



## **TOWARDS AN ACTIVE CITIZENSHIP**

Good Practices and Capacity Building Manual  
of the Local and International Young Women's  
Council in Europe and Latin America

Consejo Mujeres  
+ Jóvenes





**"This Manual has been prepared with the financial support of the European Union. The content of this manual solely reflects the opinion of the authors and in no way should be taken to reflect the position of the European Union."**

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**> Print: Imprima - [www.imprima.es](http://www.imprima.es)**

**> DL: B-27.103-2007**

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City of Graz, Austria

Buenos Aires, Argentina

Belén, Costa Rica

Sabadell, Spain

Ate, Peru

San Xavier, Bolivia

San Salvador, El Salvador

Sucre, Venezuela

Women without Borders, Viena Austria (external partner)



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# PRESENTATION

Up to today, "politics" is still a male-dominated field. So, from 183 delegates in the Austrian parliament, there are only 59 women. In the rest of the country, the situation of women holding political posts is not a better one.

Those women who occupy political posts have to integrate into existing structures, where men dominate the political scene. This male domination in decision-making that characterizes the political culture is an idea we got familiarized with and its underlying structure is based on a work method that still excludes women systematically.

The norms, procedures and power constellations of the prevailing political system causes that many women cannot or do not want to identify with the political structures. This is why these structures, that influence our political culture, have to be changed. We have to dismiss the alleged image of roles as they determine gender relations and social interactions

In order to develop such ideas, we need space. Space, where we can elaborate these ideas, space for exchange and participation, space, which is open for new ways of thinking.

The project „Local/International Young Women's Council“ offered this space for participation to young women, who could gain experiences and expand their capacities, and engage actively in the political processes of their countries and in international cooperation with other groups of young women.

In a theoretical and practical learning process, the young women elaborated political concepts with a gender perspective and they learned how to act within the political structures and their respective institutions. The project "Local/International Young Women's Council" provided them with the necessary "tools" to act individually and collectively, in order to understand and change the existing power relations and hierarchies.

We fostered networking and exchanged processes on an international level, to empower young women for the exercise of their rights and responsibilities as active citizens, and for them to learn through an individual, collective and institutional empowerment process, and how to get involved in the political decision- making structures.

I am very happy to present the Capacity Building Manual and its Good Practices. Furthermore, I am convinced, that this manual will offer a good guideline to all young women, who want to be and will actively be involved in politics, in their future lives.

Sincerely,

**Stadträtin Tatjana Kaltenbeck-Michl**

*City Councillor for Youth, Family, Women and Social Affairs*



# Introduction to the Manual

This Manual *"Towards an active citizenship – Good Practices and Capacity Building Manual of the Local and International Young Women's Council in Europe and Latin America"* was developed within the framework of the URBAL-Project R12-A10-04 "Consejo local e internacional de mujeres jóvenes" co-financed by the European Union and coordinated by the City of Graz, Austria, with the active participation of the partner cities and municipalities of Sucre (Venezuela), San Salvador (El Salvador), Belén (Costa Rica), Sabadell (España), San Xavier (Bolivia), Ate (Perú) and Buenos Aires (Argentina) and Women without Borders, Vienna, (Austria) as the external partner organization.

The main objective of this manual is to make known a positive global experience in the framework of political education for young women with a gender perspective with the aim to improve and expand their capacities and knowledge and to provide them with the tools to help them promote their personal, collective and institutional empowerment for their integration in decision making processes in the local political environment and to exercise their citizenship more actively.

This project created space for participation that gave young women the opportunity to meet with a group that shares their interest in learning about leadership and local, national and international politics.

The different activities of the Council have stimulated the creation of networks with other governmental and non-governmental organizations that play a decisive role in political decision making. At the same time, the creation of working networks also involved the young women participants with grassroots organizations that work to defend common interests.

These tasks of inquiry, coordination, planning and execution have permitted the young women to claim their proper role in politics in the present and in the future, starting with an informed opinion that transforms itself into a higher political participation that will bring about positive changes.

This manual is divided into two parts. The first part shows how the project URB-AI R12-A10-04 "Local/International Young Women's Council" has developed through direct experiences of the associated municipalities. Thus, the good practices that were elaborated in the framework of this project are presented and a direct view on some local experiences is provided.

The second part is the capacity building manual, that starting with an introduction into the conceptual frame and participatory methods, offers in four working modules a guideline for political education with a gender perspective for young women.

