Basic Leadership Development Course
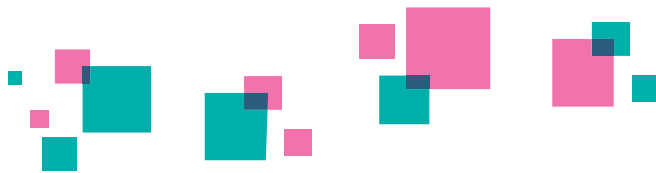
Manual for Facilitators

Gender Justice

Asia South Pacific Association
for Basic and Adult Education
Learning Beyond Boundaries

Contents

Asia South Pacific Association for Basic and Adult Education

ASPBAE

ASPBAE is a non-profit, non-government regional organisation with membership throughout the Asia Pacific region. It has operational relations with UNESCO. Its overall purpose is to strengthen the theory and practice of adult education as a contribution to individual and social development.

Today, ASPBAE covers a wide diversity of groups and individuals involved in both formal and non formal education, working with and through government agencies, universities, NGOs, community groups, trade unions, indigenous peoples, women's organisation, the media and other institutions of civil society. Their educational activities reflect global and regional imperatives in the promotion of people's empowerment and sustainable development.

For Further information, please contact:

Gender Sensitization

Nowadays the word gender is in common use. However many people do not know the meaning behind the word and what gender could mean for an organization and for development in general. Often an Non Governmental Organisation or Community Based Organisation has a problem knowing how to put gender into all aspects of the organization and thus achieve some degree of gender mainstreaming, balance and equality within the organization and in its activities.

Objective

Understand the nuances of gender imbalance in the region keeping in mind the different social, cultural, educational, economic and political contexts

Time required	Material Needed	Expected Outcomes
1 hour	Small ball	By the end of this session, participants will have: • An understanding of how gender relations play out in different contexts • Identified the different factors that perpetuate the gender imbalance

The session can be started with a game called the Tiger & Lamb game.

Activity A

All participants form a circle and hold hands.

Choose two couples and ask them to stand in the centre. Of this, one is the husband (tiger) and the other is the wife (lamb). The participants surrounding the couple represent the "community" which has to protect the wife from being beaten by the husband. The husband tries to reach the wife through the circle which is formed tightly around the wife and has to prevent the husband from reaching her.

Activity B

Make two groups – one of only women participants and the other of only men participants. In the first round, the group of women sit in a circle.

Tell the group that they have to build a story of Mina as they pass around a ball in the group. Every time they throw the ball, the participant has to say something that describes Mina and her life. The description should be detailed and real. You begin the exercise with a demonstration. Throw the ball to one in the group saying – "Mina lives with her parents and two siblings.'

The next round is for male participants who sit in a circle. Ask them to create the story of Raju – in the same manner as the women's group - from the day he was born, including a description of his appearance, events in his life. The story should reflect reality.

Discussion Guidelines

Guide participants through a reflection on the activity/stories using the following queries

- What are the similarities and differences in the life stories of Mina and Raju

- What words are used to describe men and women? Why are these used?

- Talk about Gender stereo-typing i.e. attaching fixed roles and characteristics to males and females (husband/tiger and wife/lamb). How does this happen and how does it play out in limiting opportunities for males and females.

- The gender/power divide – Why is gender balance and equity such a contested issue?

Gender Mainstreaming

Objective

To know the tools and frameworks that may be used to contribute to **gender equality -** where men and women have equal opportunities and rights and can benefit equally from programs and development.

Time required	Material Needed	Expected Outcomes
2.5 hours	Flip charts, markers	By the end of this session, participants will: • Know about gender analysis tools and how they may be used to mainstream gender – in the organization, in projects and the community.

Part 1   **Activity A**

Introduce the Gender Analysis Matrix, using a case study to illustrate how it may be used.

Ask participants to form smaller groups.

Case study: PEKKA, a project aimed at organizations which help single headed households, is mobilizing women in Aceh to build houses. Participants have to analyze a video presentation using the gender analysis matrix.

The problem: Field workers went to a village affected by Tsunami. They checked housing and other needs of the people - Do they need funds? How will they manage the funds? What problems do they foresee?

