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Women and Development Training Workshop Manual

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July 25 - 30, 1994
Debre Zeit

NOTE

The reading materials in the manual have been compiled from the following major sources:

1. Almaz, Bangura and Lopez, Report of WID Mission on Gender Responsive. Development Programming in Ethiopia, July 1991.

2. Anderson Mary B, Women's Experience in Main-streaming with Women, 1985-1990

3. Two Halves Make a whole- Balancing Gender Relations in Development, Canadian Council for International Development Cooperation, 1991.

4. Women's Research Center , Action Research for Women's Groups. 1987.

Since it is impossible to discuss all details of the issues outlined in the program during this short training workshops, participants should make all efforts to read the reading materials to better understand the issues and contribute in the discussion and exercises.

Additional relevant documents will be provided during the training workshop.

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WOMEN AND DEVELOPMENT TRAINING WORKSHOP
JULY 25-30, 1994

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1. INTRODUCTION

By most indicator of relative status (earnings, workload, education, nutrition, decision making power, etc) women are substantially disadvantaged compared to men. Many of the disadvantages gaps are widening. There is a need to change this disadvantage.

The lessons that have been learned from the efforts of the past decades to integrate women in the development process, to make development helpful rather harmful to women and the difficulty of fitting women into programs not designed for their inclusion can now be applied to improve policy, planning, implementing and monitoring development undertakings. This is especially important in empowering disadvantaged groups like women.

2. RATIONAL

The need for gender awareness at all levels of development policy formulation and implementation is well established. international development agencies, national governments and NGOs all express commitment to integrate women into the development process. However it is not always obvious how these needs and commitments should be put into practice. Many people and agencies who have responsibilities to design and implement gender aware policies and programs work in isolation with no training in the appropriate issues and techniques.

This workshop provides an opportunity for professionals working in a wide range of development programs to acquire a thorough grounding in the conceptual, analytical and technical approaches relevant to their responsibilities in women and development and across the range of development issues.

3. OBJECTIVES

1. to increase gender sensitivity in the sense of understanding gender concepts, issues and analytical frameworks in the context of development analysis, program intervention and evaluation

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2. to exercise on appropriate focuses of gender research and actions to be taken in terms of women targeted activities

3. to introduce gender sensitive frameworks of analysis for monitoring and evaluating of development interventions appropriate to WID targets

4. TRAINING WORKSHOP PROGRAM

The training workshop is designed to cover five elements of analysis and skills development in the area of women and development

4.1. Concepts and analytical frameworks concerning gender issues and development.

4.2. Sectoral approaches to specific policy areas (rural development, education, health, urban development) and development indicators.

4.3. Problem analysis including understanding and implementation of action research, interventions and evaluation processes.

4.4. Gender responsive development strategies

4.5. Development of Plan of Action- for NGO's in gender sensitive project planning and management.

5. STYLE OF TRAINING

The training workshop will use a mixture of lectures, exercises, video shows, group work and field trips.

6. WORKSHOP PROGRAM

Dates: Monday July 25 - Friday July 30, 1994

Venue: A location away from CRDA and for the participants to form a cohesive group and work closely together. The Management Institute at Debre Zeit is the recommended site for the Workshops.

Participants: 25-30 project officers and planners of CRDA member churches and agencies at head quarters.

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7. TRAINERS AND GUEST SPEAKERS

1. Almaz Eshete, Associate professor and Coordinator of the Center for Research Training and Information for Women in Development at AAU

2. Hirut Terefe - Assistant Professor in the Department of Sociology and Social Administration, AAU

3. Laura Hammond

4. Zewide Abegaz - Program Officer - Women's Unit UNICEF

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WOMEN IN DEVELOPMENT TRAINING WORKSHOP
PROGRAM

Sunday July, 24, 1994

Facilitator:	**CRDA**
02:00	**Departure from Addis Ababa**
04:00	**Arrival of Participants and Guest Speakers**

Monday - July 25, 1994

Day 2 Facilitator:	**Almaz Eshete**
9:00 - 9:15	**Welcoming address - CRDA**
9:15 - 10:00	**Introduction to the Workshop** **Almaz Eshete**
10:00 - 10:30	***Coffee Break***
10:30 - 11:30	**Introduction of Participants**
11:30 - 12:30	**Perceptions and Expectations of Participants: group exercise**
12:30 - 02:00	**Lunch**
02:00 - 03:00	**Facilitator:** **Concepts,issues and evolution of Women and Development Concepts.** **Almaz Eshete**
03:00 - 03:30	***Coffee Break***
03:30 - 04:00	**Why Focus on Women? The Situation of Women in Ethiopia (Overview)** **Almaz Eshete**

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04:00 - 04:45	**Discussion**
5:00 - 6:00	**Informal Get Together**

Tuesday, July 26

Day 3 Facilitator: **Almaz Eshete**

08:15 - 08:30	**Review of the previous day activities**
08:30 - 10:00	**Gender analysis** **Zewdie Abegaz**
10:00 - 10:30	***Coffee Break***
10:30 - 12:30	**Group Exercise and Discussion** **Zewdie Abegaz**
12:30 - 02:00	***Lunch***
02:00 - 03:30	**Plenary Presentation and Discussion**
03:30 - 04:00	***Coffee Break***
04:00 - 05:00	**Video Women :Key to the Future**

Wednesday July 27, 1994

Day 4 Facilitator: **Zewedie Abegaz**

08:15 - 08:30	**Review of the previous day**
08:30 - 09:30	**WID in Ethiopia: Policy, Sectoral Issues and Indicators** **Hirut Terefe**
09:30 - 10:00	**Discussion**
10:00 - 10:30	***Coffee Break***

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10:30 - 11:30	**Gender Responsive Development Strategies: A Case Study** **Laura Hammond**
11:30 -12:30	**Discussion**
12:30 - 02:00	***Lunch***
02:00 - 04:00	**Information and Preparation of Field Trip Guides**
04:00 - 04:30	***Coffee Break***
04:30 - 05 :30	**Video Show: Gender Matters**

Thursday July 28, 1994

Day 5 Facilitator:	**Hirut Terefe**
08:30 - 09:00	**Review of Previous Day**
09:00 - 10:00	**Problem analysis: Gender Focused Action Research - Approaches, Assessment of Needs** **Almaz Eshete**
10:00 - 10:30	***Coffee Break***
10:30 - 11:30	**Problem Analysis:Interventions and Evaluation** **Almaz Eshete**
11:30 - 12:30	**Discussion**
12:30 - 02:00	***Lunch***
02:00 - 04:30	**The Role of NGOs in Project Planning and Management - Group work** **Facilitator: Almaz Eshete**
04:00 - 04:30	***Coffee Break***
04:00 - 05:00	**Group Work- Presentation**

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Friday July 29, 1994

Day 6 Facilitators:	**Almaz Eshete, Dehene Mengiste**
08:00 - 08:15	**Review of Previous Day**
08:15 - 12:30	**Field Trip**
12:30 - 02:00	***Lunch***
02:00 - 03:30	**Discussion of Field Trip Experiences: Issues of Integration of Theory with Practice**
03:30 - 04:00	***Coffee Break***
04:00- 05:30	**Presentation of Discussion Outcomes**

Saturday July 30, 1994

Day 7 Facilitator	**Almaz Eshete**
08:15 - 08:30	**Review of all activities**
08:30 - 10:30	**Panel Discussion: Current Debates on Women In Development Issues**
10:30 - 11:00	***Coffee Break***
11:00 - 11:30	**Evaluation**
11:30 - 12:30	**Closing remarks - CRDA**
12:30- 01:30	***Lunch***
2:00	**Departure for Addis Ababa**

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Women and Development
Concepts, Issues and Evolution
Almaz Eshete

1. DEFINITION OF MAJOR CONCEPTS

1.1. Gender is a state of being male or female-the behavioral characteristics of male and female. Sex is per-se biological. Gender identity is the way one perceives one's male or female being. Gender identity is psychosocially and culturally determined. Gender roles are practices and activities carried out by men and women which lead to economically constructed division of labour.

