

# **GENDER SENSITISATION MODULE**

*For gender trainers*

**Compiled by**

**Rozan**

# Introduction

Rozan is an Islamabad-based NGO working on issues related to emotional and psychological health, gender, violence against women and children and psychological and reproductive health of adolescents.

Experience in disaster settings around the world has shown that understanding gender dynamics in communities affected by disaster is a crucial element for effective relief work - relief work that understands diverse needs, prevents exploitation and most importantly, utilizes the different coping capacities available in the community. Gender mainstreaming in reconstruction projects focuses on developing an understanding of different sets of vulnerabilities that are created in a disaster situation and how gender roles play a role in exaggerating these vulnerabilities.

The importance of understanding gender dynamics in communities affected by disaster during the various stages of disaster response has been reinforced by Rozan's experience in the aftermath of the 8<sup>th</sup> October 2005 earthquake. While working with different partners during the emergency and now the rehabilitation phase, gender has come out as an important area for training, as often attention to this core issue is either missing or groups lack sensitized or trained staff with expertise on the issue. This last is a key barrier that cripples many well-intentioned organizations, which recognize gender mainstreaming as a critical mandate, but lack sensitized and trained personnel to effectively 'mainstream' gender at the organizational and programmatic level.

Keeping this need in the forefront, Rozan held a 10-day training of trainers in December 2007, with the aim of strengthening the capacity of organizations working in earthquake affected areas to involve and sensitize their staff on gender issues. This module has been developed as resource material to enable the participants of this training to carry out further trainings/orientations with their fellow staff members. These can be in the form of sensitization workshops, weekly sessions or reading meetings that can sustain interest and learning on gender issues within an organization.

The module has exercises that introduce the basic concepts of gender and development, and also aim to enhance deeper understanding and sensitization on the issue. Focus on personal attitudes and self-analysis for trainers and individuals working on this issue is an important component of the training module. It highlights the importance of gender dimensions in rehabilitation efforts, especially the diverse needs of vulnerable groups. Exercises also highlight why it is important to understand the differential impact of disaster on men and women and to ensure women's participation at all levels and what contributions they can make in the rehabilitation process.

## **About This Module**

### **Objectives**

This training module is aimed at providing gender trainers, especially those working in earthquake affected areas, with a range of tried and tested gender exercises to use in their trainings.

Exercise in the module aim:

- To develop a link between the concept of gender, self and long-term recovery and development.
- To develop a good understanding of gender roles, stereotypes, expectations and issues and their impact on our day to day lives as well as on society.
- To develop a good understanding of the social channels and institutions through which gender roles are learnt, transferred and internalized.
- To develop an understanding of basic gender concepts and their application to long-term recovery and development work.

### **Group and participants**

Gender is a sensitive topic of discussion, and typically a gender workshop invokes a great deal of healthy discussion and debate. Such discussions are extremely important for workshops aiming to bring about some level of awareness or attitudinal change and need to be allowed as far as possible. For this reason, it is recommended the workshop be run with relatively small groups of 15 – 20 people in order to allow for maximum discussion and participation.

Experience also shows that a workshop setting is most useful when the participants are seated so that they can all see each other, such as in a semi-circle.

### **Duration of workshop**

The module activity hours are approximately 12, which is usually spread over a 2-day workshop, although if needed it can also be broken up over more days and shorter sessions. However, due to in-depth discussions and debates that typically occur when running this module, full-day sessions are considered the most effective.

### **Sections**

For the convenience of the trainers, the module is divided into two sections. The first section consists of detailed plans for all the activities in the module, including objectives, time, material required and steps. This section is further divided into 3 sub-sections. The first of these includes activities designed to set the tone of the workshop at the beginning,

as well as some activities that can be done at the end to close the workshop. The second includes activities that can help in introducing the participants to the concept of gender, linking it to one's personal awareness. The third sub-section includes activities looking at gender in more depth and linking it to long-term recovery, rehabilitation and development work. Many activities are also followed by special notes for the trainers on how to run them, points to focus on, issues to watch out for, etc., as well as sample responses to certain questions so that the trainers know what to expect and can direct discussions when required.

The trainer will find that some of the activities in the sub-sections overlap in terms of objectives and themes. This is because the module is not a workshop plan, to be run exactly as it has been set out here. Rather, the module has been developed with the aim of providing gender trainers with a range of gender exercises to pick and choose appropriate ones from, according to the needs and nature of the groups they work with, as and when needed.

The second section of the module consists of all resource material required during the training: transparencies, hand-outs and case studies.

### **Methodology**

This module has been developed with an interactive and participatory approach in mind, allowing for group interaction and discussion at all levels. There are few presentations to be made by the trainers themselves, the emphasis being on allowing the participants the space and opportunity to discuss, analyse and reflect on new awareness and concepts. Group discussions are considered extremely important in such workshops as it is through an open sharing of ideas that the most learning takes place, especially when working towards attitudinal change. Thus, the module includes a number of participatory techniques such as:

- Small groups – Participants are divided into groups of 4 – 8 members.
- Pairs – Participants are divided into pairs to discuss more personal aspects of a particular concept.
- Go-arounds – The trainer asks a question or reads out a statement which every participant responds to turn by turn in a circle.
- Brainstorming – The trainer throws out a question or idea and asks the participants to call out any ideas or thoughts they may have in response.
- Case study – the trainer divides the participants into groups and provides participants with a case study to analyse and respond to.
- Creative expression – the trainer asks the participants to express their thoughts and ideas in the form of a creation (skit, art, drawing, etc.).

**SECTION 1.1 – WORKSHOP SESSIONS AND  
ACTIVITIES**

## **SECTION 1.1 – INTRODUCTORY TONE-SETTING AND CLOSURE**

This section includes activities to be done a) at the beginning of the workshop on the first day and b) at the end of the workshop on the last day. They have both been placed in the same section for easy reference.

The purpose of tone-setting is to familiarize the participants with the overall structure, nature and style of the workshop as well as with the trainers' and their own roles. The exercises in this section aim to *break the ice*, help make the participants feel comfortable with each other and to clarify any apprehensions they may have. This section is an important part of the workshop as it also establishes a workshop, rather than a classroom, setting and gently eases those participants new to such a setting into the kind of participatory activities that will follow, for example go-arounds, small group work, brainstorming, etc. It is, therefore, important that the trainer begin the workshop in a warm, friendly and nurturing way so that all the participants feel at ease and looked after and are ready to participate.

At the same time, how the trainer ends the workshop on the last day is also a very important part of the overall group process. For gender workshops, this is particularly important as work on gender is typically fraught with resistance and difficulties and it is not uncommon for participants to feel drained or lose hope from time to time when working on this issue. Closing exercises are designed to counter this by giving the message that the participants are connected to each other, can seek support when needed and are not alone. This can help sustain the participants' high level of interest and confidence at a point when motivation is high and skills and knowledge are fresh. Closing exercises also aim to leave the participants with a sense of confidence, connectedness, commitment and optimism. Exercises using positive symbolism and confidence-building, both personal and professional, can be very useful at this point. A certificate ceremony is often a part of this.

