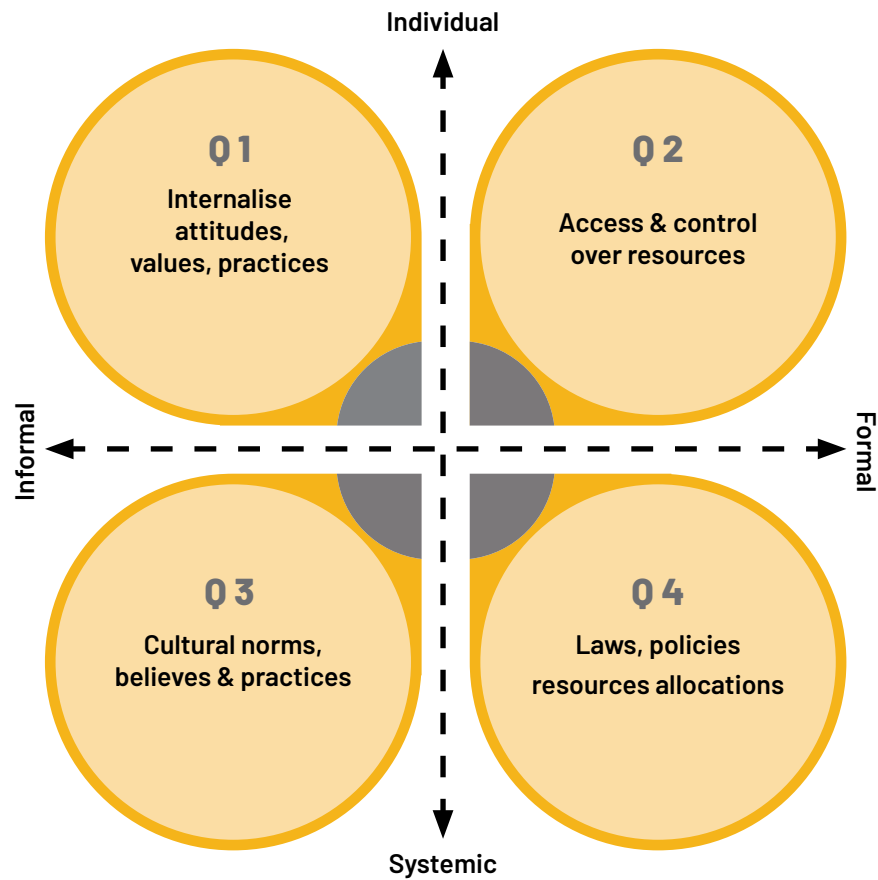
What are the different types of change we all need to work for to address, say Gender Based Violence?

›› Gender sensitization of boys and young men.

›› Gender sensitization of girls.

›› Sensitization of parents, community leaders, police, teachers and other stakeholders.

›› Self-defense training for girls.

›› Community organisations to prevent and take action against violence.

›› Implement anti-sexual harassment policy in workplaces.

›› Workplace sensitization on POSH.

I have grouped the initiatives in 4 clusters. What might each of these clusters signify?

›› Those on the top seem to be about individuals, families and local community.

›› Those in the bottom seem to be addressing society-wide changes.

›› Those on the left seem to be about mindsets and culture.

›› Those on the right seem to be about laws and rights.

Which quadrant would these initiatives fall under?

#	Initiative	Mapping the Quadrant
1	Sensitizing boys on gender equality	Informal – Individual (Q1) as it is changing mindset for a group of boys (not society wide)
2	Promoting women's ownership of land	Formal – Individual (Q2) as it's promoting access and control over land for a group of women
3	Promoting women's leadership in the church	Informal – Systemic (Q3) as it's trying to bring cultural change
4	Legalising same sex marriages	Formal – Systemic (Q4) as it's about bringing a nationwide law
5	Instituting workplace anti-sexual harassment policy	Formal – Individual (Q2) as it's implementing a law and policy in one workplace.
6	Sensitizing all staff on workplace harassment	Informal as it is trying to change the mindset of all staff. From an organization's perspective it is systemic (Q3). From a nation's perspective, it is individal (Q1).
7	Community wide campaign on menstrual health and rights	Informal – Systemic (Q3) as it's trying to change the mindset of the community.
8	Gender sensitive theatre training for 12 girls	Informal – Individual (Q1) as it is trying to change the mindsets of a small number of people.

Which quadrant would these initiatives fall under?

Why are we categorizing initiatives into 4 quadrants? What is the benefit?

›› We see that ultimately change requires work in all 4 quadrants.

›› This helps us to see what types of change we are bringing about, and what we aren't.

›› We are sometimes comfortable working in just one quadrant. This helps us to become conscious of that and change it.

›› When we see our gaps, we can identify areas to collaborate with other organisations who are already working in other quadrants than from us.

Handouts

›› The Gender at Work Analytical Framework. What organisational changes are we trying to achieve?

›› The Gender at Work Analytical Framework. What development outcomes are we trying to achieve?

The Gender at Work Analytical Framework. What organisational changes are we trying to achieve?

The Gender at Work Analytical Framework. What organisational changes are we trying to achieve?

Individual change

Consciousness and capabilities
- Women and men feel respected, confident and secure in their work environment.
- Staff knoeledge and commitment to gender equality.
- Commitment of leadership.
- Capacity for dialogue and conflict management, priority setting and building

Resources
- Budget, time and human resources. devoted to actions to advance equality
- Number of women in leadership positions.
- Training and capacity building for achieving gender equality.

Informal   **Formal**

Social norms and deep structure
- Acceptance of women's leadership.
- Organisational ownership of gender issues.
- Acceptance of needed work-family adjustments.
- Women's issues firmly on the agenda.
- Agenda setting and power sharing open to influence and change.
- Value systems prioritise knowledge and work geared to social inclusion and gender equality.
- Organisational culture prevents harassment and violance.

Policy and rules
- Organisation's mission and mandate includes working for gender equality.
- Gender analysis is built in early consistently into programme and project work process (including planning, implementation and evaluation).
- Management and staff are accountable for implementing gender equality policies.
- Poilicies for anti-harassment, work-family arrangements, fair management, etc.
- Accountability mechanisms and process that hold the organisation accountable for gender equality objectives and to women clients.

Systemic Change

Source: Rao, Aruna, David Kelleher, and Carol Miller. "No shortcuts to shifting deep structures in organisations." IDS Bulletin 46.4 (2015): 82-91.

The Gender at Work Analytical Framework. What organisational changes are we trying to achieve?

Individual change

Consciousness and capabilities
- Women have decision-making opportunities as social economic and political actors.
- Women have the capability to envision transformative choices towards gender equqlity.
- Men and women have the capability of dialogue and conflict management.

Resources
- Women have access to and control over assets including health, education, land technology, cash, credit, common prpoerty resources, political participation.
- Women have control over their bodies.
- Women have mobility and control over over the use of their time.
- Women have access to information.