The group then discusses the impact of the following factors on the situation of men and women in society:

• Multiple burden of women
• Marginalisation in economic, political and social life

- Subordination in terms of being counted as inferior
- Stereotyping of their characteristics, roles
- Violence and victims of sexual and domestic violence
- Commodification by using women as sex objects

All the learning groups discuss the above topic in their group and present in the plenary. Summarise all the points and add to the matrix.

An example:

Matrix of Gender Issues[1]

Gender Issues	Effects on Women	Effects on Men
1. Multiple burden involvement in the three spheres of work: reproductive, productive, and community work	• three roles of women in the reproductive, productive and community spheres that result in: - limited access to economic and political power - limited time for community work - lack of time for rest & recreation	• traditionally engaged in productive work, community-oriented and are predisposed to engage in non-domestic activities
2. Marginalization the process that forces the individual into the periphery of economic and social life and of the decision-making process; diminishes the value of the activities in which they engage and through which they contribute to national development	• their reproductive work is viewed as invisible • work is unpaid, not valued and unrecognized	• their work is considered by society as central and productive

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1   References: Canadian Council for International Cooperation. Two Halves Make a Whole. Balancing Gender Relation in Development. Ottawa: MATCH International Centre; 1991

Gender Issues	Effects on Women	Effects on Men
3. Subordination one sex is considered inferior to the other; gender subordination is the institutionalized domination by men of women	• various life sustaining activities are considered supplementary to men's activities; as supporters, if not subordinates • in employment, they are victims in hiring, promotions and firing • lower paying jobs and exposure to physical and sexual abuse	• men are the heads of households • higher paying and prestigious jobs
4. Stereotyping the process of attributing a set of characteristics, roles and traits, favourable or unfavourable, to all members of a social group based on sex	• women are limited to the female nurturing and reproductive functions • involvement in productive work/ professions that are usually an extension of their nurturing and reproductive roles • women may not view themselves as producers	• men are vested the "productive" role as breadwinners
5. Violence the act of instilling fear and pain to injure or abuse a person, usually women	• women as victims of sexual harassment and assaults	• Men as perpetrators of violence against women
6. Commodification the act of treating women as a commodity or object	• women are seen as sex objects and not fully human	• men are identified as the norm • the identification or association with women is an indication of their virility

Part 2 **Institutions that Promote Gender Bias[2]**

The individual (male or female), within a given cultural context acquires gender roles through socialization. Socialization is defined as the process by which an individual learns to conform to norms and to play corresponding roles, to acquire status in society. Social institutions are mechanisms that maintain gender bias within a society.

There are at least five major social institutions that promote bias in the society.

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2   References: Dionisio, Eleanor. More Alike Than Different. Women, Men and Gender Construction. Occasional Paper No. 3. National Commission on the Role of Filipino Women. Manila: CIDA-NCRFW; 13 Licuanan, Patricia B. Some are More Unequal Than Others (n.d.)

I. **Family**

Gendering or socialization into a given gender starts from the time a child is born. In many cultures the family is considered the most basic institution. It has the most influence on a person because it is where the formative years of a person are spent and developed. There are four processes in a child's learning of gender identity that are often performed unconsciously by those nearest to the child from which the child also learns.

The four series of processes are as follows:

1. Manipulation
The first stage is the process wherein people treat boys and girls differently. It is manifested in the way infants are handled differently; female infants receive more 'delicate' handling than males.

2. Channelization
The second stage in the process is when people direct the child's attention to "gender-appropriate" objects as exemplified by the choice of toys given to them - boys are given cars and guns, while girls are given dolls to play with.

3. Verbal appellation
These are words used to tell children what they are (for example "brave boy" or "pretty girl") or what are expected of them (for example "Boys don't cry," "Girls don't climb trees", etc.)
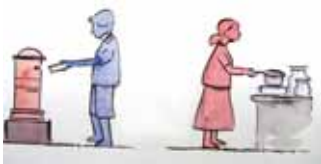
4. Activity exposure
This is the fourth process that ensures that children are familiarized with gender appropriate tasks (for example girls are expected and encouraged to help their mothers in household task and in taking care of younger siblings, while boys are allowed and encouraged to play or work outside the home).

These series of processes help the children conform to the gender identity deemed appropriate for them by their parents, and to acquire the corresponding roles and behaviour. These roles and behaviours are then carried through puberty and adulthood.