### **Activities for Introductory sessions**

#### **Objectives:**

- To build a comfort level and rapport with the workshop participants.
- To share workshop objectives and develop workshop working norms (guidelines).

#### **Activity 1: Introductions and ice-breaker**

**Time:**  
30 minutes

**General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

**Steps:**

1. Introduce yourself briefly and let the group know that we will now be introducing ourselves in a way that is both fun and allows us to remember each others' names.
2. Starting with one participant, ask each participant to take turns introducing him/herself by calling out his/her name and then repeating the names of all the participants who have already introduced themselves.
3. For a more detailed and professional introduction, ask the participants to introduce their organizations, give a basic job description and identify one factor that motivates them to work on gender issues.
4. Thank the participants for introducing themselves.
5. Hand out workshop registration forms to be filled out if needed.

**Activity 2: Objectives, hopes and fears****Time:**

30 minutes

**General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

**Steps:**

1. Share the workshop objectives with the participants and encourage them to ask questions or request clarifications.
2. To identify participants' expectations and fears from the workshop, divide the group into two smaller groups and ask them to identify on flip charts their hopes (or expectations) and fears of the five days of the workshop (about 15 minutes).
3. Ask one person from each group to come up and make a brief presentation about their group's hopes and fears. *Note:* Trainers are to respond to expectations that may lie beyond the scope of the workshop and acknowledge those fears which they feel are valid, and to actively try to include them in the norms where possible. Expectations also help trainers in identifying the participants' areas of interest, which can later be emphasized in the workshop if appropriate.

### Activity 3: Norm-setting

**Time:**

15 minutes

**General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

**Steps:**

1. Explain to the participants that since the group will be working together, it would be useful to develop a set of group working guidelines or norms in order to facilitate a smooth and effective group process.
2. Ask the group to suggest norms that they would like to establish, and write these (once the whole group has agreed to them) on a flip chart.
3. Explain to the group that these norms are for everyone and that it is everyone's individual and collective responsibility to follow them.
4. Display the flip chart somewhere where it is easily visible for the duration of the workshop.

#### Sample norms –commonly identified in workshops

- Speak one at a time
- Mobiles on silent (or off)
- Everyone participates
- Respect everyone's opinions even if you disagree
- No side-talking
- Listen to everyone
- Keep personal information shared private
- Ask questions if something is not clear

Even if the participants do not identify some of these, it is important that the trainer suggest one or two that s/he thinks are important. Usually, this includes confidentiality, respect, listening, etc.



### **Activity notes for Introductory Tone-setting**

This exercise is important for two main reasons. First, it ensures all the participants and trainers are at the same level of understanding as objectives, hopes and fears are identified and clarified right at the start of the workshop. Second, the activity helps set the tone for the kind of group work that will be expected from the participants throughout the workshop.

In this activity it is important that the trainer clarify that the hopes and fears that the participants are expected to identify are about the workshop only and not about the work they may be doing afterwards. When introducing the activity, the trainer may need to give examples of hopes/expectations such as “We will learn from each other’s experiences and ideas” or “Information will be shared in a comprehensive and interesting manner.” Examples of fears are “The trainers will use too many technical terms which we may not understand” or “The workshop might be boring!”.

While the groups are presenting their hopes and fears, it would be useful for the trainer to note down those points that need further discussion or clarification. At the end of the presentations, the trainer needs to validate all those hopes that are being covered in the workshop. If there are hopes identified that do not fall within the scope of the workshop or that cannot be met (e.g., if a group expresses a hope that research on gender issues will be shared in the workshop, the trainer will need to clarify that such material is not available, etc.) the trainer will need to clarify this. Similarly, for the fears, the trainer needs to be able to clarify how they will be avoided (e.g., “We will make sure we keep checking that everyone understands if difficult terms are being used”), but also needs to make the point that it is everyone’s responsibility to ensure that these fears are taken care of. Therefore, if a session is too long or something is not clear, the participants need to point that out.

## **Activities for closure**

### **Activity 1: Wall of commitment**

**Time:**

30 minutes

**General Material:**

- Board and permanent markers
- Flip charts
- Masking tape
- Meta cards

**Steps:**

1. Hand out 3 index cards to each participant and ask them to identify 3 gifts or actions that they personally commit to giving to the cause of gender sensitivity.
2. Ask each participant to share their commitments and paste them one by one on a symbolic wall (drawn on a flip chart and pasted on to a wall).
3. Share with the group that this is a wall of our commitment to the cause and that removing even one brick from the wall can make it fall. Therefore, our joint efforts and collaboration are critical.
4. Thank the participants for participating and remind them that it is only through everyone's individual and collective efforts and commitments that sustainable change is possible

### **Activity 2: Staying connected**

**Time:**

30 minutes

**General Material:**

Puzzle: Any symbolic picture cut into puzzle pieces (number of pieces should correspond to the number of workshop participants).

**Steps:**

1. Spread out the pieces of the puzzle on a large table or floor and ask the participants to come and sit/stand around it and put the puzzle together.
2. When the puzzle is completed, ask the participants to take one part of the puzzle each as a reminder of the workshop and of their commitment to the gender cause, making the point that it is only when all the pieces come together (symbolizing everyone's joint efforts and collaboration) that the puzzle is complete (symbolizing sustainable recovery and development).

3. Thank the participants for participating and remind them that it is only through everyone's individual and collective efforts and commitments that sustainable change is possible.

### **Activity 3: Certificates and qualities**

**Time:**

30 minutes

**General Material:**

Certificates

**Steps:**

1. Ask the participants to stand in a circle.
2. Hand out a certificate randomly to every participant (ensuring that no one gets her/his own).
3. Ask the participants to take turns going up to the person whose certificate they are holding, congratulating the person for completing the workshop and telling him/her one quality of theirs that they have observed over the course of the workshop.
4. Thank the participants for participating and remind them that it is only through everyone's individual and collective efforts and commitments that sustainable change is possible.

**SECTION 1.2 - GENDER AND SELF**

## SECTION 1.2 - GENDER AND SELF

### **About this sub-section:**

The exercises in this sub-section provide a non-threatening way of approaching the concept of gender. The section aims at initiating the process of exploring the concept of gender and specifically its link with the self. This is a key component of the module as it highlights the importance of self-awareness in understanding gender issues and their impact on our lives. In other words, it is only when we have explored the effect of gender on ourselves that we can begin to understand how it impacts society.

For this section, it is important that the trainer have a good understanding of the role of gender in every day life. The trainer needs to be willing to offer examples from his/her own life in order to encourage discussion and to clarify concepts where needed.