Informal ← → **Formal**

Social norms and deep structure
- Sociocultural norms prevent patriarchal relations, violence or sexual exploitation.
- Justice systems (both formal and informal) function to promote gender equality.
- Women have equal opportunities in the labour market and access to markets.
- Household relations permit equal access to resources and opportunities for women.
- Service delivery culture is inclusive and accessible to women.

Policy and rules
- Constitution and legislation supports equality of rights, gender equality.
- Political processes allow women a political voice.
- Systems of property rights allow equal entitlements for women.
- Service delivery systems and procedures are inclusive and accessible to women.
- Core labour standards regulations andcomliance protect women in the wok place.

Systemic Change

Source: Rao, Aruna, David Kelleher, and Carol Miller. "No shortcuts to shifting deep structures in organisations." IDS Bulletin 46.4 (2015): 82-91.

GENDER RESPONSIVE PLANNING

90 mins.

Overview

Gender Responsive Planning takes into consideration how gender inequality could affect a project, and also tries to transform gender power relations through the project. Hence, it is also called Gender Transformative Planning. Gender Responsive Planning is built on the foundation of gender analysis, which identifies how gender inequality could affect the project, and how the project could impact gender relations in the society. As we learnt earlier, a systematic gender analysis enables needs to be identified – both practical and strategic gender needs. Gender Responsove Planning tries to address some or most of those needs systematically. It also tries to foresee and overcome the barriers gender inequality might pose for the implementation of the project. In this session, participants learn how to do gender responsive planning step-by-step using a simple table format. They also practice those steps themselves using the sample project they did a gender analysis for a few sessions earlier.

Objectives

›› To learn how to systematically integrate gender into program planning

›› To become sensitive to the barriers gender inequality might place for the project's implementation

›› To strengthen one's skills to plan and overcome the barriers

Preparation

›› Keep the presentation that goes along with this session ready.

Materials

›› 4 chart papers and sketch pens to write

›› Whiteboard, marker pens

Steps

1. Introduce the concept of gender responsive planning as integrating gender into the project planning phase – considering how gender inequality affects the project and vice versa.

2. Recap the key concepts we have covered so far – gender analysis, practical and strategic gender needs, approaches to development and the 4 quadrants in the gender change matrix.

3. Share that those concepts are the building blocks with which we will integrate gender into the planning process.

4. Introduce the gender planning table shown below. Exaplain what each of the columns mean.

    a. The needs emerge from the gender analysis we have already conducted.

    b. One or more activities are planned to address those needs.

c. Identify which type of change that activity is focused on – formal/informal, individual/ systemic.

d. Based on the barriers we have identified from the gender analysis, provide guidance on how to overcome those barriers.

Needs to Address	Planned Activity	Change Quadrant	Guidance Notes

5. Show a few examples for the project caselet the groups had conducted the gender analysis.

a. The Notes section below has sample activities from one of the project caselets.

b. Go line-by-line to ensure participants understand the relationship between columns.

6. Invite participants to add one or two more activities to the sample table.

7. Once participants have understood the table, let them go back in the same groups they had done the gender analysis in.

8. Ask the groups to build from their gender analysis and do gender responsive plannning for the same project caselet.

a. Ask the groups to prioritise 2-3 needs that emerged from their gender analysis.

b. Ask them to envision interventions to address those needs.

c. Let them complete the planning exercise for those needs and activities.

9. Give the groups 30 – 45 minutes to do this exercise.

10. Invite the groups to present their charts to the larger group.

11. After each group's present, let the larger group give feedback and/or ask clarifications.

12. The facilitator can also share their feedback, giving attention to:

a. Are we addressing both PGN and SGN?

b. Is the underlying approach an empowerment approach?

c. Are we bringing change only in one quadrant, or more?

d. Do the guidance notes acknowledge the barriers each activity might face?

Discussion Questions

<This session does not have pre-designed discussion questions. The facilitator can go with the flow and engage participants based on the presentations they make.>

Notes

Traditional program planning has several limitations:

» It tends to be gender insensitive – it sees the community as homogenous, without recognizing that women and men have different experiences and needs.

» There is no clear understanding of how gender affects a project.

» Women are often seen as objects of development, and not as agents of their own change.

» Interventions for women tended to follow welfare, anti-poverty or instrumentalist approches.

» There is an implicit male-bias, with many program planners being men, and/or male. perspectives being valued more.

» Women's voices are heard less, especially the voices of women from the community.

Gender Responsive Planning takes into consideration how gender inequality could affect a project, and also tries to transform gender power relations through the project. Hence, it is also called Gender Transformative Planning. Gender Responsive Planning is built on the foundation of gender analysis. Gender analysis identifies how gender inequality could affect the project, and how the project could impact gender relations in the society. The participatory methods used in gender analysis helps to gain input from women and girls in the community. The gender analysis enables needs to be identified – both practical and strategic gender needs. Gender Responsove Planning tries to address some or most of those needs systematically. It also tries to foresee and overcome the barriers gender inequality might pose for the implementation of the project.

The Planning table introduced in this session systematizes planning. There are four columns in the table:

a. Needs are the first column – they emerge from the gender analysis we have already conducted. Our program cannot address all needs; hence, we will have to prioritize which needs to program for. Ensure that Strategic Gender Needs are also included.

b. Activities are the second column - one or more activities are planned to address each needs. Planners listen to the voices of women and men from the community, and from their own experiences in the field to envision activities for the intervention.

c. The type of change is the next column - identify which type of change that activity is focused on – formal/informal, individual/systemic. Try to cover two or more types of change with diverse activities.

d. Guidance notes are the final column - based on the barriers we have identified from the gender analysis, provide guidance on how to overcome those barriers. This again integrates inputs from women and men in the community into program planning.

The table below provides examples of gender planning is done. The caselet on promoting sports among adolescent girls that we use in the session on Gender Analysis is taken up in the example on next page.

Needs to Address	Planned Activity	Change Quadrant	Guidance Notes
Girls need to develop confidence they can play active sports.	Organise sports coaching in schools after daily classes	1	Female coaches are necessary to encourage girls to attend, and for parents to support them.
	Run a public campaign showcasing women in sports.	3	Invite local sportswomen for campaign events.
Girls needs to feel safe when they play in public.	Sensitize boys and men about being allies to girls when they play sports.	3	Start with key influencers, expand to cover boys and men likely to be near or around playgrounds.
Children need sports equipment to play in the village.	Provide sports equipment to the children's club in each village.	2	Ensure control over equipment is shared between boys and girls, otherwise girls could get excluded.

ENGENDERING MONITORING, EVALUATION AND LEARNING

60 mins.

Overview

Monitoring tracks an ongoing project, and its outputs; it is a continuous process. Evaluation measures the impact of the project and is a periodic process. Learning gets feedback from the project to improve. Indicators are the primary tools used for monitoring, evaluation and learning. Indicators are measures to track change and progress. Traditionally, indicators have been insensitive to gender. There is a long history of projects being monitored and evaluated without recognizing how women and men are differently affected. The process of engendering tries to bring in gender sensitivity to the content of monitroing, evaluation and learning. This session introduces participants to the key concepts of engendering indicators - sensitivity and transformativity – through quizzes and short activities.