II. Peers

As they grow, children tend to socialize with other people of their age. Small ones socialize with their playmates, then with their peers, both in school and in the neighbourhood. In the process of association, boys learn some traits, characteristics and roles expected of little boys such as courage, aggressiveness, independence, etc. On the other hand, girls learn traits, characteristics and roles expected of young girls such as frailty, dependence, and timidity.

As children reach adolescent stage, they start socializing with the opposite sex based on the traditional views about men and women. Boys who have several girlfriends are admired, whereas girls having several suitors are envied for being attractive. Likewise, the rite of puberty marks the passage to adulthood, which also conveys messages to boys and girls about gender. For boys, in some cultures, circumcision is the first rite of manhood which is a way of testing his courage to endure pain. Another rite is the boy's first experience of sexual intercourse. For the girls, menstruation signals their passage to adult roles. By this time, they are told to be careful with their bodies and are subjected to many regulations and restrictions on their behaviour. Girls are told to behave conforming to the standard of feminine behaviours.

Upon reaching adulthood, it is considered normal for married men to keep mistresses. Men's extra marital sexual relations are tolerated. Such practices are considered the privileges of manhood. On the other hand, the wife is expected to remain faithful to her husband and is supposed to look after the needs of her family members, and even to give up her career for their sake.

III. Education/School

While current data may show that formal education is equally accessible to both male and female, the education imparted encourages gender bias. The formal school system promotes gender bias with their sexist textbooks and curricula through language and stereotyping – in images and descriptions, career options offered etc.

The practice of sex-segregation among exclusive schools that cater to middle and upper classes, further encourage role differentiation. Even in co-educational institutions, sex-segregation is a common practice used as a form of disciplinary action - unruly little girls are made to sit with boys and vice versa.

Teachers and schools channel boys and girls towards gender appropriate behaviours and activities. In high school, boys are encouraged to learn carpentry

and electronics while the girls are encouraged to learn cooking, typing and childcare. In tertiary schools, women are encouraged to take up courses appropriate to their perceived roles and characteristics, which mean nursing, education and home economics. Men are encouraged to enrol in technical courses such as engineering, law, management and medicine. Gender bias is manifested in the obvious restriction on women with the imposition of higher grade point averages for them in school admission tests, particularly in law, medicine and engineering.

IV. Religion

In the past, early religion taught people to worship male and female gods in the same degree. With the advent of colonization, beliefs in a monotheistic god (worship of one god) and the supremacy of a male god were introduced. The concept of a male supreme god predominated for centuries.

In contemporary societies, most of dominant religions preach that gender differentiation and inequality are ordained by God as conveyed in religious doctrines and symbolisms used.

V. Mass Media

Like school textbooks, the mass media carry the same gender stereotyping of men and women. Media portray different images of women that often have negative connotations. Women are seen as housewives, loving mothers and wives, martyrs, victims, mistresses or scheming and wicked villains, while men are portrayed as strong, determined, courageous and principled.

In television and radio drama series, women are often depicted as either martyrs who sacrifice their lives for the sake of their families, or career women that try to balance work and family demands – often ending up giving up the career in favour of the family. In print media, articles include beauty and household tips, ways to keep or attract a man, etc. Tabloid news is often focused on men and if ever women are given attention, they are often reported as victims of rape and other forms of physical and sexual abuse.

Likewise, in advertisements, the uses of gender images are utilized to attract people to buy a particular product.

Women are depicted as housewives, mothers, daughters whose main concern is to answer the needs of their families, serving them food, keeping their houses

clean, sending off sons, husbands or fathers to work and eagerly welcoming their return. They are also shown as sexy come-ons for cigarettes, liquors and other male specific products or as partner of males in parties and sports. The men, meanwhile, are shown engaged in sports, practicing their profession, and in camaraderie with other men.

VI. State

The state creates laws and policies to ensure the maintenance of a system. The state plays a major role in shaping and regulating sexual behaviour. The state is responsible for the laws that are discriminatory against women.

Part 3

For the next activity, divide participants into groups for the following three tasks.