### **Objectives:**

- To introduce the concept of gender and its role in every day life.
- To highlight the importance of self-awareness in understanding gender.
- To highlight and understand the impact of various messages received in childhood on a person's current personality.
- To make the participants aware of the social institutions teaching gender roles in the society.

### **Activity 1: Link between Gender, Self and Long-term Recovery and Development**

#### **Time:**

1 hour

#### **General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape
- A-4 size sheets (if needed for drawing)

#### ***Transparency 1:***

Definitions of gender and self.

#### ***Transparency 2:***

Definitions of long-term recovery and development.

#### ***Hand-out 1:***

Definitions of gender and self.

Definitions of long-term recovery and development.

**Steps:**

1. Let the group know that we will now be discussing the key concepts that we will be discussing during the workshop.
2. Divide the participants into three groups and ask them to discuss with each other and develop a general definition (based on a shared understanding) of 3 terms: a) gender, b) the self and c) long-term recovery and development work. This should include the identification of the key components (what is included in it) of each term.
3. Ask each group to briefly present their definitions, then discuss and present the transparency.
4. Ask the participants to go back in their groups and now discuss and develop with each other a presentation or creative depiction (skit, poster, drawing, etc.) of the link between the 3 terms.
5. Ask each group to present/perform their ideas and discuss each presentation individually before the other begins, using the following prompts:
  - Where did we see the concept of gender, self, long-term recovery and development?
  - How were they linked to one another?
6. When all the presentations/performances have been completed, discuss the following:
  - What were the themes that were in common in all the presentations?
  - What are all the ways in which gender/self/long-term recovery and development were presented?
  - What does this tell us about the link between the concepts? Prompt: Can the process of long-term recovery be sustainable and effective without understanding and incorporating the concepts gender and the self?

**Activity notes for link between gender, self and long-term recovery and development**

This exercise is a valuable exercise as it makes an important point that concepts of gender, the self and development are closely interlinked. The trainer needs to have a good understanding of the terms to be able to present definitions and later to process the group presentations and performances. When the results of the group work are presented/performed, the trainer needs to keep a close eye on and note down the concept-related themes that emerge, especially those that are in common between the groups. At the end, these will need to be discussed and linked together as the exercised is processed

in more depth. For example, the gender theme is often portrayed through gender roles, expectations, discrimination, empowerment, participation, etc. The self theme is often portrayed through personal attitudes, individual actions, personal power/powerlessness, self-confidence/self-esteem or its lack, self-awareness/or its lack, personal change/struggle, etc. The long-term recovery and development theme is often portrayed through fieldwork, projects, social change – education, health, community participation, etc.

The main point that trainer needs to make at the end is that the overlap between these concepts makes it difficult and meaningless to try and separate them. For example, gender-related themes such as social roles, discrimination, internalization and power or powerlessness are all related to long-term recovery and development in the earthquake-affected areas. They are also linked with the self as we are all individuals who are products of this society and are affected by the gender socialization that takes place, which we internalize. It is only when we as individuals begin to become aware of the impact of these roles on us, when we recognize our own needs and reflect on, analyse and challenge our own gender perceptions, attitudes and assumptions that social development and change can occur. This is what makes self-awareness a critical phase in long-term recovery, development and positive change.

For this activity it is important that the trainer is open to talking about him/herself and is able to link personal attitudes with development and positive changes in the gender system.

## **Activity 2: First awareness of gender<sup>1</sup>**

### **Time:**

1 hour, 30 minutes

### **General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape
- A-4 size sheets (if needed for drawing)

---

<sup>1</sup> This exercise is adapted from “training manual reproductive health for all: taking account of power dynamics between men and women by Shirkat Gah”.

## Steps:

1. Divide the participants into 2 or 3 groups, preferably gender-segregated. If this is not possible due to numbers, divide the participants into mixed groups, but let them know that this may be a little uncomfortable for some participants since it is a personal exercise about gender awareness.
2. Ask them to a) recall (each participant individually) the earliest time they can remember when they first became conscious of being a girl or a boy and to share the situation with each other, and b) write down the following for each group member:
  - Their approximate age at the time
  - The place it happened
  - The people involved
  - Their feelings at the time
3. Put the charts up on the wall and ask the participants to move around the room reading each other's charts but without making any comments or questions.
4. In the large group, process the responses using the following prompts:
  - At what age did the women generally become aware of gender? Repeat for men. It is interesting to point out here, how socialization often begins very early.
  - Where did this awareness generally take place for the women? Repeat for men. This highlights the many social institutions that are responsible for reinforcing social norms and values.
  - Who were the people who generally made the women aware of their gender? Repeat for men. Again, people are the active players in social institutions that carry forward these messages. Often here, an interesting feature is the fact that women play as significant a role as men in this.
  - What was the incident about for women? Repeat for men. Usually this will highlight various dimensions of socialization such as division of labour, physical segregation of boys and girls, mobility, emotional responses etc.
  - How did the women generally feel when they first became aware? Repeat for men. The difference between feelings experienced by men and women is apparent at this time.
5. Conclude that all of us were made to become aware of gender at some point in our lives, at various levels, by different members of society and often around certain behaviour that was being encouraged or discouraged because of our gender. This shows us how gender socialization begins, how deeply embedded gender expectations and values are and how we learn them through a lifelong process of socialization.



### Activity notes for first awareness of gender

This activity takes the concept of self and gender-awareness to another level by providing the participants with an opportunity to reflect upon their own consciousness of gender. The trainer needs to give the participants ample time to reflect on their first awareness of gender difference for it to be effective. Initially, some participants may find it difficult to remember a particular moment. Here, the trainer needs to clarify that the memory does not have to be of one particular incident; it can be of a certain time in their childhood in which they remember becoming aware of being a girl or a boy.

This activity typically generates an interesting discussion and is thought-provoking for many participants. The ages at which participants typically report becoming aware of their gender shows how early gender socialization begins, especially for girls. Many participants report becoming aware of gender differences as early as age 4 and 5, but this can range to early adolescence for some people when bodily changes begin. For girls, awareness is often linked to when their mobility begins to get restricted, they are encouraged to focus their interests within the home environment and their behaviour begins to be more overtly controlled. Women often recall becoming aware of this difference when they were suddenly expected to start dressing and behaving differently, to take on more household work responsibilities (division of labour), to change the kind of games they played (e.g., rougher games were restricted and gentler ones encouraged) and with whom they could play them (e.g., gender segregation). The home is usually where this awareness occurs, with mothers being common channels of information, but this is reinforced at school and other environments. While some women remember feeling happy when they realized they were different (e.g., they were allowed to play with their mother's make-up or received prettier clothes on Eid), most tend to report feeling unhappy, resentful, disappointed and self-conscious when they become aware of this difference because their awareness is linked to restrictions and unwanted changes as they are made to become conscious of societal norms.