Objectives

›› To understand the need for gender sensitivity of indicators.

›› To learn how to engender indicators – to make them more sensitive and transformative.

›› To reflect on the indicators one has been using in one's own projects so far.

Preparation

›› Keep the presentation that goes along with this session ready. Keep adequate copies of the handouts also ready.

Materials

›› Whiteboard, marker pens.

›› Handouts of the exercise for engendering indicators.

Steps

1. Invite participants to share their understanding of the terms, Monitoring, Evaluation, Learning and Indicators.

2. Expand on the terms, Monitoring, Evaluation, Learning and Indicators using a presentation.

3. Do a quick brainstorming to ensure participants get the concept of indicators:

a. "Your team plans to conduct evening classes for rural children in 50 villages. Let's brainstorm: What are some indicators we will use?"

b. "Your team plans to organize the elderly to claim their pensions. Let's brainstorm: What are some indicators we will use?"

4. Introduce the concept of Gender Sensitivity of Indicators

5. Conduct a short quiz to assess the gender sensitivity of indicators. Ask if the following indicators are sensitive or insensitive? Are they transformative or non-transformative?

   a. Number of families who have received water pumps for irrigation.

   b. Number of women who earn an income by making pickles.

   c. Women share stories of feeling in greater control in group discussions.

   d. 100 fishing families receive boats as relief after the Tsunami.

   e. 500 girl children attend tuition classes to improve their grades.

   f. 1000 men are sensitized on gender as part of the programme.

   g. Number of women who now have land in their name.

   h. 10 women's groups resist violence against women in the village.

   i. 10 Dalit women's groups resist caste-based violence against women in their villages.

6. Conduct a group work to engender indicators. Use the handout from below for the exercise.

7. Ask participants to take a project from their organization for the next activity; ask them to recall some of its indicators.

   a. How sensitive are they? How can they be made more sensitive?

   b. Let participants reflect for 5 mins. Then, let them share in their groups.

Discussion Questions

A. What do we understand by the terms "Monitoring", "Evaluation" and "Learning"?

B. What do we understand by the term "Indicators"?

C. Your team plans to conduct evening classes for rural children in 50 villages. Let's brainstorm: What are some indicators we will use?

D. Your team plans to organize the elderly to claim their pensions. Let's brainstorm: What are some indicators we will use?

E. Are the following indicators sensitive or insensitive? Are they transformative or non-transformative? (list of 9 indicators)

F. Are the following indicators sensitive or insensitive? How can they be made more transformative? (list of 12 indicators from handout)

G. Take a project from your organisation. Recall some of its indicators. Are they sensitive or insensitive? Are they transformative or non-transformative?

Notes

Monitoring tracks an ongoing project, and its outputs; it is a continuous process. It is how we know our programs are happening the way we planned.

Evaluation measures the impact of the project and is a periodic process. It is how we know our programs are achieving what we wanted them to achieve.

Learning gets feedback from the project to improve. It is how can we do better based on the experience from the project.

Indicators are measures to track change and progress. Examples of indicators are "Number of children vaccinated", "Number of families claiming pension", "% of students who passed SSLC",

"Expenses incurred for project", "Women's participation in Gram Sabha", etc.

Your team plans to conduct evening classes for rural children in 50 villages.

Quick Quiz:

What are some indicators you will use?

»   Number of children attending evening classes regularly.

»   Number of villages covered.

»   Number of children whose grades have improved after attending the classes.

»   Number of hours of evening classes conducted.

Your team plans to organize the elderly to claim their pensions.

Quick Quiz:

What are some indicators you will use?

»   Number of elderly who have claimed their pensions with our support

»   Number of elderly who have become aware of their rights through the program

»   Number of elderly who have participated in our events

Indicators vary in their level of sensitivity to gender. Based on their sensitivity, indicators may be classified into sensitive or gender insensitive indicators. Sensitive indicators may be further classified into transformative or non-transformative indicators.

Gender insensitive indicators recognize that women and men could be differently affected. Examples of these are "Number of girls and number of boys vaccinated"

Insensitive indicators see women and men as just one homogeneous group, as "people", or "community" or "children". Examples of these are "Number of children vaccinated".

Transformative indicators track changes that lead to change in gender power relations. Examples of these are "Number of women who speak up in SHG meetings"

Non-transformative indicators, on the other hand, track changes that don't lead to change in gender power relations. Examples of these are "Number of women who are members of SHGs"
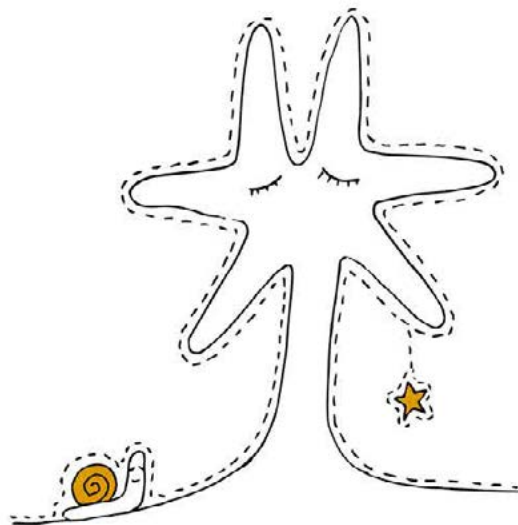
Are the following indicators gender sensitive or insensitive? Are they transformative or non-transformative?

Indicators		Notes	
Number of families who have received water pumps for irrigation		Insensitive. It assumes that water pumps benefit women and men uniformly.	
Number of women who earn an income by making pickles		Sensitive, but non-transformative. Making pickles might increase one's income (PGN), but need not improve one's position (SGN).	
Women share stories of feeling in greater control in group discussions		Sensitive and transformative. Notice that this is also a qualitative indicator.	
100 fishing families receive boats as relief after the Tsunami		Insensitive. "Families" receive boats. That primarily benefits men.	
500 girl children attend tuition classes to improve their grades		Sensitive, but non-transformative. Improving grades need not change gender power relations.	
1000 men are sensitized on gender as part of the programme		Sensitive and transformative. Notice that the indicators need not be measuring changes in women to be sensitive. Does gender power relations change?	
Number of women who now have land in their name		Sensitive and maybe transformative. The level of transformativity depends on whether the women have also become conscious of their power and their rights. If the land is controlled fully by the husband or son, it is not very transformative. So, we might need more indicators to assess transformativity	
10 women's groups resist violence against women in the village		Sensitive and transformative. Clear change in power relations when collectives of women resist violence.	
10 Dalit women's groups resist caste-based violence against women in their villages		Gender and caste sensitive and transformative.	