1. Identify one gender issue that you want to work on
2. Identify elements or institutions that affect or cause the issue
3. Plan programs for a three year period if financed with USD 100,000 to solve the problem

Example of summary of group discussions

Issues involved

Discrimination - in religion, culture, social values; Resource based deprivation; Economic support – availability and accessibility; Marginalization/ Social exclusion/ Gender role Stereotypes/ Dependency;

Institution or elements

Society, Religion, Culture/Custom/Norms/Traditions – marriage, family; Lack of education and awareness; Treatment as a commodity; Leaders that reinforce discrimination

3 year program with USD 100 000

Education in rights awareness, literacy, counselling; Skills development / capacity building; Enterprise development / income generation; Advocacy; Development based on economic, social and cultural issues; State legislation reform, Engendered education, Awareness creation, IEC, Political awareness, Opportunity creation for higher education for women, Resource-based mobilization or fundraising

Remind the participants that gender issues affect both men and women. Since gender is the social construction of behaviour of men and women, issues extend to cover different gender identities (male, female and transgender/trans-sexual) and sexual identities (heterosexual, homosexual, bisexual). Men also suffer from gender injustices. Gender is not a practical but structural issue therefore program implementation alone might not be sufficient.

Use Presentation: Gender Equity Index and Analysis.

The slide show presents rankings for the top ten and the last ten countries according to the Gender Equity Index (GEI) that was published by Social Watch. Use the slide show to initiate a discussion among participants' to assess the reality of the situation in their home countries in relation to the GEI rankings.

Some examples of discussion can be that in some countries, encouragements like quota for women in decision making capacities exist but the corresponding relational support does not. Class can also be identified as a determining factor. Other factors are the collapse of a sustainable social system, history and the lack of support systems.

With this in view, ask participants to rethink the effectiveness of the programs they planned earlier. A short discussion can follow from the country specific responses generated.

From this discussion, bring participants' attention to something that civil society terms as hidden or invisible power – power that is not institutionalized but plays a role in hindering the progress. For example in Flores, indigenous leaders actually have ample decision making powers to affect change. Other examples of this power would be like values, norms, and customary attitudes. Even if there are good laws and women presidents, this invisible power has the ability to confine one in his/her `box' until it is acknowledged. Current world structures and donors have the money to implement programs to affect change but no change will happen if the people limit themselves and not deal with the hidden or invisible power.

One tool that can be used to anticipate situations to assess power relation changes is gender analysis. Show and explain a matrix to describe this. This matrix is also good for participatory processes.

	Labour	Time	Resources	Culture
Women				
Men				
Household				
Community				

Gender and Life Long Learning

Objective

To understand how biological and social differences affect community programming

Time required	Material Needed	Expected Outcomes
1.5 hours	Flip Charts, Markers, short film or presentation on an ongoing project	By the end of this session, participants will: • Know how gender issues may be addressed with individuals and communities to bring about change

Activity A

Begin the session with a short film-show of an ongoing project where disparity in gender relations is evident. Alternatively, you could ask participants to choose one of the projects that they are working on to discuss the following questions. The discussion should take place in smaller groups, preferably divided by sub-regions.

• How do you bring about change in gender relations?

• Where do you start?

• What do you look at?

• How do you get prepared?

Discussion Guidelines

Do men and women learn differently?

Do women and men need to learn different things?

Examples of discussion points from the groups can be:

• Learners are men and women; learning is a process

• According to the adult learning paradigm, the learner does not have a gender

- Men and women learn the same as individuals, but ways and means of "teaching" as well as what is taught is different in society
- Men and women are different biologically – these biological differences have been translated socially
- All roles, values, strategies are focused on unequal relations.
- Violence is used as instrument to "keep women in line" and to prove that "they are weak"

male group   female group

The next step is an exercise in which all participants are divided into two random groups of about the same size – one group is named `male' and the other is named `female'.

Give each group three discussion points to debate. Given below are the discussion points and examples of possible responses from the two groups.

1. Men are more effective leaders than women since men are logical while women are emotional. 'Male' group disagrees with the statement, while `Female' group agrees with the statement.