Men, on the other hand, may report a different experience at some levels. Differences in age of awareness may or may not be reported, but the nature of the experience itself is typically very different. For boys this is often a positive change – they typically become aware of being a boy when they receive treatment that is better than that of their sisters or girls around them – the best food, for example, may be saved for them, they may be allowed more freedom to go out and play while their sisters are suddenly stopped from doing so, they may be asked to “take care” of their sisters, they may be encouraged to spend more time with their fathers in outdoor work, they may be encouraged to become

independent, being stronger and more authoritative and discouraged from participating in activities that are considered girlish. Many become aware of this at home, but school, shops, mosques and other environments are also commonly reported. Parents, other family members, relatives, teachers, religious leaders and the media may all be involved in this socialization process. The corresponding feelings that most men report feeling as boys when they became aware of gender are pride, happiness and an increase in self-confidence as they are granted extra freedom and authority. Some boys also report feeling anxious at the new responsibilities (e.g., protector) and disappointed when they are restricted from enjoying certain activities that may be considered girlish by their families.

The trainer needs to pull together the common themes, such as sudden restrictions or freedoms granted. S/he then needs to elaborate on the role of social institutions, such as homes, schools, the media, mosques, shops, etc. in shaping gender related ideas, beliefs and feelings.

### **Activity 3: Childhood Messages<sup>2</sup>**

**Time:**

1 hour, 30 minutes

**General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

**Steps:**

1. Let the participants know that they will now be doing an exercise on identifying childhood messages and their impact on one's personality, attitudes and behaviour.
2. Divide the participants into 2 groups.
3. Ask each group to recall their childhood and to complete statements read out by the trainer. Let them know that if there is anything they do not feel comfortable talking about, they have the right to pass.
4. Read out each statement one by one and at the end of the list, process the experience by discussing the following:
  - Was it difficult/easy to complete the sentences?
  - How did you feel while completing the sentences?
  - What sort of themes did you find in common?
  - Was there a difference in the kind of messages that were given to boys and girls?

---

<sup>2</sup> The exercise is adapted from working with women's groups volume 1.

5. Ask each participant to write down any messages (positive or negative) received in their childhood regarding different aspects of their personalities a) physical appearance, b) skills, c) abilities, d) relationships and e) future.
6. Ask the participants to take turns sharing their messages.
7. Ask the participants the following:
  - How do you feel about these messages as adults?
  - How have they impacted your lives?
  - Which one of these are healthy – that you still value?
  - Which ones are unhealthy – that you have changed for yourself or would like to do so?
8. Discuss the importance of childhood messages in shaping our values and behaviour.
9. Make the point that although parents and carers want the best for their children, we all sometimes unconsciously or consciously give children messages about gender and social roles that can be harmful to them. This is how the process of gender socialization continues.

#### **Childhood message statements**

1. My mother told me that a boy/girl should.....
2. My father told me that a boy/girl should.....
3. I was told that a boy/girl could.....
4. I was told that a boy/girl could not...
5. I was told that what a girl (or boy – if the participant is a man) could, but a boy (or girl – if the participant is a man) could not do was...
6. In a conflict situation I was told that a good boy/girl should....
7. I often get things by....
8. In comparison to other boys/girls I felt....
9. What I am feeling right now.....

### Activity notes for childhood messages

As with the other activities in this section, this exercise is meant to take the concept of gender to a personal level, where the participants reflect on how gender has affected them, starting with the verbal and non-verbal messages received as children. Some participants may find this activity difficult initially. This may be because they find it difficult to think about and share personal experiences, especially painful ones, or it may be that they fear presenting their families and loved ones in a negative light. Therefore, the trainer needs to explain at the beginning that participants are to share only what they are comfortable sharing and if there is a sentence they would rather not complete, they can “pass”. The trainer needs to further explain at the beginning and again at the end that this activity shows the kind of social messages we all receive and pass on in our day to day lives. Girls for example, often receive messages that encourage self-control, restriction, submission, focusing on appearance rather than career, pleasing people, etc. Their academic or professional skills are not always recognized. One impact of this is that many young girls with potential are not able to recognize or develop it as they feel they are not worthy of it or that is not their role. Boys, on the other hand, are often encouraged to be strong and independent, to have strong careers and achievements and to always be able to take care of things. They may even at times be encouraged to be aggressive. This could lead to stress, aggression and a need to always be in control.

The trainer needs to explain that this exercise is not about blaming our elders or families – this is something we all experience. This exercise is about the process through which messages are internalized and become a part of us. Our families and people around us do not want to give us wrong messages, nor do we want to pass them on to our children – but some of these messages are not healthy for us. It is only by becoming aware of these messages that we can begin to change them for ourselves and for the generations after us.

## **SECTION 1.3 - UNDERSTANDING GENDER**

## SECTION 1.3 - UNDERSTANDING GENDER

### About this sub-section:

Once gender has been introduced and discussed in the last session, it is now explored in more depth in this section. This is, therefore, the most critical component of this module, aiming at analyzing the concept of gender and its impact from a social perspective. The section explores in some detail how men and women, boys and girls are viewed in our society, the influence of these images and expectations and how these concepts are internalized within us all. The section also explores the various channels, institutions and pathways through which these images become the norm.

The trainer needs to be clear about all the concepts discussed in this section, be prepared for some conflict and be willing to answer complicated questions.

### Objectives:

- To better understand the difference between sex and gender.
- To better understand what our society expects of women and men and how these expectations influence our thinking/ attitudes towards our own selves as well as the opposite gender.
- To understand how the process of socialization has its effect on what work men and women do and how this affects their status in society.
- To develop an understanding of basic gender concepts related to development.

### Activity 1: Gender riddle

#### Time:

15 minutes

#### Steps:

1. Tell the group the gender riddle and repeat once:

*Ahmed and his father were traveling in their car when suddenly the brakes failed and they got into an accident Ahmed was severely injured, but his father died instantly. Ahmed was rushed to the hospital where the team of surgeons was called. Upon seeing Ahmed, the head surgeon said, "I can't operate on him, he's my son."*

*How is this possible?*

*(Answer: It is possible because the head surgeon was Ahmed's mother) – Do not read out!*

2. Ask them to guess the answer.

3. Take as many answers as possible, but do not indicate if anyone's answer is correct till all the guesses have been taken.
4. Reveal the correct answer and briefly discuss the following:
  - Why was it difficult to guess the correct answer?
  - If the answer seems so simple, why hadn't the majority of the participants thought of it?

Let the group know that this concept will be explored in more detail in the following exercise.

### Activity notes for gender riddle

This is an ideal exercise for providing a platform for a discussion on gender in a fun and challenging way. It gets the participants in an upbeat yet pensive mood and is a good place to start the intense discussions on gender that will follow.

When the riddle has been solved, the trainer can ask the participants why the answer was difficult to guess for some people. This allows a discussion on gender expectations and how certain professions are associated more with one gender than the other. For example, if the person in question had been a nurse rather than a doctor, it would have been associated more with a woman than with a man.