1.2. Socialization is the process of learning what is considered appropriate behavior for males and females in a given culture.

1.3. Development refers to activities carried out to improve and sustain the social cultural economic and political well being of individuals a community or society at large.

1.4. Gender Issues are needs, problems and concerns brought about in the distinction of perceptions and roles between men and women. Gender issues appear in all components of development including land, capital, labour, technology, education, health an many other aspects of human life.

1.5. Gender Issues in Development include: Economic issues-women do not have sufficient access to land, capital, education, do not control benefits; their work is unrecognized; they occupy low paying low status jobs.

Socio-cultural issues-norms that differentiate and usually discriminate against women, age of marriage, food taboos, low position and status.

2. STAGES IN THE EVOLUTION OF GENDER AND DEVELOPMENT CONCEPTS[1]

A clear understanding of the concepts in the evolution of WID issues is crucial to the advocacy for the integration of women in development through gender-responsive development programming. Below is a brief outline of the evaluation of the WID Concept.

Source: [1] Almaz, Bangura and Lopez, Report of WID Mission on Gender-Responsive Development Programming in Ethiopia. July 1991

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Advocates for the integration of women in development realized that when they emphasized women's equality with men and their "rights" to an equal share of the benefits of development, they met with resistance both from within development assistance agencies and among the powers that be in recipient countries. This is because the emphasis on quality appeared to challenge the values and behaviors of those who had not been involved in WID programming. (The fact is that women's roles and responsibilities in societies. whether traditional or modern or whether embedded in religious dictum or reflecting household conveniences are considered natural. This is based on the fact that they bear the children). At best, these resistant groups would accede only to WID programmes that were welfare-oriented in which women were considered as poor, needy, left out etc. on the whole such welfare programmes have not been effective in either alleviating poverty or in including women as actors in and beneficiaries of development.

The advocates then adopted the strategy of avoiding value discussions and instead emphasized the fact that women are economic producers in their roles inside and outside of their households. They further demonstrated that development projects which take the gender factor into account are more apt to succeed in meeting their goals than projects which fail to do so. In such cases resistance became more relaxed and the integration of women in development as a development objective was accepted. In the event, women-focused projects and integrated programming was undertaken. In the process of the integration of women in development programming, however, it became increasingly clear that many "women components" programmes tended to be non-sustaining due to severe competition for resources within development agencies.

The next step in the advocacy was the call for mainstreaming of women in development programmes. The reasoning was that the mainstream was the place where macro-decisions were made and these decisions had importance for many people. The mainstream involved the allocation of major resources for development and the way these were allocated had an impact on whole sectors of the economy and on many people.

"Mainstreaming" has been described as focusing development-on men and women working together in macro-development programmes and projects where most technical assistance and resources are directed. Mainstreaming has been further defined as "the strengthening of women's active involvement in development; interfacing women's capabilities and contributions with macro-development issues such as environment, critical poverty, population, food scarcity, energy and urbanization by drawing on large scale resources for development which have not hitherto articulated support or programmatic linkages with women"[2].

Comparing the evidence of individual cases of the negative impact of development on women, there soon emerged a discernable pattern which led to the call for gender analysis. Gender analysis seeks to extract and organize information pertaining to the differences between men and

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[2] Anderson, Mary B, Women on the Agenda, UNIFEM's Experience in Mainstreaming with Women 1985-1990

women in the allocation of their labour to production and routine domestic tasks and the difference in the distribution of resources and assets to which they have access or which they control.

These differences in gender roles led the advocates to call for "gender-mainstreaming" or "gender-responsive development programming". Gender-mainstreaming has been referred to as catalytic processes that help bring about systematic changes in planning policies, in programmes, and in key institutions. Such changes would enable the inclusion of men and women in target groups. The institutions include statistical offices, education and training and research institutions, banking and other formal financial institutions, cooperatives and other special interest institutions, trade land and manufacturing institutions. Including women and men in target groups requires the understanding that women and men share and have specific needs, constraints and potential. Gender-mainstreaming strategies and process should create a dialogue between both men and women at the policy and grassroots levels. In this way, gender-mainstreaming can lead to a balanced an sustainable development for both men and women.

In gender-responsive development programming and in particular, with respect to women, it is important to take a comprehensive view of women's multiple roles, to emphasize their economic contributions and focus on alleviating obstacles and constraints to their full participation.

3. GENDER AND DEVELOPMENT- THE LINKAGE

Because women begin development from a position of subordination and relative disadvantage, special focus and support are necessary in order to enable them to fully participate and benefit from development. The empowerment of women requires changes in the behavior and attitudes of men and women and the society at large. Thus the need to redesign development agendas from women's perspectives.

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GENDER AND DEVELOPMENT AN ALTERNATIVE APPROACH[3]

1. INTRODUCTION

What's Wrong with this Picture?

An African training institute proposed a program to support women's income-generating activities in several countries over two years. Experts from the training institute would develop and offer workshops to local women entrepreneurs to increase their skills in management and marketing (a need identified by the institute). Several months later, follow-up visits to each trainee's business by the instructors would provide additional assistance. About 80% of the budget would cover the institute's travel and staff costs. When asked, the institute's representative said that there was one woman on the teaching staff who would not necessarily be involved in the program.

What's wrong with this program? From a gender and development perspective, quite a lot...

- ☐ The kinds of income-generating activities are not identified. Many women's led enterprises are extensions of traditional female activities (weaving, sewing, cooking) generating little income for much work. They do not encourage consideration of alternatives to the traditional division of labour between women and men. Projects may also need ongoing external support (for imported inputs, for example). Others may have a detrimental environmental impact. The training proposal does not include the key to addressing potential problems: feasibility studies and local participation.

- ☐ There are no selection criteria. This could mean that only those women entrepreneurs established enough to be connected to information networks will hear about the program--and thus the benefits could flow toward relatively well off individuals.

- ☐ The entrepreneurs will be individuals, although many village-level activities (where the need for income is greatest) are undertaken by groups. The proposal does not indicate plans to contact existing women's groups and networks, formal or informal. Therefore, the program may not benefit from group experience nor help bring women together through their organizations to build awareness and bargaining capacity.

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[3] Source: Two Halves Make a Whole- Balancing gender. Relations in Development, Canadian Council for International Development Cooperation, 1991.

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- ☐ Local women's participation is non-existent except as individual recipients of benefits defined and predetermined by far-away (male) experts.

- ☐ There is no consideration of relations between entrepreneurs and employees. If the means to increased efficiency, for example, include pressure on workers (piecework, for example, or greater time rigidity), it would be at the expense of worker's family responsibilities and relations, and could also result in instability in production.

- ☐ The project's primary aim is to increase a few individual's incomes, rather than address women's life situations. It will not help them address the causes of the barriers faced by women (lack of access to credit, transport and information; systemic problems with suppliers or buyers, isolation..).