#	Indicators	Notes
1	% project field staff who are local	Insensitive. Make it sensitive by disaggregating by gender. % of project field staff who are local women, and % of project field staff who are local men
2	% of staff who have undergone training	Insensitive. Make it sensitive by disaggregating by gender. % of project field staff who are local women, and % of project field staff who are local men
3	Number of school PTA members trained in the first 6 months of the project	Insensitive. Disaggregate by gender. Consider adding a gender training component in the program and then in the indicators.
4	Number of women trained in vocational skills	Insensitive. Disaggregate by gender. Consider adding a gender training component in the program and then in the indicators.
5	Number of women trained in nutrition and health	Sensitive, but non-transformative. Consider adding nutrition and gender training for men component in the program and then in the indicators.
6	Number of children enrolled in school	Insensitive. Disaggregate by gender. Consider adding a gender training component in the program and then in the indicators.
7	Number of new micro-enterprises set up in the village	Insensitive. Disaggregate by gender to make it sensitive.
8	Number of families who received land under land distribution program	Insensitive. Add more sensitive and transformative indicators like: Number of women-headed families who received land, Number of land-titles jointly owned by women and men, etc.
9	% of new land titles registered in the names of Dalits	Gender insensitive, Caste sensitive. Add % of new land titles registered in the names of Dalit women
10	Number of families who have become aware of government schemes through the project	Insensitive. Disaggregate by gender.
11	All children with disabilities enjoy their right to education	Gender insensitive, disability sensitive. Disaggregate by gender.
12	Dalits are active participants in the community and lead a life with dignity.	Gender insensitive, caste sensitive. Better: Dalit women and Dalit men are active participants in the community and lead a life with dignity.

Handouts

›› Engendering Indicators - Exercise

Engendering Indicators - Exercise

The goal of the proposed project is the overall development of the community. Please analyze the following indicators for their gender sensitivity and suggest if/how they can be made more gender sensitive and gender transformative:

Input indicators – to monitor the inputs going into the project

1. % project field staff who are locals.
2. % of staff who have undergone training.

Output indicators – to monitor the "products" of the project's activities/processes

3. Number of school PTA members trained in the first 6 months of the project.
4. Number of women trained in vocational skills.
5. Number of women trained in nutrition and health.

Outcome indicators – to evaluate the immediate results/changes from the project

6. Number of children enrolled in school.
7. Number of new micro-enterprises set up in the village.
8. Number of families who received land under land distribution program.
9. % of new land titles registered in the names of Dalits.
10. Number of families who have become aware of government schemes through the project.

Impact indicators – to evaluate the long-term impact/change from the project

11. All children with disabilities enjoy their right to education.
12. Dalits are active participants in the community and lead a life with dignity.
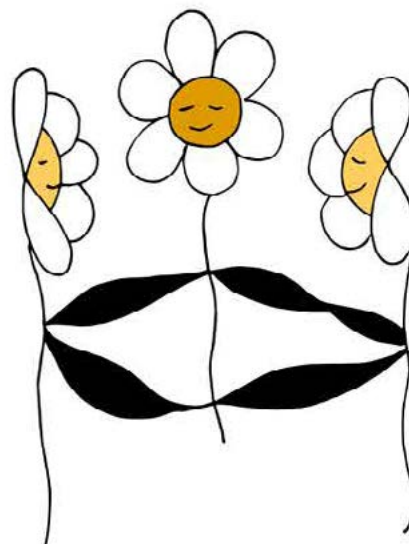
12 DEVELOPING GENDER SENSITIVE INDICATORS

60 mins.

Overview

In the planning and design stage, project planners define the indicators that will be used to monitor and evaluate the project they are planning. At that stage, there is a lot of freedom in developing indicators. There is thus an opportunity to develop gender sensitive and transformative indicators from the ground up, instead of trying to engender existing insensitive indicators. This session prepares participants to develop gender sensitive indicators from scratch, by working on a case study of a project. Facilitators can also use custom case studies from within the organization for this session.

Objectives

›› To develop the skill to conceptualise indicators from scratch.

›› To learn to identify opportunities to create gender sensitive indicators.

›› To appreciate the need for gender sensitive indicators.

Preparation

›› Keep the presentation that goes along with this session ready.

Materials

›› 4 chart papers and sketch pens to write
›› Whiteboard, marker pens
›› Adequate copies of the case study from the handouts section.

Steps

1. Distribute copies of the case study from the handouts section to the participants.
2. Divide the participants into smaller groups.
3. Ask the groups to develop 10 indicators for the monitoring and evaluation of the project.
   a. Tell them that those indicators should enable the project governance board to track the progress of the project and the changes brought about by the project.
4. Invite participants to present their list of indicators.
5. After each presentation, invite feedback from the audience on the gender sensitivity of the indicators they have presented.

Discussion Questions

A. Develop 10 indicators for the monitoring and evaluation of the project from the case study.

Notes

Here are some indicators that could be used for the project in the case study.

Sample Output Indicators

1. # Annual baseline survey and re-survey report with base values for the indicators
2. # handbook with lesson plans on gender sensitization, life skills, SRHR, nutrition, etc.
3. # village level female community facilitators recruited and trained
4. # Kishori Sanghas are formed
5. # girls trained in life skills, with sustained strengthening over 3 years
6. # girls develop basic computer skills over 3 years
7. # girls trained in leadership skills at Bandhavi
8. # girls over 3 years receive training on safe and healthy relationships and also have access to a professional counsellor when they require
9. # girls are sensitized on gender justice over 3 years
10. # girls aware of consitutional rights and laws relevant to them, and how to access them
11. # street theatre troupes are formed and sustained in the Taluk
12. # Panchayath Level parliaments meet every quarter
13. # girls aware of Sexual and Reproductive Health and Rights over 3 years
14. # boys are sensitized on gender and GBV over 3 years
15. # stakeholders are touched by the campaign on gender based violence
16. # become aware of Sexual of Reproductive Health and Rights of girls and boys over 3 years
17. # Parents become aware of Sexual and Reproductive Health and Rights of girls over 3 years
18. #stakeholders are touched by the campaign on menstrual hygiene
19. # stakeholders are touched by the campaign on nutritional needs of adolescent girls
20. # villages are covered by the Enrollment campaign at least 3 times
21. # stakeholders aware of the laws/schemes relevant to adolescent girls and to access them
22. # Kishori Nyaya Samitis are setup in villages
23. # Kishori Nyaya Samiti members are sensitized on gender issues and understand the processes of Nyaya Samitis
24. # Kishori Resource centers are setup and active - one in each Panchayath

Sample Outcome Indicators

25. Data from the annual surveys are quoted and actively used in planning and tweaking programming each year
26. # collectives of adolescent girls sustained over time
27. % of girls reporting higher self confidence and self-worth after joining the Kishori Sangha

28. % of girls speak up in the discussions in the Kishori Sangha, as recorded in the facilitators' workbook

29. # girls are comfortable using computers for basic activities like wordprocessing, presentations, and to search the internet for information

30. % of girls playing a leadership role in the Kishori Sangha, as recorded in the facilitators' workbook

31. # girls have reported to the facilitator about individual actions they have taken to resist violence and discrimination

32. # girls participate in collective actions initiated by the Kishori Sangha related to violence and discrimination

33. # girls participate in the campaigns related to violence and discrimination

34. % more of girls who follow safe and hygienic menstrual practices

35. % of girls demand and access government schemes around food, nutrition or reproductive health

36. # boys are able to recognize various forms of GBV

37. #community members speak up on issues of violence at meetings of community institutions

38. % of survey respondents from the community do not stigmatize menstruation

39. % of survey respondents from the community feel that girls should have a say in decisions related to marriage

40. % of survey respondents who feel that girls should have control over their fertility

41. % of girls report reduction in gender-based discrimination/inequality on food at home

42. # instances where community members resisted child marriage

43. % more of survey respondents who feel that early marriage is not a good thing

44. # instances of community institutions support adolescent girls to claim their rights

Handouts

›› Kanasu Kishori Sanghatane Project – A Case Study.