## Activity 2: What men do, what women do<sup>3</sup>

### Time:

1 hour

### General Material:

- White board
- Board and permanent markers
- Flip charts
- Masking tape

### *Transparencies 3:*

Gender versus sex.

### *Transparencies 4:*

Gender division of labor.

---

<sup>3</sup> The exercise is adapted from working with women's groups volume 1.

***Hand-outs 2:***

Gender versus sex.

***Hand-outs 3:***

Gender division of labor

**Steps:**

1. Divide the group into two groups and ask one group to write any and all activities or work (not professional) that men in our society typically do, and the other group to write down any and all activities/work that women in our society typically do.
2. Ask each group to present their charts to the larger group.
3. Discuss the following:
  - Are there any similarities in the lists?
  - Are there any differences?
  - Can any of the work done by men also be done by women? Which one?
  - Can any of the work done by women also be done by men? Which one?
  - Is there on the men's list any activity that only men can do and that women cannot?
  - Is there anything on the women's list that only women can do and men cannot?
  - Is this difference cultural or biological?
4. Use the responses to present the concept of gender and sex.
5. Discuss the concept of division of labour - reproductive, productive or community work - and discuss the following:
  - Do women get any monetary compensation for the work they do at home?
  - How does this affect our perception of the value we place on the work that women do?
  - What about men doing the same type of work? Do they receive compensation?

**Activity notes for what men do, what women do**

At the end of this activity, the participants should have a fairly clear understanding of the difference between gender and sex. However, the activity is sometimes accompanied by some conflict and resistance. It is important that the trainer is prepared for this and remains calm. The trainer needs to recognize that after years of gender socialization, gender role expectations are deeply embedded in the psyche and therefore difficult to change so easily. However, if the trainer's own concepts are clear and s/he is prepared for the kind of resistance that s/he might face, the activity can be extremely effective.



Participants' arguments often consist of the following assumptions:

- Social roles are defined by biology – that men and women or boys and girls are *naturally* better in certain roles – for example, it is by nature that women make better parents, they are by nature more sensitive and nurturing, women are better teachers, women cannot handle jobs that require difficult decisions, or that men by nature are better decision-makers, men have a more technical mind, men cannot look after a house as well as women can, etc.
- Social roles cannot be changed – they have been there for centuries and are natural.
- Why should social roles be changed? Why do we want to be like the West? There is more order in people's lives when social and gender roles are well-defined.

To counter these arguments and explain the concept better, the trainer can try the following:

- When going through the role lists, do not ask whether the other gender does the task listed, but whether the other gender can do it if given the opportunity. For example, taking care of children is often mentioned in the women's list. Here the trainer should not ask "Do men take care of children?", as participants will often say 'no' to this. Instead, the trainer should ask, "Can men take care of children?" Some participants may still answer 'no', but here the trainer can add that although most men do not take care of children and may not feel comfortable doing so, this is because our society does not give them the opportunity to learn how to do this. This does not mean that they cannot do so. There are many men in the world who are single parents and who bring up their children with a lot of love and care. Just the fact that some such men exist shows that there is nothing biologically to stop a man from looking after children well.
- Explain that there are some gender roles that we have been playing and seeing for years and years; it is therefore difficult for us to see them as anything but natural. However, it is when we open our eyes to exceptions around us that we see that these roles are defined by society, not by nature. For example, the fact that many men play roles and enjoy playing roles that are considered feminine (such as cooking, looking after children, cleaning the house, etc.) and many women play roles that are considered masculine, such as earning for the family, flying planes, becoming engineers, etc. shows that gender roles can be changed.
- Explain that by doing this activity, we are not attempting to become like the west or promoting the idea that everyone *must* change the gender roles they play; we are attempting to show that these roles are not written on stone, that they are changeable, that individuals should have a choice about the kind of role they wish to play, that with time roles sometimes need to change and that strict gender role

rigidity can be harmful. For example, in the areas where the 2005 earthquake occurred, many women played the gender role of looking after the house and staying within those 4 walls; however, the crisis situations changed that and many women had to step out from that role and take on work that they have never thought they would have to do. Initially, this was a very difficult process as many people living in those areas believed that this was against a woman's nature (strict gender roles), but with time this has changed.

### **Activity 3: Gender quiz**

**Time:**

30 minutes

**General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

**Transparencies 5:**

Gender quiz

**Steps:**

1. Read out 10 statements one by one and asks the participants if it represents the term gender or sex.
2. If there is a difference of opinion, discuss and give your answer.

#### **Gender quiz**

1. Women give birth to babies, men don't (Sex).
2. Little girls are gentle, boys are tough (Gender).
3. In one case, when a child brought up as a girl learned that he was actually a boy, his school marks improved dramatically (Gender).
4. Amongst agricultural workers, women are paid 40-60 % of the male wage (Gender).

5. Women can breastfeed babies, men can bottle feed babies (Sex).
6. Most building-site workers in Britain are men (Gender).
7. In Ancient Egypt, men stayed at home and did weaving and women handled the family business. Women inherited all the property and men did not (Gender).
8. Men's voices break at puberty, women's do not (Sex).
9. In one study of 224 cultures, there were 5 in which men did all the cooking, and 36 in which women did all the house building (Gender).
10. According to UN statistics, women do 67 % of the world's work, yet their earnings for it amount to only 10% of the world's income (Gender).

#### Activity notes for gender quiz

This exercise is a helpful way of measuring the level of understanding on sex and gender that has been achieved at any particular point during a gender session. It also provides an interesting and fun way to approach the topic. The trainer should be ready for some debate on some of the statements. They may argue, for example, that girls are naturally gentle and boys tough (that this is about sex not gender), that there are more men as builders because they are naturally stronger (that this too is about sex, not gender).

Here the trainer can use the same examples and counter arguments as in the *what men do, what women do* activity and show that where so many exceptions to the so-called rule exist, the rule is clearly not a biological one. Thus, the fact that in some countries women are builders and many men both in Pakistan and in other countries can and do look after babies very well, shows that this is about gender and not about sex.

#### Activity 4: Basic gender concepts

**Time:**

1 hour, 30 minutes

**General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

**Transparencies 6:**

Basic gender concepts

**Hand-outs 4:**

Basic gender concepts

**Case study:**

Gender case study (Case study 1)

**Steps:**

1. Divide the participants into 2 groups and give them each a copy of the case study.
2. Ask the group to read the case study and identify the following:
  - Who are the main characters?
  - What work/roles do these characters play?
  - What are the resources?
  - Who has access to the resources? Who has control over them?
3. Ask both groups to present their responses turn by turn.
4. Bring out various gender concepts (Gendered Division of Labour; Access and Control, Practical and Strategic Needs; Position and Condition), using a transparency.