- ☐ The use of male instructors is not a problem - if they have the necessary skills and appropriate attitudes to help the women meet their needs. However, a balance between male and female experts would be preferable. It is a problem that apart from the individual trainees, the main benefits (money and experience/expertise) would flow to the institute and its instructors.

Gender and development is emerging as a progressive approach to development from women's perspectives and experience. Its origins are Third World women's learning from efforts made to integrate them into mainstream development and the growing efforts of women from both North and South to develop alternative analysis and actions. It is part of the larger work of creating an alternative development model-for a world-view which moves beyond an economistic analysis to include environmental, sustainable and qualitative (personal, ethical, cultural) aspects in its definition of development.

2. THE PROBLEM

Everywhere, women as a group, enjoy fewer advantages and work longer hours than men. Women's work and opinions are undervalued. In many countries women earn less than men, are prevented from owning land, face numerous obstacles to holding positions of authority, and face many threats of violence just because they are women. A starting point of the gender and development analysis is recognizing women's subordinate position. According to United Nations statistics.

- ☐ Women perform 67% of the world's working hours;
- ☐ Women earn 10% of the world's income;
- ☐ Women are 2/3 of the world's illiterates; and
- ☐ Women own less than 1 % of the worlds's property.

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Women's subordination is further complicated by the impact of development initiatives on women. In the early 1970s women researchers and activists (from both the South and North) found that development was ignoring, and, in some cases, harming women.

> Studies show that rather than improving, the socioeconomic status of the great majority of Third World Women has worsened considerably throughout the U.N. Decade for Women With few exceptions, women's relative access to economic resources, incomes, and employment has worsened, their burdens of work have increased, and their relative and even absolute health, nutritional and educational status has declined.
>
> - Sen and Grown, Development Alternatives with Women for a New Era(DAWN)

For example, irrigation projects to increase rice production put ownership of lands traditionally worked by women in the names of men. Money from twice-yearly harvests went to men. Labour-saving technology was applied to men's tasks (land clearing, ploughing), while women's arduous planting, hand cultivating and harvesting work doubled with increases in crops and production. NGOs supported organizations to help villagers collectively solve problems or receive inputs. But they were normally restricted to or dominated by men, resulting not only in missed development opportunities, but in a variety of negative effects for women.

The conclusion was that women were "invisible" in the development process. Because much of their work was not paid -and undervalued compared to men's when it was women's contribution was not reflected in national accounting systems. Women also were absent from planning and decision-making processes in donor agencies, in NGOs, at national levels, at the community level and often inside the family. 'Heads of households' were taken into account as major providers - and they were always assumed to be men.

Only over the last two decades has the extent and value of women's contribution become visible. We know now that women are not only primarily responsible for meeting the basic needs of their children and families; but also for much food production and income generation. In fact, at least one third of the world's households are headed by women, who have sole responsibility for household production and needs.

In any society and time period, what women and men do (and what are seen as male and female characteristics) varies enormously. Yet women's work usually is valued less than men's. If women are traders, trading will be seen as menial and simple; if men are traders it will be viewed as difficult and important. In South Pacific cultures where men voted for women to make amatory advances, passivity was valued more highly than initiation. The reverse is true in Western cultures. This lower valuation of perceived female characteristics and activities results in women being viewed as subordinate to men economically and in terms of power and status - by both women and men.

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3. IN SEARCH OF SOLUTIONS

The identification of women's subordination as a problem led to a variety of efforts to correct the imbalance: to organize women; to enact laws against discrimination on the basis of sex; and to increase the flow of development dollars going to women for productive inputs, training and technology.

The aim was to "integrate' women into the development process so that benefits to them would increase. This specific emphasis on women became a widespread (if marginal) development theme called "women in development" (WID) . Given more resources it was believed that women would produce more goods and services more profitably, to their own and their families' benefit. At the same time, WID projects aimed to reduce women's traditional workload through collective provision of such essentials as water and fuel, and through better household technology[4].

Women researchers and activists sought to understand the how's and why's of women's continuing subordination, in order to change it. Their systematic efforts to document women's contributions and constraints changed our picture of what women and men do and how it fits into the development process. The picture has been re-drawn, but 20 years later we are still a long way away from equality between women and men. The intended solutions, the attempts to correct the imbalances, have been insufficient.

Coming to grips with why the proposed solutions were often inadequate or even harmful has given us both a deeper theoretical understanding , and some analytical tools which help us expose the underlying issues and direct our efforts for change in more fruitful ways.

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4. LEARNING FROM THE PAST

This section examines 4 areas in which women reflected on why development 'solutions' have not been a successful as hoped in importing women's lives. They are: **equality and equity; gender as a social construction; the question of power; and the limits of development.**

a) Equality vs. Equity

A fox and a stork may be given equal opportunity to eat from a dish. who gets most depends on whether the dish is wide and shallow to suit the fox, or deep and narrow to suit the stork. For equitable impact, each would have to eat a share of the food from its own dish. In development, do we seek equality of opportunity-or equity of impact?[5]

Many structural factors influence whether women and men derive equitable benefits. Women in many countries campaigned and lobbied for the abolition of the legal supports for women's subordination, and for enshrining in law women's right to equality. In 1979, the united Nations

passed the Convention for the Elimination of All Forms of Discrimination Against Women. Women made gains around the world. For example, women in Kenya won the right to own land. Canadian women were included in the Constitution. Women governments passed laws requiring equal pay for equal work (or, as in Canada, for work of equal value). The assumption was that legislated equal opportunity would ensure equal benefit for all.

Despite the decrease in discriminatory laws, women found that legislation or policy changes alone did not guarantee equal treatment. Canadian women are still paid 66 cents for every dollar earned by men. Kenyan women find land priced beyond their reach, men unwilling to sell it to them, and at times hostility if they do purchase property. Equal rights to education does not mean girls and boys are schooled in equal numbers or to an equal degree.

> The resources and benefits.. usually benefit most those who are best placed to exploit the additional resources. This tends to be those who are better off, male, educated and well informed.. (and) those who are more accessible, rather than those who are in remote areas. Development analysts have described this as an unconscious bias against the disadvantaged, especially against women among the disadvantaged.
>
> It will take conscious and systematic effort on the part of development planners, managers and implementers to overcome this unconscious bias, this tendency of project benefits to 'creep' from their intended beneficiaries, the disadvantage, toward those who already have.
>
> - Coady International Institute

Systematic discrimination means that some people are better placed to exploit opportunities than others. Therefore, in initiatives to decrease disadvantage, whether for women or other disadvantaged groups, **we need to consider carefully the underlying barriers to equal participation; aiming and measuring for equity of impact, not just equality of opportunity.**

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b) Gender As a Social Construct

For centuries it was believe that the different characteristics women and men exhibited were natural and immutable -determined by biological differences or divinely or-dained. These characteristics included both ideas and values about what was masculine and what was feminine (women are emotional/men are rational); and sets of behavior, aptitudes or practices (women washing dishes/men working with machines).

Long before the Women's Decade, cross-cultural research showed that, rather than being predetermined or natural, almost all such perceived characteristics have been shaped and constructed by society In this handbook we use the word gender to describe socially determined

characteristics, and sex to refer to those which are biologically determined (chiefly, the ability of men to impregnate and of women to bear children).

It is people who define certain characteristics as masculine or feminine, certain activities as appropriate for men and for women, and certain norms for relationships between men and women. The conditions of women's and men's daily lives and their relative position within their societies are embedded in social, cultural, political and economic frame-works and institutions.

Gender relations and identities are not universal, but vary from culture to culture, and sometimes from community to community. The are dynamic and change over time.