The Kanasu Kishori Sanghatane Project – A Case Study

Kanasu Kishori Sanghatane (KKS) is a project for the empowerment of adolescent girls in North Karnataka. The project was designed to address gender based violence and discrimination.

KKS follows a multi-pronged approach to address violence and discrimination against girls and women. It raises consciousness of adolescent girls on gender justice and their rights. It sensitizes boys, parents, teachers, and others in the community on the rights of girls to live with dignity and equality. It also builds and strengthens local community institutions to safeguard the rights of girls.

The project collectivizes all the adolescent girls in Kukanoor Taluk in village-based Sanghas. There are about 5000 girls in 250 Sanghas in the 79 villages of the Taluk. The Sanghas meet every week. A facilitator leads the session with girls – on gender, life skills, sexual and reproductive health and rights, constitutional rights, etc.

In addition to the weekly Sangha meetings, the project organizes regular skill building programs – computer classes, theatre workshops, art workshops, leadership development programs, etc. Sanghas nominate their members to participate in these trainings.

There is a Kishori Resource Center in each of the 15 panchayaths of the Taluk. The Resource Center hosts weekend computer classes for adolescent girls. It includes a reading room with a small collection of books. On weekends, it also screens movies and hosts discussions around them.

The project also engages with boys, parents and other stakeholders through campaigns. Facilitators mobilize boys and engage them in conversations on violence against girls and women, gender inequality, etc. Though initially reluctant, boys also begin to feel strongly about the issues and pledge their support to resist violence against girls and women. Every six months, the project reaches out to 1000 more boys. Over three years, the project intends to reach 6000 boys.

A Kishori Nyaya Samiti of 12 adult women has been setup in each village. The Nyaya Samiti members are the first line of support for the girls when they experience violence and discrimination. The Nyaya Samiti members are sensitized on gender equality and were selected for their commitment to the rights of girls.

In May 2022, a door-to-door survey was conducted to build a database of all children in the Taluk. The database will help identify school dropouts and is intended to support the project's school enrollment campaign. The survey included columns for caste, disability and contact details.

The project team comprises of 30 Community Facilitators who are supervised by 3 Co-ordinators and a Project Manager. Almost the entire team is female; two of the Facilitators are men. Over half the team are from the dalit community.

Group Exercise

In your group, please develop 10 indicators for the monitoring and evaluation of this project. Those indicators should enable the project governance board to track the progress of the project and the changes brought about by the project.

13 GENDER CRITIQUE OF TRADITIONAL MEL

60 mins.

Overview

Traditional monitoring, evaluation and learning (MEL) systems are top-down and quantitative in nature. They tend to value qualities considered masculine – "objective", "numberes-based", etc. Over the years, a strong feminist critique of traditional MEL has emerged. That critique challenges the techno-managerial bent of traditional MEL and invites a more participatory, community centred approach to MEL. This session builds on the experience of participants to look more critically at MEL. It uses a role play as a trigger to delve deeper into traditional MEL.

Objectives

›› To recognise the limitations and pitfalls of traditional MEL.

›› To reflect critically on one's own MEL systems.

›› To start imagining alternative ways to monitoring, evaluation and learning.

Preparation

›› Keep the presentation that goes along with this session ready.

Materials

›› Whiteboard, marker pens

Steps

1. Open the session with the co-facilitators doing a role play. One script for the role play is given in the handouts section. You can adapt it to your needs too.

2. At the end of the role play, ask participants what they saw?

3. Follow that up with these questions:

   a. Does this really happen?

   b. Where all have you see this happen?

   c. What are the consequences of this type of monitoring reviews?

   d. Why does this happen?

   e. What can we do to address this?

Discussion Questions

A. What did we see here?
B. Does this really happen?
C. Where all have you see this happen?
D. What are the consequences of this type of monitoring reviews?
E. Why does this happen?
F. What can we do to address this?

Notes

Traditional MEL **assumes change is always moving forward.** It does not consider that there will be a backleash. When we are trying to change entrenched systems of power like patriarchy, we will face backleash. It will be two steps forward, one step back. If we are not experiencing any pushback, maybe we are not challenging entrenched power enough. Traditional MEL does not give attention to the one step back. We need to acknowledge, respect and record those movement back also.

Traditional MEL **looks for big successes** that impress donors and everyone who hears. With gender transformation, many changes are going to be small, unplanned, and unpredictable. There is little room to acknowledge or respect these small, yet important changes.

Traditional MEL is rooted in a positivist version of the world where "truth" emerges from quantitative measurements. There is a lot of **emphasis on quantitative indicators** and tools for collecting data. Stories are dismissed as anecdotes. That misses unplanned, unpredictable changes. Capturing that would require more nuanced and careful listening to the stories of change.

Traditional MEL values the **knowledge of experts,** especially when the knowledge can be quantified and modelled. In the process there is a risk of losing out on the knowledge and perspectives of those in the margins. For instance, the knowledge of a dalit woman farmer is less likely to be valued and factored into systems of MEL .

Traditional MEL has a **top-down model** in practice. Donors demand MEL systems when funding interventions. Organisations plan interventions and design MEL far away from the community that will be impacted by the interventions. The indicators are designed by professionals in the organisations. What they value gets measured. Those might not be the parameters that women and men in the impacted community value most. A more participatory approach to designing MEL would have yielded a different set of indicators.

Traditional MEL often **uses tools and frameworks that are complex** and difficult to grasp. These include the Logical Framework, Theory of Change, Outcome Mapping and other frameworks and tools. The pressure to use these tools preclude the participation of those who are most marginalized. We need simple tools that are participatory and can capture the experiences and knowledge of those who will be impacted.

Traditional MEL has **little room for failure.** There is constant push to overcome or avoid failures. Donors also want to see only success stories. Failure is seen as a waste of resources, and a threat to losing funding. In the process, we learn less from failures. An open, curious mind to failures could help us and others learn more.

This session tries to bring out these critiques building on the experiences of participants. To start with, the session uses a role play to simulate traditional monitoring reviews where there is a clear use of power "over" the implementation team.