**Activity notes for gender concepts**

**According to the case-study**

- The gendered division of labour is illustrated by the different role the men and women play in the case study.
- The women are doing reproductive work when they look after the family and the home.
- Both men and women are doing productive work – working and earning.
- The woman here plays more of a community management role when she visits and calls people.
- The man plays a more political role when he discusses elections.
- The women's condition or practical needs (basic survival and comfort needs) are taken care of – they have food, clothes, money, etc. Their position or strategic needs (needs that given them a higher status), however, are not. Their need for rest, self-development, decision-making is not recognized.
- This also illustrates the concepts of access and control. The woman, for example, has money, but is not given the right to control it.

- Together these concepts show that it is not enough to ensure that basic needs and comforts are available to women – for women’s position and status to change in society, their higher needs also need to be recognized.
- Women carry a triple burden and do all types of work (reproductive, productive and community).
- Often society, governments and development projects recognize practical, but not strategic needs. Similarly, they do not value reproductive and community work (typically referred to as “women’s work”) as much as productive work, even though it is as important for the functioning of family and society. Furthermore, when roles are so rigidly restricted and enforced by society, it limits additional contribution that both men and women can make if allowed.

### **Activity 5: Ideal man, Ideal woman**

**Time:**

1 hour

**General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

**Steps:**

1. Introduce the exercise and explain its objectives, making the point that before we can learn to analyze the role of gender in our lives it is important to know what the society expects from men and women and whether we too have internalized these roles within us.
2. Divide the participants into two groups and ask one group to list our society’s expectations from an ideal man (in the eyes of the society, not necessarily the participants) and the other to do the same for an ideal woman.
3. Ask each group to present their responses.
4. Process the responses along the following lines:
  - What are the differences between the two lists? Any similarities?
  - Are the differences in the lists unchangeable or are they interchangeable?
  - Where did you get your role expectations?
  - How do these expectations affect our life, our feelings about ourselves, and our goals? Are they healthy for us or do they imprison us in predictable boxes that restrict our creativity?
  - Do people you know fulfill these expectations? Are they realistic?
  - In the list of your gender are there any expectations you have for yourself? What are they? How do you feel about having and trying to meet these expectations?

- Do you think trying to meet these standards can become emotionally and, eventually, physically taxing?
- On the opposite gender list are there any expectations you have from them? What are they? How do you feel about having these expectations?
5. Discuss how the expectation of an ideal gender role can be difficult to manage and even be harmful.
  6. Divide the group into pairs and ask them to discuss with their partners any gender expectations they may have of themselves, and of the opposite gender, that they would like to change.

### Activity notes for ideal man, ideal woman

As with the exercise on what men and women do, this exercise can invoke a great deal of debate and resistance, although it is hoped that after the previous exercises resistance will be low. However, the trainer still needs to be prepared for some debate. It is important to remain calm and to clearly explain that while there is nothing wrong with doing or being anything that is on either list, placing the ideal man or ideal woman expectation on human beings can be harmful. First, these expectations are unrealistic....no one person can be all of what is presented in the lists. Second, people are different and should be allowed to be so. When we place gender restrictions on people and start judging them harshly when they do not perform the way we think they should, we limit their productivity and creativity and we create unnecessary stress for them. For example, there may be a woman who is a very good doctor – she may have excellent medical skills, be a good communicator, care about people, etc. If we impose a strict ideal women role onto her and push her into her house where her work is restricted to taking care of her family, we deprive her of an opportunity to contribute towards society. Another example may be of a woman who has no children. The society judges her harshly because she is not considered to be an “ideal woman”. The woman may have a number of other admirable human and professional skills, but these are not recognized because she does not fit (by choice or otherwise) the role society has outlined for her. Similarly, the society also pushes men into adopting certain roles considered appropriate for them (strong, tough, always in control), not allowing them to make personal choices that contradict this role. For example, if a man shows emotional sensitivity or compassion or supports his wife in housework, he is typically ridiculed by society (e.g., zan mureed, choorian pehn leen, etc). Not only do gender expectations restrict men’s freedom to be normal, feeling human beings, but it also puts an unrealistic amount of pressure and responsibility on men – to always be in control, to always provide, to always keep their emotions inside, to never seek support, to always be brave, etc. This is both emotionally and physically unhealthy and can lead to a range of emotional (e.g., aggression), physical (stress-related) and social difficulties (e.g., violence). This is one of the key problems with the idea of an ideal woman or man, that it makes us see people only within the framework of their gender roles and not as human beings.

## **Activity 6: Gender tree**

### **Time:**

1 hour, 30 minutes

### **General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

### ***Transparency 7 (a,b,c,d,e):***

Definitions and effects of domestic violence and rape.

### ***Transparency 8***

Definition of child sexual abuse.

### ***Transparency 9***

Definition of honour killings.

### ***Handout 6:***

Definitions and effects of domestic violence and rape.

Definition of child sexual abuse and honour killings.

### **Steps:**

1. Divide the participants into 2 groups - name one group the men's group and the other the women's group.
2. Hand out flip charts and markers to each group and ask them to draw a large tree each, including roots, a trunk and branches.
3. Ask the men's group to identify popular sayings/idioms regarding men (e.g., ghora aur mard kabhi boorha naheen hota) and the women's group to do the same for women (e.g. never trust woman's tears) and write them down in the roots of the tree. Next they are to draw the channels (institutions or systems, such as the media) through which the messages/attitudes underlying these sayings in our society are passed on and maintained. These are to be written in the trunk of the tree. Next, they are to identify the outcomes or the impact of each message/saying/attitude they wrote in the roots. For example, an effect of the saying 'Real men do not cry' may be that boys and men feel they have to always be strong and never let go of control. Often they are encouraged to express anger and violence, which are accepted as being a sign of masculinity. As a result men can find themselves in violent encounters outside and inside the home. Similarly, an effect of the saying "the husband is a woman's lord on earth' ( majazi khuda) may be that women accept the violence that they sometimes face in the homes and do not speak out or stand up for their rights.
4. Ask the participants to put the presentations side by side and discuss the picture that emerges. Highlight the differences in the images of men and women (and boys and girls) that emerge in their pictures (men or boys as strong and tough, and women or girls as weak and delicate).

5. Discuss the institutions that play a role in transmitting and maintaining these gender roles and add those that are missing.
6. Draw a link between the problems identified and the negative messages transmitted through various institutions, and make the point that these messages are a part of our subconscious and that we may treat women and girls differently because of these deeply embedded values.
7. Make the point that many of these attitudes/proverbs/beliefs are linked to violence against women and girls. Ask for examples of such attitudes.
8. With the help of a participatory discussion ask the participants what they think is the most crucial part to be worked on if we want to initiate the process of change.





### Activity notes for gender tree

The tree exercise is usually a very effective activity to depict the process of gender socialization. The trainer needs to have at hand a number of proverbs/sayings/phrases to add to the list if the participants are feeling stuck, which sometimes happens at the beginning. If participants are unable to come up with enough proverbs, they can also add to the list certain phrases and terms that are used for men and women. During group work, the trainer needs to go around the 2 groups while they are working to assist them and to ensure that the activity is progressing smoothly and within the time allotted. When the groups are at the part where they are identifying the “fruits”, the trainer can assist by taking a proverb/saying/phrase at a time and asking the group to think about how this would affect a person individually and socially.