People often ridicule or ignore examples that contradict established gender roles and relationships. In a group of Tanzanian development workers in the Kilmanjaro region, both women and men insisted on seeing with their own eyes that women were operating as well as owning a local sawmill, even though the mill had received a lot of publicity. Villagers in a remote village in southern Sudan refused to believe a western development worker was a woman because she wad driving the Land Rover. Men trying to increase their share of housework are often belittled by male peers and ridiculed by mothers and wives who resist having them undertake 'women's work'.

This deeper understanding of how society determines and maintains what is masculine and what is feminine has led to a number of promising direction for action. Understanding gender values and practices is central to knowing how societies are organized, how they function, and the potential for social (and gender) change. Assumptions which flow from our own experience of family and household cannot necessarily be applied to other cultures, classes or age groups.

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> [With the exception of childbearing,] only in as society where men and women constitute unequal genders is there any reason why gender should be an important organizing principle of the social division of labour...For nothing in the fact that women bear children implies that they exclusively should care for them through their childhood; still less does it imply that women should also feed and care for adults, nurse the sick, undertake certain agriculture tasks or work in an electronics factory. A society where men and women were equal would be one where the arbitrary fact of sexual difference did not mark out the possibilities and limitation of economic activity for the individual.
>
> - Mmaureen Mackintosh

It is useful to separate values and attitudes from practices and behavior, since the latter may change more readily than the former, and are easier to tackle directly.

Every society assigns different tasks to men and women (often called the sexual division of labour). In most cultures, both women and men do **productive work** (produce goods or services for income or subsistence), although in most specific situations, productive work is clearly

divided into men's tasks(ploughing, working with machinery) and women's (planting weeding, teaching children). Women are mainly responsible for **reproductive work** (eg: cooking, washing, cleaning, nursing, looking after children, building and maintaining shelter), to reproduce and maintain the labour force. Women and men both undertake **community work** to maintain and improve the community (judging disputes, making laws, policing, organizing ceremonies and festivities as well as work around community issues or needs such as access to water). In the community, men tend to have the more public, high-status tasks (chairing volunteer boards, decision making in councils or village courts, leading ceremonies). Women tend to do the organizing ad support work.)[8]

What is socially recognized and valued as work tends to be mainly that productive work which is counted in national accounting systems (eg: GNP, labour statistics).[9] If a farmer produces maize or kitchen garden vegetables for her family to eat, she is not defined as working. If she sell her products and uses the money to buy food, she is counted as contributing to economy and the society. As a result, subsistence farmers are seen as less skilled and productive, so fewer resources are devoted to them than to cash crop farmers.

No reproductive work done inside the household is counted as work, although anyone who has repaired a roof or scrubbed pots knows it is. Informal community work, whether by women or men, is also not counted. **We need to redefine what is counted as work** and how that is reflected in economic thinking and processes.

Both women and men create and maintain this social shaping of what women and men are and do. Societies, after all, are composed of people. Men and women do, however, benefit and suffer unequally from the current situation. Therefore, **we need to portray both women and men as responsible and capable of changing themselves and society**, while recognizing that women have a greater interest in organizing for change.

We tend, quite arbitrarily, to value some kinds of work more than others. We regard head work more than others. We regard head work more important than body work, rational work more valuable than emotional work, strength work more taxing than dexterity, and paid work more important than unpaid or volunteer work.

To address the social construction and maintenance of gender relations strategically, we need both short and long-term goals. In the short term, getting women and men to undertake what is perceived as each other's work will increase respect and lessen they pay gap. Taking on non-traditional work is easier for the rich (they may want to) and the poor (they may have to) than for working or middle class people. Such shifts should not increase women's overall workload, which is already too high. Education about our social capacity to transform gender relations can take place in the home, the school, the community and the work place. We can encourage people to create gender relations that are empowering rather than oppressive: a positive force in the world.

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in the long term, these strategies should help us redefine what is work and increase the status of labour which is now invisible and uncounted. The liberating effect of understanding gender as socially determined lies in knowing that **what we have created, we can also changed,** perhaps slowly and with struggle and pain, but also with hope.

Gaining insight into the complexity and subtlety of gender as socially created helps us understand that other power relations(white/black, rich/poor, ethnic majority/minority, urban/rural) are equally complex. Reducing power imbalances requires appreciation of how the relationship is structured - attitudinal, socially, institutionally, politically and economically.

c) The Question of power

During the 1960s and 70s it was thought the solution to women's subordination was to increase women's power. Economic independence, the argument ran, would mean more power for women. Since money is an important indicator of status (especially in the North), with more money, women, would also gain prestige. In the South, income-generating projects became popular, and in the North, job-training. It was also thought that more women in key decision-making positions-in business and the professions, legislatures, courts, and universities - would mean better representation and more power for women as a group.

In many countries, women organized (or were organized) to lobby, campaign for anti-discriminatory legislation, educate the public, unionize, and protest for (or against) access to birth control and abortion. Over the past 20 years there has been progress in all these areas(more women in the paid labour force, better legislation, better mobilization and organization of women). Yet major progress toward decreasing women's subordination has yet to be realized. A key element in understanding why this is so is our understanding of power.

Most change strategies failed to take into account variations in women's experience of subordination-which differs with class, race, and age. Those variations are reflected in differences in the importance women may give to gender subordination as a problem. For example, gender may be less important than class (women in powerful positions may undermine and exploit working-class women and men); race (a white South African housewife and her black housekeeper); or age (the senior wife in a polygamous household in relation to co-wives, children and their spouses). Relations of domination are multiple and interrelated. The assumption that all women always have a single interest is false.

Behind most attempts to increase women's power was the notion that power is a limited quantity:if you have more, I have less. If I have power over you, increasing your power comes at the expense of mine. This power is an either/or relationship of domination/subordination or **power-over**. It is ultimately based on socially sanctioned threats of violence and intimidation, invites active and passive resistance, and requires constant vigilance to maintain.

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There are alternatives. We can conceive of power as **power-to,** power which is creative and enabling the essence of the individual aspect of empowerment. Most people describe situations where they felt powerful as those in which they solved a problem, understood how something works or learned a skill.

Collectively, people feel empowered through being organized and united by a common purpose or common understanding. **Power-with** involves as sense of the whole being greater than the sum of the individuals, especially when the group tackles problems together.

Yet another kind of power is **power-within,** the spiritual strength and uniqueness that resides in each of us and makes us truly human. Its basis is self-acceptance and self-respect which extend, in turn, to respect for and acceptance of others as equals. In traditional cultures, shamans, healers and wise elders were felt to have this type of power, and were often called on for advice. use of the talking stick in North American native councils reflects appreciation of the power-within every speaker.

Power-over requires the creation of simple dualities: good/evil, man/woman, rich/poor black/white, us/them. There are differences and different groups do have very different interests. But power-within recognizes the strengths and weaknesses that exist in all of us and does not automatically condemn difference, or categorize in either/or terms. Power-within stresses self-acceptance and self-respect, complementarily rather than duality recognition of aspects of the other in ourselves.

In a gender context, women and men are socialized differently and often function in different spheres of the community, although there is overlap and interdependence. As a result, women and men have different life experience knowledge, perspectives and priorities. **One cannot necessarily represent the interests of the other**, neither **alone can fully represent their community**. A health society will appreciate and value the positive aspects of these differences, and use them for its betterment.