Following the role play, here are the responses that might emerge from the participants.

What did we see here?

» We see the reviewers using their power to devalue the work of the implementation team.

» Authoritarian behaviour.

» No sense of collaboration, or being together.

» A focus on "numbers" and targets alone.

» No understanding of field realities.

» Only successes are valued, failures not respected.

» The monitoring team is not listening to the field issues.

Does this really happen?

» Yes, this happens a lot.

» Yes, we have all seen this unfortunately.

Where all have you seen this happen?

» In projects where reviewers are far from the field.

» Where there is too much drive to reach "targets."

» Where donor pressure to reach targets is very high.

» In our own organisations and projects.

» Where the emphasis is on SMART quantitative indicators alone.

» Where the monitoring tools and frameworks are complex and only quantitative

What are the consequences of this type of monitoring reviews?

» The implementation team becomes demotivated.

» There is very little learning.

» The field team struggles.

» Real issues don't get acknowledged or addressed.

» The community doesn't get the full benefits of the intervention.

» The implementation team might start fudging the numbers to look good.

Why does this happen?

» Because there is an over-reliance on "numbers."

» Because "failure" is seen as bad and to be avoided at all costs.

» The team might not be clear why they are doing what they are doing.

» This could be because of a techno-managerial culture at the top.

» Because donor pressures could be high.

What can we do to address this?

» Recognise that change is often two steps forward and one step back.

» De-center power from the monitoring team.

» Be open to learning from failures and errors; do not punish mistakes.

» Be more sensitive to field realities.

» Invite feedback from community and implementation team on the monitoring process

» Rely on tools that encourage qualitative inputs from the community – like FGDs and participatory methods.

Role Play Script

Director: Good morning, everyone. Thank you Project Manager for joining us today. We walked through the KKS project yesterday, and Sheela is the Project Manager of that project. We thought we will ask Sheela directly about her experiences with M&E. Sheela, to start with, why don't you share how the last half year from your point of view?

Project Manager: Remya, would you like to share first as you are in the field every day?

Remya (Project Team Member): We had a really good six months. The girls in the Sangha are becoming more conscious and bolder. They are involved in our campaigns fully. Last week, one of the Sanghas formed a girls football team. They are...

Monitoring Co-ordinator (interrupting): That is all very interesting, but can we skip these stories and focus on the facts? I am concerned that we are quite behind on many of our targets this half year. Football teams are fine, but they are not part of our target, rt.?

(Pointing at the spreadsheet on the screen)

Our first indicator is the number of hours of gender training. We have only achieved 70% of our target. Why did that happen?

Project Manager: We lost several Facilitators this half year, so it became impossible to meet the target. Savitri, Umadevi and Ambamma left us because their family was upset by the work they were doing.

Project Team Member: yes, they were really motivating the girls and so they were criticised by some community members. So their families wanted them to stop working.

Director: We might lose staff for many reasons. We have to plan and overcome such challenges. We can't give that as a reason.

Project Manager: Like Remya said, I also feel we did well in spite of many challenges. There are lots of stories of change, even though we did not reach that target.

Director: But then why is the next indicator also below target? #instances of girls speaking up and resisting violence in their homes?

Project Team Member: We have many examples of girls speaking up in their school. And even boys supporting the girls when they speak up against discrimination.

Monitoring Co-ordinator: But those are not part of our targets. Our indicator is for girls speaking up in their homes.

Project Manager: yes, that is the problem. These indicators are important for us, but they might not be relevant for the girls in our Sanghas.

Director: you can't say that, Sheela. You were also involved in developing these indicators when we gave the proposal. And now we have a renewal coming up in six months. What will the donors think? We have to meet the targets.

FEMINISMS

60 mins.

Overview

Feminism is a social movement advocating for equality between the sexes. Contemporary feminism emerged as an organized movement in Western Europe and the United States in the 1950's after the Second World War. However, feminism as a struggle for equality between the sexes and against the oppression of women, has always existed throughout human history. Savithribai and Jyothiba Phule, for example, advocated for the right to education of girls over 150 years ago. The struggles against the practice of Sati, and for the rights of widows to remarry are all feminist struggles from Indian history. Women from diverse socio-economic backgrounds have participated in the global struggle for women's liberation. As feminism challenges dominant social practices and beliefs, there has always been many myths and prejudices about feminism – that feminists want to dominate men, that they are against men, marriage, motherhood, etc. This session aims to bring clarity on what feminism is, and what different strands of the movement have been fighting for. It uses a debate format, followed by a presentation to achieve that aim.

Objectives

›› To gain clarity on what feminism means and does not mean.

›› To dispel popular myths, prejudices and misunderstandings related to feminism.

›› To be inspired by what different strands of the movement have been fighting for.

Preparation

›› Keep the presentation that goes along with this session ready.

Materials

›› Whiteboard, marker pens.

Steps

1. Ask the group: who all amongst are "feminists"? Let those who identify as feminists move to one side of the room; let the others move to the other side.

2. Tell the groups that we are going to have a discussion/debate between the feminists and the non-feminists on why they hold that view. Give the groups 10 minutes to discuss within their group and prepare their arguments.

3. After the groups have prepared their answers, invite the non-feminists to speak first on why they are not feminists. Write the key ideas of the group on one side of the board.

4. Next, invite the feminists to share their points. Note their points on the other side of the board.

5. Let both groups respond to each other. Give the groups 2 to 3 rounds so that all their points are aired.

6. The arguments can get quite heated. So after both groups have spoken enough, take a short break or energiser. Mix the groups, so everyone is sitting together and not separately anymore.

7. Walk through the presentation on Feminisms to clarify what the terms mean, and what the movement has been working for.

8. Ask participants which strand of feminism they identify most with. Acknowledge that and conclude the session. The facilitator is also welcome to share the strand of feminism they identify most with.

Discussion Questions

A. Who all amongst are "feminists"?

B. Why do you all identify as non-feminists?

C. Why do the rest of us identify as feminists?

D. Which strand of feminism do you identify with the most?

Notes

Here are some of the points that might emerge from participants during the debate. Please see these notes as an invitation for you to think more deeply. Let us listen to the responses of participants, note them on the board and build our presentation on that.

Why do you identify as non-feminists?

›› We are against women's domination of men, we are for equality

›› Feminists want to oppress men, and we are against that

›› Feminists are angry, loud, aggressive

›› Feminists do not respect our tradition and culture

›› Feminists are against men, marriage, motherhood

›› Feminists are for free sex

›› Feminism is an ideology of "western", "modern", "rich" women

›› I am a man, so I am not a feminist

Why do the rest of us identify as feminists?

›› We are for gender equality, and that's what feminism is fighting for

›› Feminism is not against men, it is against patriarchy

›› Feminism is against all forms of violence against women

›› It's not only the rich, many poor women are also part of feminist struggles

›› Everyone who works for equality is a feminist

›› Feminists are for consensual sex. We see all forced sex as rape.