After the groups have presented, the trainer should process the results of the activity by linking all the parts of the tree to the social situation of women...to a collective low self-esteem, to discrimination, to all forms of violence, etc., making the point that our attitudes (which are shown by the proverbs), have a very significant influence on how women and men are treated in our society, on their behaviour, on social expectations and ultimately on their quality of life. The link between these attitudes and violence against women must be made here. For example, when men are made to believe they are superior (e.g., mazaji khuda) and that they must always be strong and maintain control and power at all costs (especially over the women in their families), that they must not express emotions other than anger and that they deserve obedience, this can lead to violence, both as a way of expressing negative emotions and maintaining power. Similarly, when women are considered inferior and are encouraged to be weak and submissive, to keep the family together, to sacrifice, to accept their destiny, this leads to a situation where they are unable to effectively respond to the violence they experience, often accepting it as their fate. It is therefore important that in order to bring about a positive change, work is done not only at the crisis or service level (fruits) or with the way these issues are portrayed and transmitted via institutions (trunk), but also at the level of individual and social attitudes (roots).

## SECTION 1.4 - DISASTER AND GENDER

### About this sub-section:

The first four sub-sections should have helped the participants develop a good understanding of gender issues in general. In this sub-section, they will be taken through the specific gender dimensions of life after the earthquake of October 2005. It is hoped that having been through a process of gender sensitization, they will be able to look at life after the disaster through a gender-sensitive lens, allowing them to better understand and cater to the needs of women and men, girls and boys affected by the earthquake.

**Objectives:**

- To develop an understanding of gender issues in relation to vulnerable groups in the earthquake-affected area.
- To develop an understanding of the importance of women's participation in the process of long-term recovery and development.

**Activity 1: Vulnerable groups****Time:**

45 minutes

**General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

**Transparencies 10:**

Women's and girls' vulnerability post-disaster.

**Transparencies 11:**

Men's and boys' vulnerability post-disaster.

**Hand-outs 7:**

Women's vulnerability post-disaster.

**Hand-outs 8:**

Men's vulnerability post-disaster.

**Steps:**

1. Ask the group to think about the situation of the people affected by the earthquake and to identify which groups are particularly vulnerable to its short and long-term effects, such as women, children, the disabled (mental or physical), the elderly, minority groups (e.g. non-Muslims or minority sects, etc), and so on.
2. Ask the group how and why they are vulnerable (bringing out gender, social status, class, age, location, etc).
3. Let the group know that we will now be thinking about specific gender effects on the survivors of the earthquake.
4. Divide the participants into two groups and ask Group 1 to identify what specific effects women and girls are suffering because of their gender. *Ask the group to also identify the gender-related effects of the vulnerable groups identified earlier (e.g. disabled women, elderly women, etc.).* Group 2 is to do the same for men and boys.
5. Ask the groups to present their responses to the large group and discuss.
6. Add to the list if necessary. (using transparency)

### Activity notes for vulnerable groups

The concept of vulnerability can be a complicated one for participants to understand immediately. On the one hand, it is important that fieldworkers understand the specific vulnerabilities that women and girls affected by disaster face. On the other hand, it is important not to create an image of women as “poor”, “powerless” and “helpless” “victims” who need to be protected and helped all the time. The message that participants need to take home with them from this activity and the one on reconstruction is that, while women do face certain vulnerabilities because of their low status in society, the solution is not to protect them like children. This approach makes them even more powerless. The real solution lies in empowering them by bringing out their potential and working with them to find ways that meet their and the community’s needs. An awareness of the layers of vulnerability that surrounds women and girls affected by disaster and the key role that gender expectations play in this process is the first step towards this.

It is also important to highlight that while women as a group are vulnerable in general, the effects of gender also play out significantly in groups who are already vulnerable for other reasons (e.g. disables, elderly, etc.). For example, a disabled person is already vulnerable because of his/her disability, but a disabled woman or girl is even more vulnerable than a disabled man or boy because she suffers the double effects of gender and disability. Her mobility is even more restricted, she is more vulnerable to violence (both sexual and physical), her health needs are even more difficult to meet if the number of lady doctors in the area is insufficient, etc.

Another important point to remember during this activity is that gender plays a part in how men are affected by disaster too. The nature of the effect on men and boys may be different from women and girls, but they are affected nevertheless and are therefore vulnerable too. In order to support survivors, the gender effects on both men and women, boys and girls need to be recognized.

## **Activity 2: Women in the reconstruction, rehabilitation and long-term recovery process**

### **Time:**

1 hour, 30 minutes

### **General Material:**

- White board
- Board and permanent markers
- Flip charts
- Masking tape

### **Case studies:**

- Case study 2
- Case study 3

### **Steps:**

1. Divide the participants into 2 groups and hand out a case study to each.
2. Ask the participants to read the case study together, discuss and answer the questions written at the end.
3. Ask each group to present their responses turn by turn.
4. Ask the group what key issues they see emerging from the discussion and note down.
5. Ask the group if they think it is important to involve women in the reconstruction process not just as beneficiaries, but also as participants.
6. Make the point that women's and girls' specific needs (e.g. reproductive, social, etc.) can only be met effectively if women themselves are involved in the implementation of rehabilitation projects. Furthermore, women often use certain effective ways of coping with stressful situations that other groups can learn from and use (e.g. sharing, communicating, helping each other, care-taking, etc.), which can only be learnt if women are involved in the rehabilitation process.
7. Ask the participants what steps and strategies fieldworkers/organizations need to take in order to ensure that the gendered effects of the earthquake are reduced and that women are involved in all projects.

### **Activity notes for women in the reconstruction, rehabilitation and long-term recovery**

The trainer can bring up the following points during the case study discussion:

For Case study 2

- Women were not involved when the schools were being set up – as a result, the village girls’ needs were not considered when the school was built – mobility, distance, etc.
- There weren’t enough women teachers – which resulted in drop-outs.
- The triple workload the female teacher carried was not considered when she was hired from the other village.
- Having more female teachers or women in the management might have helped the little school girls in disclosing their abuse earlier. Women might have played a role in trying to talk to the principal or parents about taking the incident more seriously than the principal did.

For Case study 3

- The village women were not always approached and consulted when the projects were being developed or implemented or about its process.
- Women were not involved in the management and development of the project either.
- Women’s committees were made, but the workers did not ensure that the women were fully participating. They had access, but no control over the work or the income.
- The meetings took place where the women were not comfortable.
- The women’s triple workload and burden were not considered when involving them in committees and meetings.
- As a result, both projects are likely to fail in the long-run.