Strategically, **we need to transform our understanding of power and resist power-over creatively**. Gandhi's non-violent resistance is an outstanding example. We need to **explore the concepts of power-to, power-with and power-within** and their inter-relationship. In our development work, this means building problem-solving and conflict resolution skills; strength organizations; and building individual and collective skills and solidarity,. **We need to be aware when our actions may increase division and conflict and be sure that those who will bear the consequences understand and accept the risk.**

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d) The Limits to Development

> A development process that shrinks and poisons the pie available to poor people, and then leaves women scrambling for a larger relative share, is not in women's interests. We reject the belief that it is possible to obtain sustainable improvements in women's economic and social position under conditions of growing relative inequality, if not absolute poverty for both women and men. Equality for women is impossible within the existing economic, political and cultural process that reserves resources power and control for small sections of people. But neither is development possible without greater equity for and participation by women.
>
> - Sen & Grown

As women were targeted for more and more development initiatives, they began to challenge two underlying assumptions: a) that it is possible for planners in isolation to define and solve development problems; and b) that development can be seen solely in terms of economic growth and/or redistribution.

> Development is...a complex process involving the social, economic, political and cultural betterment of individuals and of society itself. Betterment in this sense means the ability of the society to meet the physical, emotional and creative needs of the population at an historically acceptable level... and to free human labour time from an incessant treadmill of basic needs production. It thus involves increasing standards of living but not conspicuous consumption, and it implies a form of society which allows for equal distribution of social wealth...
>
> - Kate Young

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Some early research on the problem of women's exclusion from development initiatives highlighted concerns that most projects tried to increase economic productivity directly (by transferring technology or infrastructure) or indirectly (for example, by providing clean drinking water to improve income-generating capacity). Often women were pushed ever further into paid productive work, at very low wages and under exploitive conditions (as in Free Trade Zones or casual agricultural work). This makes their lives less, rather than more human, by increasing their workload. There is little that is 'developmental' about picking tea, waiting on tables or working in a garment factory - the types of work most women spend their lives doing.

GENDER ANALYSIS[4]

1. THE SEXUAL/GENDER DIVISION OF LABOUR

Critical Questions:

- How is work organized in the communities to be affected by the project?
- What work do women (and girls) do (paid and unpaid)?
- What work do men (and boys) do (paid and unpaid)?
- What are the implications of this division of labour for achieving project program goals?
- Does the project tend to reinforce or challenge the existing division of labour/

As mentioned in the previous section, both women and men work to maintain households and communities but their work tends to be different in nature and value. These differences are a central aspect of gender relations. Society has allocated different roles, responsibilities and activities to women and men according to what is considered appropriate. This i usually called the Sexual Division of Labour, but more accurately the Gender Division of Labour.

The difference between men's and women's work is a source of division and sometimes conflict among them. It is also a source of connection, interdependence, exchange and co-operation in their combined efforts to meet household survival needs. A GAD approach always strives for a holistic vision and recognizes the relational aspects of the division of labour.

Women are essential contributors to the social and economic well-being of their families, but their work is less valued than men's. Women's work earns lees prestige and remuneration and is often excluded from national economic indicators. The nature and extent of women's work can remain invisible if there is no awareness that a gender division of labour exists in the community; and inappropriate assumptions may follow about how work is organized, who does what, and how men and women will be affected by and development intervention.

The gender division of labour is specific to each particular culture and time. It can even differ from community to community. It is flexible and adapts to changing household conditions (illness or absence of a key member, changes in income or need for cash, the influence of local development projects, effects of education and so on). In the project/program identification phase, a participatory analysis of the division of labour will enable community members (women and men) and external planners to understand how a particular project should be designed, who should be involved and the differential impact on women and men that might be anticipated.

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[4] Source: Two halves Make a whole-Balancing Gender Relations in Development, Canadian Council for International Cooperation, 1991

In some situations, the different work done by girls and boys, female and male elders might also be examined. By making visible the extent and importance of women's work, this process can contribute directly to consciousness-raising and empowerment.

2. TYPES OF WORK

Critical Questions:

- What kinds of work do women and men (girls and boys) do?
- In what ways will the productive, reproductive and community work of women and men be affected by a project/program, and in what ways will these different types of work affect a project?

There are three main categories of work:

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

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

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

Women, men, boys and girls are likely to be involved in all three areas of work. In many societies, however, women, do almost all of the reproductive and much of the productive work. Any intervention in one area will affect the other areas. Women's workload can prevent them from participating in development projects. When they do participate, extra time spent farming,

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producing, training or meeting means less time for other tasks, such as the child care or food preparation.

An analysis of the work done by women and men-of the gender division of labour-is necessary in order to:

- ☐ acknowledge all the work done in the community and its true value;
- ☐ plan for the impact of projects on the complex balance of community social and economic functions;
- ☐ reduce women's workload;
- ☐ ensure women's participation in projects.

An analysis of work might usefully identify the amount of time spent doing different types of work (particularly by women), and their regularity, seasonality and location. An analysis of community work will also identify women's groups, affiliations and representatives-valuable information for determining how to consult with and support women's collective activity.

3. ACCESS TO AND CONTROL OVER RESOURCES AND BENEFITS

Critical Questions:

Resource:

- What productive resources do women and men each have access to?
- What productive resources do they each have **control** over?
- What implications has this pattern for program/project activities?
- How can a project contribute to increasing women's access to and control over resources?

Benefits:

- What benefits do women and men each receive from productive, reproductive and community work, and from the use of resources?
- What benefits do they each have control over to use as they please?
- What are the implications for program/project activities?
- How can women's access to an control over benefits be increased?

Productive, reproductive and community work all require the used of resources. Engaging in work and communities. The GAD approach requires sensitivity to women's access to the resources need for their work, their control over those resources to use as they wish, their access to the benefits derived from family and personal work, and to the control they have over the benefits.

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Resources can include: a) economic or productive resources such as land, equipment, tools, labour, cash/credit, employable/income earning skills, employment/income earning opportunities; b) political resources such as representative organizations, leadership, education and information, public-sphere experience, self-confidence and credibility; and c) time which is a particularly critical and scarce resource for women.

Benefits can include: provision of basic needs such as **food,clothing and shelter,** cash and income; asset ownership; education and training; political power, prestige, status, and opportunities to pursue new interests.

Women's subordinate position can limit their access to an control over resources and benefits. In some cases women may have **ACCESS**(the opportunity to make use of something) to resources, but no **CONTROL**(the ability to define its use and impose that definition on others). Women may have less access than men to the benefits of economic or political activity, or little control over them. They may have access to land, but no control over its long-term use or ownership. Women amy have access to food, but no control over its allocation within the household. Women may have access to income through their food or craft production, but no control over how it can be spent. Women may have some access to local political process, but little influence and control over the nature of issues to be addressed and final decisions.

Restricted access and controi, lack of time, can limit women's ability to participate in an benefit from development activity, particularly at a decision-making level.

Lack of information on access to and control of resources and benefits has led to many incorrect assumptions about what women will be able to achieve and how they will benefit from both women-specific and "integrated' projects. This is another category of information, along with the gender division of labour and types of work, that is required to develop projects that will achieve their objectives. A gender-based analysis of resources and benefits can help planners compensate for and/or correct women's lack of access and control, at least within the project process. An Access and Control Profile is part of the Harvard Analytical Framework.

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4. INFLUENCING FACTORS

Critical Questions:

- What key factors-past, present and future-influence and change gender relations, division of work, and access to and control over resources?
- What constraints and opportunities do these factors present for promoting gender equality and the empowerment of women?