›› Feminism is not a western ideology. Indian women have always fought for equality.

›› Feminists are against unequal, violent marriages – not marriages per se.

Frequently Asked Questions

» **What is Feminism ?**

Feminism is an ideology, a belief system advocating social and political rights for women, equal to those of men. It is about an awareness of women's oppression and exploitation in society, at the place of work and within the family, and conscious action to change this situation. It is also a struggle to achieve equality, dignity and freedom of choice for women - a struggle to control their lives and bodies within and outside the home. Feminism is fighting not only for the equality of women, but also for a just and equitable society for all women and men. The South Asian Women's Conference defined feminism as: "Feminism is an awareness of patriarchal control, exploitation and oppression at the material and ideological levels of women's labour, fertility and sexuality, in the family, at the place of work and in society in general, and conscious action by women and men to transform the present situation." A feminist is anyone (woman or man) who recognizes the existence of sexism, male domination and patriarchy, and who takes some action against it is a feminist. You don't have to belong to a group to be a feminist.

» **Is feminism a western notion?**

The term " feminism" was not born in South Asia; it comes from the French word 'femme'. But the western origin of the term does not make it irrelevant for us. An idea cannot be confined within national or geographic boundaries. Feminism stands for a transformational process. This process started in South Asia in the 19th century as an organized and articulated stand against women's subordination. It took the form of demand for widow remarriage, ban on polygamy, the practices of sati and of purdah, for the education and legal emancipation of women.

» **Aren't feminists against marriage and family and don't they destroy peaceful homes?**

Feminists are not against marriage or family, per se. They are against unhappy, unequal, unjust marriages and families. Is it wrong for women to break the silence about violence within homes? Is a woman who wants to live also for herself, who has her own dreams and ambitions, who doesn't want to be an ideal, submissive, self-effacing wife, breaking a home? The "peacefulness" of many homes is a façade, behind which lie demolished feelings, individualities, emotions and dreams of countless women.

» **Are feminists against motherhood?**

Feminists are not against women having children. Many feminists do have children too. But feminists do not consider motherhood to be every woman's destiny nor do they equate motherhood with womanhood. They believe that every woman should have the choice to have or not to have children.

» **Do feminists want to replace patriarchy with matriarchy?**

Not at all. Feminists are against bondage, hierarchy and inequality of all kinds. Feminists are for freedom, equality and justice. So, feminists do not want matriarchy if it's understood as domination by women.

» **What does the feminist slogan 'personal is political" mean?**

Feminists consider the divide between personal and political or domestic and public both unreal and problematic. Everything public has an impact on our personal/domestic lives and vice versa. Only by understanding and analysing the oppression in our personal lives that we can move towards an under- standing of our marginalization in the public and political sphere. Feminists emphasise the need to validate their personal experiences and subjective feelings. Given the fact, that oppression of women is rooted in the home/family, sexuality nd an-woman relations, the claim that the personl is political is an assertion of the systematic nature of women's oppression.

›› Is feminism a middle class phenomenon?

This is far from true. There are thousands of women and women's groups in the rural areas and urban slums who are raising their voice against wife battering, sexual harassment, and for equal wages. Thousands of women have been struggling against alcoholism. The seeds of feminism are in every woman. To become a feminist you don't have to know the words or be equipped with theory. All that is needed is the recognition of injustice and the courage to put an end to gender discrimination and double standard.

›› Are feminists man haters?

Feminists do not hate men but are against the patriarchal system. All systems are perpetuated by people. The system does not rape or batter a woman, a man does. Therefore feminists are against men who treat women as their property or view them as commodities. The fight is between belief systems and ideologies – between those who want gender hierarchies to be removed and those who wish to maintain the status quo.

RESOURCES

COLLECTION OF GROUP DIVIDER GAMES

Hand in Hand

This activity divides people into groups after they touch each other with different parts of their body. As you call out a number and a part of the body, participants should group in that number, touching each other with the part of the body you called out.

First, request the group to walk randomly. After a few seconds, call out a part of the body and a number. For example, you may call out "Three fingers"; then three people who are close to each other should get together and touch each other with their fingers to form a team. Keep using different numbers and different parts of the body - hands, knees, toes, elbows, and leg. If you want five people in a team finally, end the activity after a few rounds with 'Five Hands'. Once you say 'Five Hands' participants will hold hands of five participants who are close to them. Those are the teams for the next exercise. (Source: Training for Change, USA)

Home Coming

Participants who get the same animal names call out to each other and come together in this activity. If you want four teams, prepare enough slips of paper with names of four animals, say Monkey, Dog, Goat and Cat. Let your participants pick one slip of paper. They must now make the sound and movement of that animal to find their family. Once they find their family, they remain to be a team for the next exercise.

Materials: Slips of paper with names of animal, and a small bowl/basket

Being Colourful

This activity divides participants into four teams based on the colours they pick from a basket. In the first stage ask the participants to form their own teams with four people in each team. Request them to stand in different parts of the room. Walk to each group with a basket containing slips of paper with different colours written on them. Let each person pick a slip of paper. Now, everyone regroups based on the colour they have picked. Everyone with red colour forms a team, etc. For best effect, put only 4 slips of different colours, each time you walk to a group with the basket. Then everybody in that group gets a different colour and will end in different groups!

Materials: Slips of paper with names of colours written on them, and a small bowl/basket. If there are 20 participants, then prepare five sets of slips; let each set have four different colours written on them.

Let us cook

Participants form groups in this activity based on the ingredients for popular dishes. The ingredients of popular dishes are written on slips of paper. Each person gets to pick one slip of paper. They must now figure out which dish they are part of and find their team. If there are more than 3 teams, you can make it easier by writing the names of the dishes on the whiteboard (only the names of the dishes, not the ingredients)

The table below could be used to prepare the slips of paper with the names of ingredients for some dishes. Please adapt this with dishes and ingredients popular in your village.

Materials: Slips of paper with the names of ingredients written on it, and a small bowl/basket

Team	Dishes	Ingredients
1	Biriyani	Biryani Rice, Chicken, Chilly Powder, Oil, Spices, Salt
2	Payasam	Milk, Semiya, Sugar, Elachi, Kismis, Extra sugar
3	Sambar	Dal, Onion, Tomato, Sambar powder, Curry leaves, Salt
4	Puli Saadam	Rice, Tamarind, Oil, Garlic, Salt
5	Parippu Vadai	Dal, Onion, Oil, Jeera, Salt

Bring it together

Participants form groups matching the fragment of a flower's picture they have with others. Before the session, draw pictures of different flowers on different A4 size sheets. If you want 5 teams, you could draw and colour Rose, Marigold, Jasmine, Neelambari, and Lotus. Cut each sheet into pieces. If you want 4 people in a team, cut the sheet into 4 pieces, etc. Fold the pieces and put them in a bowl or a small basket. Request the participants to pick a slip of paper. Tell them that the other parts of their flower are with their group mates. They must find the other pieces and bring them together to form a flower. Once they bring all the pieces together, they remain as a team for the exercise.