### **Definitions of Gender and Self**

#### **Gender**

The socially constructed roles and responsibilities of women and men (Feminine & Masculine). Gender also includes expectations about characteristics, aptitude and likely behaviors of women & men. These roles and expectations vary across culture & societies.

*Source:* ‘What is Gender’ by Kamla Bhasin

#### **Self**

Our self-identity is integrated by a complex set of references and dimensions which include our sex characteristics, our thoughts, emotions, feelings about our own body and about our skills and abilities, relationships, views of people and the world, models and ideals about all of these. They all come together in the self.

### **Definitions of Long-term recovery and Development**

- Starting from 3-6 months after of the disaster, this phase can range anywhere from 3-5 years and beyond.

- It includes the phases of reconstruction and rehabilitation and should ideally dovetail into large development policy and efforts. Development is a dynamic process, and disasters offer the opportunity to vitalize and/or revitalize this process, especially in the generation of local economies, upgrading of livelihoods and living conditions and also serve as platform of social change.
- During the recovery phase, through a analysis of vulnerabilities and ensuring inclusion, community ownership and participation, social and other infrastructure is restored and the economy revitalized. The short-term plans for the recovery process are clearance of debris, building housing units, and restoration of lifelines and infrastructure, while the long-term objective is to build a safer and sustainable livelihood.
- Sustainability is a key consideration so that rehabilitation work becomes part of the larger development initiative and also increase community's capacity to be autonomous and resilient to any future disasters.

## **GENDER DIVISION OF LABOR**

**Gender Division of Labor** is the result of how each society divides work among men and among women according to what is considered suitable or appropriate

- **Reproductive Role:** Child bearing, daily child rearing and domestic tasks primarily done by women. Work that maintains and sustains life.
- **Productive Role:** Work done for pay in cash or in kind. It includes market production with an exchange value, and sustenance or home production with actual use value and potential exchange value.
- **Community managing Role:** Activities undertaken mostly by women, but also by men, at the community level. Examples include water provision, health care etc. This is voluntary unpaid work.
- **Constituency-based political role:** Political and decision-making activities undertaken at the community, local, national or international levels on behalf of interest-based groups. In many contexts, men tend to hold leadership positions

## **GENDER QUIZ**

1. **Women give birth to babies, men don't**
2. **Little girls are gentle, boys are tough**

3. In one case, when a child brought up as a girl learned that he was actually a boy, his school marks improved dramatically
4. Amongst agricultural workers, women are paid 40-60 % of the male wage
5. Women can breastfeed babies, men can bottle feed babies
6. Most building-site workers in Britain are men
7. In Ancient Egypt, men stayed at home and did weaving and women handled the family business Women inherited all the property and men did not
8. Men's voices break at puberty, women's do not .
9. In one study of 224 cultures, there were 5 in which men did all the cooking, and 36 in which women did all the house building
10. According to UN statistics, women do 67 % of the world's work, yet their earnings for it amount to only 10% of the world's income.

#### **BASIC GENDER CONCEPTS**

**Access:** the opportunity to make use of resources.

**Control:** the ability to define the use of resources and impose that definition on others.

**Condition:** Refers to the material state of men and women – their immediate sphere of experience. Most of the development projects are designed to improve the condition of women/men such as providing clean water, food etc.

**Position:** Refers to the status of men and women in society. Position of men/women cannot be improved by only providing for immediate needs. The power and decision making structure needs to be changed to improve the position of men/women.



### Practical gender needs VS Strategic gender needs

<b>Practical Gender Needs</b>	<b>Strategic gender needs</b>
Tend to be immediate, short term	Tend to be long term
Unique to particular men/women	Common to almost all men/women
Relate to daily needs, food housing, income, health, children etc	Relate to disadvantaged position: subordination, lack of resources and education, vulnerability to poverty and violence etc
Easily identifiable by men/women	Basis of disadvantage and potential for change not always identifiable by men/women
Tends to involve women as beneficiaries and perhaps as participants	Involves men/women as agents or enables men/women to become agents
Can improve the condition of men's/women's lives	Can improve the position of men/women in society
Generally does not alter traditional roles and relationships	Can empower men/ women and transform relationships
Can be addressed by provision of specific inputs, food, hand pumps, clinic etc	Can be addressed by consciousness raising, increasing self confidence, education, strengthening men's and women's organizations, political mobilization etc.

### Definition of Child Sexual Abuse

Child sexual abuse is defined as any activity in which an adult or an older child uses a younger child in a sexual way. This could involve kissing, touching, fondling, showing or making the child touch offender's private parts, looking at or touching child's private parts verbal sexual abuse as well as more severe forms, like rape and sodomy.

## Definition of Honor Killing

An **honor killing** is the murder of a victim (almost always a female) by, or at the behest of, close family members with the aim of undoing the loss, or perceived loss, of wider family status owing to the actions or status of the victim. Victims are usually killed for actions seen to be sexually immodest.

Honor crimes are acts of violence, usually murder, committed by male family members against female family members, who are held to have brought dishonor upon the family. A woman can be targeted by (individuals within) her family for a variety of reasons, including: refusing to enter into an [arranged marriage](#), being the victim of a [sexual assault](#), seeking a divorce — even from an [abusive](#) husband — or (allegedly) committing [adultery](#). The mere perception that a woman has behaved in a way that "dishonors" her family is sufficient to trigger an attack on her life

The [United Nations Population Fund](#) estimates that the annual worldwide total of honor-killing victims may be as high as 5,000 women.

Wikipedia.com

## WOMEN'S VULNERABILITY POST-DISASTER

- Women who have lost male family members may have no means of support. This may need to malnutrition and other health problems. This desperate situation may also make women particularly vulnerable to exploitation.
- Women may be more isolated and homebound, due to their traditional roles and occupations. As a result, they may have less access to information and help.
- They may be more vulnerable to the physical effects of a disaster on their house itself, both with respect to their physical safety and to the integrity of their work areas.
- Women's health needs in particular may be neglected as they may not know where or how to ask for help or may not be comfortable asking or going to non-family members, men or foreigners for help.
- Women may face another threat: violence. As family stress mounts, women may become more exposed to physical or emotional abuse from their spouse.

- Women may also be exposed to rape and other forms of violence in shelters, thus safety in camps may become an issue for them.
- Post-disaster, women often get less assistance. Their husband, as “head” of the household, often becomes the or responsible for assistance to the family, which may or may not be equitably shared within the family. Young women may become vulnerable to sexual abuse and trafficking.

### **MEN’S VULNERABILITY POST-DISASTER**

- May be widowers left to take care of their children on their own – a role they are not used to.
- Loss of jobs, property and assets - burden of responsibility to re-build homes and lives
- Constant exposure to difficult circumstances and to risk of sustaining injuries or diseases - helping with rescue and recovery operations, etc
- Stress due to increased burden and responsibility
- Limited or no opportunities for stress management, no space for expression of feelings of grief, loss or fear, often leading to destructive coping strategies such as drugs, aggression towards self or women.