Male group/Disagree	Female group/Agree
Gender never influences the quality of leadership. A lot of women have a good logical capability; a lot of men have emotional aspect.	Women get affected by hormonal changes, and then women become too emotional in handling problems. It is not good for the leadership.
Hormonal researches are gender biased. Their validity is questioned because the research is done in a biased environment.	Still, hormonal changes in women is problematic and it so obvious in real life.
Men also have hormonal issues.	Most patriarchal society did not give access for women to infrastructure that is required for leadership, that's why men are better leader.
Both logical and emotional aspect is important for decision making and leadership.	Leadership is more about power, and only men have such power.
There are many cases where woman are leaders and lead better than most men.	A man can do one thing at a time (focus), while a woman can do multi tasking. That's why women have fewer leadership capacities.
Women with multi tasking capacities contribute to a better management skill, important aspect of leadership.	

2. Men need higher education than women since men are the head of the household and women are housewife. 'Male' group disagrees with the statement, while 'Female' group agrees with the statement.

Male/Disagree	Female/Agree
	Housewives do not need higher education.
Housewives need higher education because it is important for their role in household. Aquino could be a president, because she is educated woman.	Women are able to survive doing the household work without higher education. Aquino may have learned the leadership from her husband as president.
We love women; we want them to also have a better education.	Educated woman will create a social breakdown and family instability, since the social structure cannot accept that.
Without education, woman will face difficulties. What if the husband dies? Because of education, people of Burma support Aung San Syu Kyi.	For men to be able to access higher education, they need women to stay at home and take care of them.
Domestic and public roles are different. Domestic roles also need higher education.	Woman always survive on learning through informal methods on a daily basis.

3. Women get raped because of their own attitudes on trying to attract men with their sexy clothes and behavior. 'Male' group disagrees with the statement, while 'Female' group agrees with the statement.

Male/Disagree	Female/Agree
Actually, men use their power to hurt women, and women have no power to fight back.	Women actually expose themselves in order to attract men.
How about the case of a little girl being raped? It is a proof that the problem is in the man's perspective.	Considering the perspective, women should be able to hold themselves.
It's all because the concept of man is superior and the idea that man owns the wife, and needs to domesticate the woman.	Father, husband, society always educate woman to dress properly.
Woman who wear *bhacara/burkhas/veil* also are victims of rape.	It's not only the dress, but also attitudes that attract rape.

After the debate ask each group how they felt when sharing their feelings and had to prove a point – especially males in the 'Female' group and females in the 'Male' group.

Conclude with summarizing all the main points that were discussed in all the 3 sessions. Do a quick recap and invite the participants to contribute some insights from their personal domains or work area. This is also a good time to answer any questions or doubts.

Notes to the Facilitator

Gender is defined as
- **socially** constructed and **culturally** variable roles of men and women
- varies greatly from place to place and time to time
- changeable, can be re-constructed
- A conceptual tool to highlight various structural relationships of inequality between men and women

Definition of Sex
- anatomical differences between male and female
- the same across space and over time

Dichotomy on Gender
Men: Masculine, Productive, Public, Leaders
Women: Feminine, Reproductive, Private, Followers

Mainstreaming Gender in Organizations
- Vision, mission and goals • Governance mechanism • System, resource allocation, human resource development • Procedures and rules • Organizational cultures and values

Mainstreaming Gender in Programmes
- At a conceptual level – understanding gender inequalities in the community
- At the level of action/activities – respond to problems based on analysis of gender inequalities
- At the level of processes; gender fair in all stages, affirmative action for disadvantaged groups
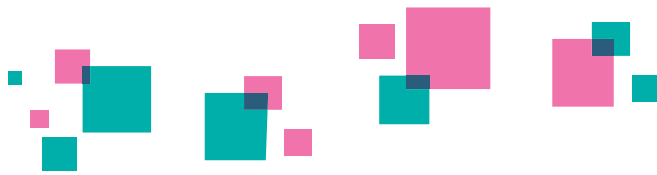
Gender Analysis Matrix (GAM)
- A tool for gender analysis of development project at community level
- Determine the different impacts of development intervention on men and women
- Done by community, men and women
- At the planning, monitoring and evaluation stage

Analysis is along a matrix
- Four levels; women, men, households, community
- Four categories; labour, time, resources, cultural
- Assessing the impact of the project on each category
- Done with men and women in the community
- Facilitated by development worker or NGO staff or trainer/facilitator

Reflections:
- How do men and women relate with each other?
- How do you conceptualize gender understanding in the community?
- What is the level of action/activity in the community?
- How do you involve both women and men in gender processes?

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