Materials: A4 size paper to draw, crayons, small bowl or basket.

On our Wheels

This group sorting activity is based on the number of passengers in different modes of transportation. This game can be used to form teams with 4-5 people.

Remember the number of people who can travel together in each of these modes of transport.

Start the game by requesting the participants to move freely in the room. Every few seconds call

Mode of Transport	# People
Walking, Running	1
Bicycle	1 – 2
Motorbike	2 – 3
Car	4 – 5
Auto-rickshaw	Any number!
Bus	Everyone

out a mode of transport. The participants should first form a team to fit the right number of people for that mode of transport. They must then act traveling in that vehicle as a team until you call out the next mode of transport. Keep calling out different options to keep the pace moving swiftly. After few rounds, call out car, participants will make a team of 4 – 5 members. Let them know that they are now in their teams for the next exercise.

Hold it closer

Participants form teams based on the colour of the balloon each person picks and inflates. Put enough balloons in a basket. If you want 4 teams, put enough balloons of four colours. Before you announce the rules of the game, request each person to pick a balloon and blow it. Request them to form teams with others who have the same colour balloon. Let them come together and hold the balloons close together for a moment; they then remain to be a team for the next exercise. If you can't get balloons, you can use chocolates with different wrappers, or any other simple things.

Materials: Balloons/Chocolates.
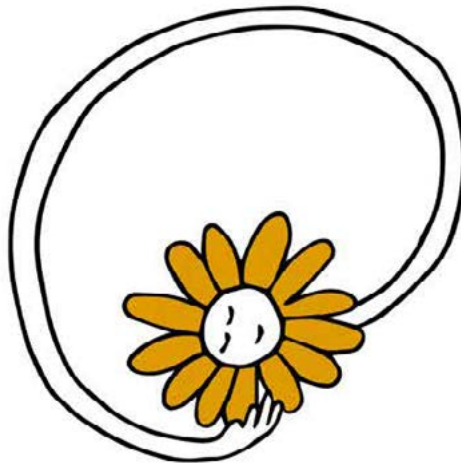
COLLECTION OF ENERGISERS

Greetings

Let participants stand in a circle with some space in between for movement.

Usually we might greet each other with 'Hi', 'Vanakam' or 'Namaskaram'. Tell participants that this time they should greet everyone as creatively as possible, and the rest of us shall repeat that greeting back to you too. For example, one person might say "Hurray" and jump as their greeting; the others repeat the same. A second person might do a small dance movement as their greeting and the others repeat

The Sky has Fallen

The facilitator dramatically exclaims to the group "Oh no! Something terrible has just happened!" Then, before the group gets too worried explain "The sky has fallen! But its okay, I've been there when that happened before, and I know how to fix it. What we need to do is all stand up, reach down, and grab a piece of the sky. Then on the count of three we will all throw it back up into the air. The trick is that we need to make a lot of noise, as that's what makes it stick. Okay? Ready? Let's go!" (Source: Training for Change, USA)

Laugh out Loud

Request participants to choose a partner. The pairs face each other. The goal of the game is to make the other person laugh. Participants may make funny faces, noises and do creative actions, but they may not touch their partner. Each partner takes turns trying to make the other laugh. Suggest a one-minute time limit for each person to try and make the other laugh. In the end, if there are some people who haven't laughed at all, make them sing or dance for the team as a reward.

Orchestra

Explain that the group is going to form an orchestra. The facilitator starts off making a sound, then go around in a circle with each person adding a sound until everyone is making different sounds together. Then return around the circle, with each person stopping their voice as you travel back to the starting point, so that the 'music' happens as a wave. Practice the orchestra 2 – 3 times.

Be the Animal

Keep a mental list of different animals and birds ready with you. Animals/birds with lots of movements are best. Examples include Snake, Elephant, Deer, Peacock, Monkey, etc. Request participants to stand in a circle, with some distance between them. When you announce the name of an animal, everyone should move like that animal while also making the sound of that animal. Keep changing the animal/bird every few seconds depending on the energy and pace in the team. Keep it going until most parts of the body have been moved and stretched.

The Big Wind Blows

Let the participants sit in a circle or a chair. Keep one less chair. So, one person will not have a chair. They get to be in the middle of the circle; they are the "Big Wind". Whoever they blow on has to move. Instead of blowing, they call out dramatically, "The Big Wind blows on everyone who..." and then add their own description. They might say, "The Big Wind blows on everyone who has

short hair.", or "The Big wind blows on everyone who likes vadai.", and so on. Everyone who fits the description must get up and change their seats; in the general commotion, the person in the middle should also try to get a seat. Whoever is left standing gets to be the Big Wind next. Play as many rounds as you want and encourage the participants to come up with humorous statements. *(Source: The Change Agency, Australia)*

Action Songs

Choose a popular local action song. Let participants stand in a circle. Let's all of us sing the song and do the action together. Here's an example:

"I'm river Kaveri or Godavari; I flow zig zag zig zag in the field.

I'm a scissor; I cut the paper chak chak, chakka chakk."

Revolution

Explain that the group is going to be starting a revolution. Here is how that will happen. Everyone will close their eyes and the facilitator will then place her/his hand firmly on one person's shoulder. Now that person is the spark of the revolution. Everyone will then move around the space with their eyes closed, bumping into each other. When you come across someone else, you ask "Are you the revolution?" If the person is not the revolution, they say "No". If they are, they stay silent. This indicates that they are part of the revolution. When you find a revolutionary, link arms with them. Now you are also part of the revolution and will stay silent when people bump into you. Eventually, the whole group will have joined the revolution. Request 1–2 persons to be the health and safety volunteers to help ensure no one wanders too far away or bump into trees, steps, etc. Play. This energiser finishes once everyone has been revolutionised. This exercise needs space, so it is best to go outside if possible.

Form an Elephant or a House

The facilitator points to a person in the circle and shouts either "Elephant" or "House". That person, and the persons to their immediate left and right must immediately form themselves into an elephant, or a house. If the team is asked to become an elephant, the person in the middle should be the trunk of the elephant and those on the left and right should become the ears of the elephant. If the team is asked to become a house, the person in the middle should sit down inside the house, and those to their left and right become the sloping roofs of the house. If they do it right, the facilitator moves on to another person in the circle. If they do it wrong, the person who did it wrongly, should now point at somebody else in the circle and shout "Elephant" or "House". Keep a fast pace.

Find Them

Let participants stand in two lines facing each other. Give 30 seconds for each side to observe participants on the other side. Then ask one side to turn away and look in the opposite direction; participants in the other side gets 30 seconds to change different things about themselves (switch bangles, change hair style, switch watch to other arm, trade clothing, etc.) as long as they are all things in sight. The first group then turns back around and must identify at least 10 changes. Keep a scorecard of the changes they identified. After they identify the changes, it's their turn to change things while the other side turns in the opposite direction. Repeat this two times, so the groups become creative in changing things.

Visthar