Gender relations (including the division of labour, the type of work women and men do, and their different levels of access and control), change to some degree over time in any society. Many factors shape, influence and change these relations. Gender relations in Western societies have been significantly influenced by economic and educational factors; and by the growth of the women's movement and the strength of women's organizing. Gender relations in developing countries have been affected by factors such as the economy, environmental conditions, war and political crises, education, religion, the growing women's movement and Western influence.

Understanding past and present influences on gender relations can give insight into future constraints and opportunities for affecting social change in general, and in gender relations in particular. The rise of religious fundamentalism, for example can impose new restriction on women and limit their ability to participant in projects and programs. male migration, on the other hand, may demand of women more responsibility, non-traditional work and greater independence. Crises such as war or drought can significantly alter gender relations, if only temporarily, and lead women into new roles as leaders, organizers and activists. Development work itself can effect change and be affected by any of the following factors:

- ☐ socio-cultural - such as changing traditional life styles;
- ☐ economic-such as changing traditional life styles;
- ☐ political -such as new policies, a change in government, war;
- ☐ environmental-such as drought;
- ☐ demographic-such as male migration, urbanization and rural depopulation;
- ☐ legal-such as changes in ownership or suffrage laws;
- ☐ educational-such as the changed expectations of educated girls;
- ☐ international - such as the influence of Western culture;
- ☐ religious-such as rising fundamentalism.

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A. PROJECT FORMULATION

The following checklist provides some of the tasks and questions that are helpful in ensuring that projects are gender responsive.

I. THE DIVISION OF LABOUR

1. Identify the division of labour, between women and men in all phases of activities
2. Identify women's roles in the process of decision making.
3. Are the roles identified under (1) and (2) reflected in the definition of the project's immediate objectives?
4. Have women's opinions or expertise been sought in the definition of the project's objectives?

II. CONSTRAINTS

1. What difficulties do women experience in carrying out their activities?
2. What obstacles prevent women from participating in development projects? Social? Legal? Cultural?
3. What are the differences in wages earned by women and men?
4. How does the project plan to address these constraints

III. PROJECT'S OBJECTIVES AND ACTIVITIES

1. How will the project's activities include women?
2. How will the project's inputs facilitate women's participation?
3. How will the inclusion of women help to achieve the project's objectives?
4. how will the project's activities affect women's roles?
5. How will the project's objectives affect women's roles as heads of households? Homemakers?

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B. PROJECT IMPLEMENTATION

Project implementation is linked to project design. A good project design will guarantee optimal implementation. The following are issues to address in project implementation.

I. PROJECT PERSONNEL

a. Are project personnel familiar with gender issues? Have they been trained in WID? Do they need the advice of a WID expert?

b. Are project personnel open to seeking women's input in meeting their needs?

c. Where the personnel are female, to what extent is it experienced in delivering services to women beneficiaries?

d. Are female personnel available for technical staff positions?

e. What training techniques will be used to develop delivery systems (e.g. extension, provision of equipment, supplies, technology)?

II. OPERATION AND MAINTENANCE

a. What will be the role of women in production cycles?

b. Will women, have equitable access and control of material and technical resources?

c. How will women participate in and contribute to the maintenance of equipment?

d. Through what organization will women be involved?

e. Are thee procedures and safeguards to ensure that project benefits will not be monopolized by men?

f. How will women be informed about project-supported technologies?

g. Are project-supported technologies accessible to women?

h. Do these technologies require inputs and/or expertise that women do not have?

i. Do these technologies require changes in women's labour patterns?

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III. INSTITUTIONAL FRAMEWORK

a. Dose the executing agency have a WID progrmme, office, and/or policy?

b. Dose the executing agency have successful prior experience in addressing gender issues?

c. Is there a designated ministry or bureau of women's affairs?

d. Can this project strengthen the agency's interest in and capacity to involve women with other institutions?

e. Does the executing agency have adequate power to obtain resources from other institutions to enhance women's participation in the project activities?

f. Does the executing agency have the required capability to support and protect women during changes that may be induced by the operation of the project?

IV. FINANCES

a. Will women be involved in the control of financial resources?

b. Are funds available and costs identified for special training programmes for women? or technical assistance?

c. Do funding sources exist to ensure program continuity?

d. How will the management of financial resources ensure that women will control their income?

e. Is it possible to trace funds for women from allocation to delivery with a fair degree of accuracy?

V. EVALUATION

a. Does the project have an information system that will allow it to detect and evaluate the effects of the project on women?

b. Can the executing agency adapt its structures to women's changing or emerging needs?

c. Is data collected gender-desegregated?

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C. PROJECT MONITORING, REPORTING AND EVALUATION

I. DATA

1. Gender desegregated data

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

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

2. Data Collection and Analysis

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

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

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

d. Are data analyzed so as to provide guidance to the design of other projects?

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

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II. INDICATORS OF WOMEN'S PARTICIPATION

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

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

b. The budgetary allocations to areas likely to benefit women.

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

III. EVALUATION TECHNIQUES

1. Direct observation

Trip reports for the purpose of eliciting information about gender inclusion are a good source of data. These trips must be undertaken during the appropriate season (wet rather than dry season) and on a frequent basis.

2. Group Interviews

A series of short interviews at the right time (evening rather than day when women are in the fields) with a cross section of the community selected on the basis of gender, age and socio-economic status are useful devices. A knowledge of sampling procedures is required for this technique.

3. Rapid Rural Appraisal

These are quick, informal surveys conducted by researchers themselves (instead of enumerators). If done right (choosing the right season, time of day; seeking out women, etc.). These can be effective ways of yielding information on women's participation or lack thereof.

IV. FOLLOW-UP

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

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

c. How will women be reached during the follow-up?

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WOMEN FOCUSED ACTION RESEARCH[5]

1. THE NEED FOR RESEARCH THAT INCLUDES WOMEN'S PERSPECTIVES

The majority of research and research methodologies has excluded women's perspectives. Specifically, if we look at the traditional roles governing the organizing and producing of research, we see that people called "interviewers" are responsible for gathering information and the people who provide it are "respondents" or "informants."

However, on closer examination, we see that the view of the worked that is commonly presented as society's view is really men's view-a view which excludes the picture of the world from women's perspective because traditionally, men have created, named, and defined the framework and rules for carrying out research.

But it is important to recognize that women are excluded from research frameworks not simply because men have created and defined those frameworks. The larger problem is that women are not acknowledged to be crucially involved in society, in all its organizational forms. Women are still seen primarily, if not only, in terms of our participation or involvement in the "private" or domestic sphere of the family or household. Our involvement in the "public world", in "men's world", and the wider society is largely invisible. To a great extent this stems from the lack of recognition of the family or household as an economic unit and of the work of the household as work. The sexual division of labour is not seen as a significant economic factor.

Women's exclusion from research, as well as from others of society's enterprises, is a product of this failure to see the sexual division of labour as significant. It follows that women's experience and work, defined within the household and domestic sphere, are seen as marginal at best. Further, the domestic sphere itself remains largely invisible and unexplored.

Therefore, it is essential to re-examine research frameworks (and economic frameworks as well) to provide an alternative that includes the perspective of women. Including women's perspectives must begin with validating and paying attention to what women have to say and the recognition that women's work and experience is relevant.

What is needed is a starting point that recognizes women as active participants, as actors in their own right. What follows from this are direct questions to them about their lives, their work, their concerns so that women will not be marginal in the research but will be, instead, the central focus.

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[5] Source: Action Research for Women's Groups, 1987, Women's Research Center.

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2. ANALYSIS OF ISSUES BASED ON DESCRIPTIONS OF WOMEN'S EXPERIENCE IS ESSENTIAL TO THE DEVELOPMENT OF EFFECTIVE STRATEGIES

It seems obvious to those who are involved in organizing for political or social action that analysis is essential to the process of developing strategies for action. However, from women's perspective, existing theories and analyses are often inadequate: they are flawed by the lack of evidence or experience to substantiate them. Therefore, to inform strategies for action on women's issues it is necessary to bridge the gap between women's experience and the theories which seek to account for it. To do this requires beginning with women to describe and document their lives, their work, concerns and experience.

If the action strategies are to serve women's interests, then it is clear that research and analysis building must logically begin with women. Research that begins, for example, with institutional decision-makers and with their questions, concerns or experience will serve their interests.

We must ask the practical questions that will enable us to discover how a problem or issue is experienced by own and how the social relations and structures of society have impact on women's situations.

In addition to developing a more accurate and grounded analysis of women's concerns, doing this kind of research can also contribute to women's participation in political action strategies. Starting with descriptions of women's experience as we live it alters women's relationship to the research process; it de-mystifies research. The descriptive approach enables us to make visible what we as women already know; it transforms problems and experiences from personal or individual problems to political or social issues. Such research shows us new ways to take action grounded in a clearer understanding of women's concerns and enables us to develop strategies relevant to our own situations and context.

3. WHAT IS RESEARCH?

Research is the systematic collection and analysis of information on a particular topic.

Research is the systematic collection and analysis of information on a particular topic. It's important to pay attention to the implication of this definition. The collection of information is not in itself research; rather the information must be collected systematically-that is, in an organized way according to a plan or design and specified procedures. In addition, to qualify as research the information must not only be collected systematically, it must also be analyzed-that is, the information must be interpreted and related to the questions researchers identified about a particular topic. And the topic about which information is collected and analyzed must be defined as specifically as possible.

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For many people the word "research" conjures up images of scholars in ivory towers collecting statistics and "number crunching" and it suggests terms such as surveys, questionnaires, control groups, random samples, and so on. It is commonly assumed that, to be good or credible, research must be quantitative-that is, it must be focussed or based on statistical data or numbers. While quantitative methods are often useful, they are not the only useful or credible methods.

A valuable and valid alternative or complement to quantitative methods is research which uses qualitative methods-that is, methods of collecting data and information to provide a description of the circumstances or donations of a situation, problem, experience, society or culture. The end product of qualitative methods (using participant observation,open-ended interviews,etc.) is a coherent, internally consistent description which is recognizable both to the researcher and to the informants whose experience or situation is the subject of the research.

It is important to realize that some research methods, will be more useful than others depending on such factors as why a group wants to do research, what kind of questions the research is intended to address, what overall strategy or action the research is meant to be a part of , and what financial (and other) resources are available.

4. HOW RESEARCH CAN BE USEFUL

> Research informs analysis and analysis informs action; but research is not a substitute for political action

For women's organizations and other engaged in social change and political action, research an play a major positive role in building analysis to develop effective strategies. Research informs analysis, analysis informs action. Research can increase our understanding of an issue or problem; it can provide documentation to use in lobbying, advocacy and educational work; it can help to clarify which strategy or course of action is appropriate; and it can validate the experience of the people who live in the situation or are affected by the problem being studied or investigated.

However, research is not magic. no matter how extensive or persuasive a research report is, obviously it will not solve a problem or produce social change in and of itself. Research can be a valuable part of action strategies but it cannot replace the ongoing work of political action, organizing, lobbying, advocacy, and education.

In addition, it is clear that the majority of research and research methodologies has excluded women's perspectives and fails to acknowledge that women and men play different roles in the world, hold different positions, carry out different tasks, have different upbringing and different expectations. Women do not experience the world in the same way, nor do we understand it from the same perspective as men do. So, what we need to do as women and women's groups is to claim our own perspective and speak our own experience. And we need to develop

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methods of doing research that will document and validate women's experience and inform our strategies to improve the social and economic conditions of women's lives.

5. A METHODOLOGY FOR ACTION RESEARCH

> Action research is the systematic collection and analysis of information for the purpose of informing political action and social change.

Action research is the systematic collection and analysis of information to be used in working on political action or social change. This process is tailored to women's groups' needs for research that will be useful in lobbying, advocacy, education, developing and running services, and taking the action necessary to improve women's situation.

The approach we use is a qualitative method. It is based on and derived from the participant observation techniques often used by anthropologists. participant observation requires that the researcher interact in the community or situation that she is studying and with the people who are part of the community or situation. It requires, as the term suggests, both participation and observation.

Using this kind of qualitative method means the focus is on obtaining a description of how a problem or situation is experienced by the women who live it. Instead of starting with theories about the problem or situation and tying to fit women's experience into the theories, **qualitative research starts with description** of women's actual experience as the basis for building analysis and taking action. Qualitative research is a way of grounding our analysis (and the action strategies we develop from our analysis) in real life and **ensuring that the theories we develop** have a basis in reality.

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6. THE RULES FOR DOING ACTION RESEARCH

> Action research usually uses small scale intensive interviews which are always carried out systematically. As in all research, all stages of the action research process **are rationalized**, justified and documented.

Action research that is qualitative and descriptive does not focus on statistics-though numerical or statistical data may be part of the research-and does not rely on the rules of sampling, surveys, and control groups.

The rules of action research require the development of a research design which defines and delineates systematically the areas the research will focus on, the questions which will be addressed, and who and what will be included and excluded, with reasons for both inclusion. All sages in the research process are rationalized, justified and documented. Finally, in

reporting the results of the research care must be taken to report informants' accounts accurately without making claims or generalizations that the informants represent the whole population, all women or everyone in the community or situation that was investigated.

The approach we are describing most commonly uses small scale, intensive, opened interviews governed by an interview guide or an aide memoire which lists the questions or topics interviewers will cover in order to obtain information from interviewees or informants. The interview guide or aide memoire is a control which provides for comparability **between interviews** by ensuring the researchers ask the same questions or cover the same topics in each interview.

The research is small scale in that it generally involves a small number of informants. For example, for **WRC** projects the research population is usually less than one hundred and, on average, thirty informants. The interviews are intensive in that each informant, in a own and a half to tow hour interview, is asked questions designed to provide a detailed, descriptive account of **her** experience and understanding of the problem or situation being investigated. informants are selected according to their location in or experience of a particular community, problem, work place, etc. For example, in research to learn about wife battering and the effectiveness of transition house in meeting battered women's crisis needs, informants would logically be battered women who had stayed at the transition house during a specified period. Interviewing informants selected by these criteria provides descriptions that expand our knowledge beyond the limits set by the small numbers of informants.

7. THE ADVANTAGES OF ACTION RESEARCH

Action research approaches provide a significant step towards the inclusion of women's perspective.

Action research using qualitative methods is particularly well suited to research by women's groups. Asking women for accounts of their lives, interviewing women about their experience gives the informants, as well as the researchers, an opportunity to increase their understanding through their very participation in the interviews. This is especially important given that as women all too frequently we have little control or our own lives and do not see ourselves as even being justified in presenting information about our lives or work. In fact, a first task in interviewing is often to persuade women that their accounts of their own situations are valid and that they, therefore, create a basis for understanding a problem or community. Since women are usually excluded from the definition and control of research (and of knowledge itself), this research approach can be a significant step towards the inclusion of women's perspective. It validates women's views of the world, women's understanding of it, women's right to be listened to and believed and understood rather than ignoring or trivializing women's perspective.

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The action research approach we've outlined is also appropriate to women's groups with limited resources in that it is relatively inexpensive. The research can be carried out by women's groups themselves. it doesn't depend on outside experts, expensive computer time or elaborate research instruments. And finally, this method not only allows for but facilitates direct contact between the researcher(s) and the women experiencing the problem or situation being investigated which isn't the case with mail out questionnaires, surveys, and so on. Therefore, the research process lends itself to potential involvement in the group's on going work by the women interviewed an, thus, can broaden the group's base for future action.

8. SOME EXAMPLES OF HOW ACTION RESEARCH WORKS

Action research documents women's perspective on their community or group or on an issue women are concerned about. It prepares for lobbying, etc. and can be used to improve services, programs, etc.

A women's group which notices that its membership is declining or the women it wants to reach are not participating in the programs the group offers, can develop a research project to determine what it can do about the problem. By systematically asking the women in the group or in the community what their concerns are, what issues/problems affect them, how they use or relate to the group's programs or services, what would help them to deal with the problems they face, etc., the group or services, and in explaining or rationalizing its work both inside the group as well as to the community or to funders.

From this example it's possible to summarize some of the reasons for deciding to do an action research project using qualitative methods and what some of the practical benefits can be:

1. action is required; research(the systematic collection and analysis of information would help to inform the action
2. we need to understand issue "X" better in order to act on it, no research is available on the particular issue or problem
3. "new" issue has come to our attention; existing research is inadequate/incomplete; existing research doesn't include women's experience; existing research doesn't reflect women's actual experience
4. women's needs are not being met; new programs, services, etc. are needed research can document women's needs and provide insights into what programs, services would be appropriate.

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IMPLICATIONS AND STRATEGIES FOR NGOS[6]

1. INTRODUCTION

How can NGOs move from the rhetoric of GAD to better developmental activities? Understanding and acceptance of the GAD analysis by workshop participants is a first small step, but more must be done to make projects and programs gender equitable. This chapter deals with possible implications of adopting and integrating the GAD approach into organizational structures and work.

The goal of GAD training is to improve the development activities of NGOs. Exposure to the GAD analysis increases understanding of gender relations and their importance to the development process. The GAD approach involves specific directions for development practices: collect adequate information on the gender division of work and gender relations; identify and address the priorities of women as well as men in programs and projects; contribute explicitly to an improved position of women; and, to maximize the full participation of both women and men in their own development decision-making.

These goals are not achieved by a simple exposure to an acceptance of the GAD analysis by staff members. Significant change may be required in the thinking and practice of the NGO. Organizational change requires leadership, commitment, resources and carefully developed short and long-term strategies. Senior management, and other staff members must be convinced of the validity of the GAD analysis and the need for change. Resistance is likely, particularly when the proposed change concerns gender equity, and re-allocation of scare resources.

The task is easier when in-house GAD workshops are held with all staff and, if possible, board members so the organization as a whole can respond to the analysis. The results may include: open acknowledgement of areas of support and resistance; a process of dialogue and negotiation agreed upon; secure commitment to some level of change or a process towards change; and agreement on short and long-term strategies. A minimum goal for an in-house workshop is to agree on an on-going process to address gender issues.

The situation can be much more difficult for individual participants who represent their organizations in a multi-agency GAD workshop and face having to return and being to affect some change on their own. This is a particular challenge for participants who are not in senior management positions. it is important that both internal and multi-organizational GAD workshops provide adequate opportunity and support for participants to:

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[6] Source: Two Halves Make a Whole - Balancing Gender Relation in Development, Canadian Council for International Cooperation, 1991.

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- ☐ asses the relevance of the GAD approach to their organization;
- ☐ determine how the analysis and concepts should be applied; and
- ☐ develop realistic short and long-term strategies, including an action plan for the next steps to be taken either as individuals or as an organization.

2. IMPLICATIONS OF INTEGRATING GAD INTO NGOs

Adapting a GAD approach required NGOs to develop **a sensitivity to gender issues, and actively promote the empowerment of women,** at all levels and in all aspects of their work. It means accepting that gender is not an insignificant women's issue, but an important development factor that can affect project success, and the effectiveness of the development process in improving the lives of the poor. Integrating GAD into the fabric of the organization amy require a process of (re) orientation, training and dialogue with staff, volunteers and overseas partners. It is likely to enquire changes in project development, implementation and monitoring practices. Gender imbalances in internal administrative and management structures also come into question when we look at the extent to which we practice what we preach.

> Development workers who are unable to see or recognize the importance of women's work in their own context are unlikely to be able to work effectively with women. Development workers who do not have a clear understanding that women are every where disadvantaged and that this cripples all efforts for improvements in the lives of poor people generally, will be unable to distinguish between processes which offer real support to the empowerment of women and those which are merely tokens of the popularization of "women's issues".
>
> -CCIC(1987)

Integrating the GAD analysis into development organizations may require some or all of the following:

- ☐ senior management commitment, support, leadership and responsibility for the integration of GAD;
- ☐ creating a mechanism for the integration of GAD (which may involve a committee, allocating staff time or a staff person, and commitment to a strategy and specific processes);
- ☐ developing gender sensitivity throughout the organization;
- ☐ sharing and reformulating the GAD analysis with overseas partners;

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- ☐ moving beyond "women's projects' to integrate gender concerns in all projects and programs;
- ☐ altering program/project development and management systems to better address gender issues, promote women's strategic interests and to assess project impact on women an men;
- ☐ monitoring the impact on women at all stages of the program/project;
- ☐ collecting of pre-project data about socio-economic gender relations in project areas;
- ☐ increasing the number of women in senior project and organizational management positions;
- ☐ introducing affirmative action in recruitment, staffing and human resource development policies.

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EXERCISES

Exercises I: The myths exercise

Objective: To increase awareness of social attitudes and values concerning gender and how they change over time.

Procedure: Indicate whether you believe these statements to be true or not true. Discuss their origins, changing images and their impact.

- ☐ Farmers are men
- ☐ Men are more logical and rational; women are more emotional
- ☐ Women have difficulty cooperating and don't work;well in groups.
- ☐ Women have difficulty working with numbers, while men are better with numbers, science, technology
- ☐ Most families are composed of a man (head of household), a women and their children
- ☐ Children suffer when their mothers work outside the home.

Exercise II: Group pre-assessment exercise

Objectives: Participants' articulation of their perspectives, values, attitudes and experiences concerning women and development and gender issues; their expectation of the presentation.

Procedure: As the following question.

1. What are the key issues for you personally and for your organization concerning women, gender and development?

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2. What has your experience been with women/gender in development work?

3. What are your expectation from this training workshop? Participants spend a few minutes making notes, sharing and discussing in small groups; record 2 or 3 common issues and expectations; share these in plenary.

Exercise: Organizational analysis and vision that is gender sensitive.

Objectives: To establish gender related goals. Participants envision their organization as fully gender sensitive and equitable at some point.

Procedure: Consider which of the following areas are relevant to your organization in light of the gender and development analysis.

- Creating organization awareness and attitudes to gender issues that are women focussed.
- processes for identifying, planning, evaluating progrmmes and projects that impact on women.
- Ideally how would like your organization to be addressing gender issues in 3-4- years time?
- What gender policies (explicitly or implicitly) training, project (program) criteria and development practices, monitoring mechanisms, staffing structure and personnel policies, if any would you like to see in operation?
- Give examples of successful projects which have developed innovation strategies for implementing equity and gender sensitive policies and programmes.

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