The sessions on political education are the products of a thorough overhaul investigation of existing materials that have been used to create a manual that corresponds to the interests of this project. Some of the materials have served as a source of ideas to elaborate specific sessions; others have appeared to be adequate and pertinent enough to be used with minor adaptations and were incorporated directly into the body of the manual, with their corresponding original footnotes.

These political education sessions from a gender perspective, form part of this project's good practices. On the basis of the first draft version of the manual, all the associated municipalities have implemented and experimentally worked with all the sessions of this manual in practice and within their different realities.

Thus, all the sessions have been revised and the evaluations, experiences, recommendations and proposals of the young women participants and their local facilitators have been applied.

Nevertheless, for those who want to put this into practice in their own local environments, the fundamental idea continues to be the adaptation of this guide to the conditions and needs that are of importance to the young participants in each municipality.

The terminology used was carefully revised, because we are conscious that words have power. Words represent values. Depending on the context, words can change their meanings even within the same language. This is why we have tried to explain the contexts and meanings of the words we used. The area of political education has concepts, terminology and a specific language that, in different moments and in diverse languages, may have different meanings. We would ask you to suspend judgment for a little while and question why, in your opinion, some words or phrases have different connotations and look for possible replacements for them. The manual has been translated into English, Spanish, German and Catalan, and although we have been very careful in ensuring accuracy, the process has implied changes in meanings and terminology.

We want to express our deepest gratitude to the editorial team for their elaborate work on different parts of this manual and, especially, for the local facilitators and the young women participants of this project, who with their recommendations and valuable ideas evaluated and approved the sessions of political education with a gender perspective by putting them into practice and transformed this manual into a manual of good practices, by including their own experiences.

We are very happy to have developed this manual which is the positive result of a combined effort and is based on practical accomplishment and action.

Finally, we would like to thank each and everyone involved in the development of this project for their valuable comments, recommendations and suggestions for improvement. We hope that the result, which we are presenting in the following pages, will meet the expectations and prove to be a complete guide towards the successful development of initiatives for political education for young women around the globe.

Cordially,

**The Project Coordination**



# >PART I

**GOOD PRACTICES**  
OF THE URB-AL PROJECT  
“LOCAL/INTERNATIONAL YOUNG  
WOMEN’S COUNCIL”



# Women's Political Participation

In September 1995 in Beijing, China, women parliamentarians from all over the world came together to form the Beijing Parliamentary Declaration. This Declaration wants efforts to be made so that more women become involved in politics and that the imbalances that exist in the participation of women and men in political life be corrected.

Political participation is a fundamental right of each wo-

man. The International Charter on Civil and Political Rights guarantees the right of each person to participate in the public sphere and to choose and to be elected to hold public positions. The right of each woman to participate in the affairs of her country is also affirmed in the Charter of Human Rights and the Charter Against the Elimination of all the Forms of Discrimination Against Women. (CEDAW)

*The seed of democracy lies in the principle that the legitimacy of the power to make decisions about peoples's lives, their society and their country should derive from a choice by those who will be affected.*

Frene Ginwala, Speaker of the National Assembly of South Africa, 1998.

Even though the right of women to participate in political affairs is recognized in multiple international instruments, many women around the world are hindered from participating fully in political forums and often the equality of rights is denied. Thus, women are often excluded from directly participating and designing the policies that have wide-ranging impacts on their lives (Frene 1998).

The barriers faced by women to participate actively go

beyond laws, we are talking about masculine models of politics, the lack of party support, the lack of co-operation between the different women's organization, as well as the selection of education and political training. Women face socio-economic obstacles such as the feminization of poverty, unemployment, ideological and psychological burdens such as traditional roles of women in a society, the lack of self-confidence, the perception of politics as "corrupt", among others (Sinha 2000:15).

Traditionally and also actually, politics has been considered predominantly a male activity, specific to the "public sphere", and therefore not taking into account women's needs - identified as non-political. In this sense, women's interests have been continuously devalued as personal issues and, therefore, non-political. Issues such as how to achieve a fairer division of household labor, securing women from domestic violence, tackling sexist behavior or the treatment of women as sex objects were not considered as political. In the same way, activities that were carried out by women were excluded from the definition of the political (Phillips 2005).

Even today, many women remain confined to the private, domestic sphere. Some are limited by practical constraints, such as childcare and housework. Others are limited conceptually, that is to say, by a social imagination that can only perceive women in their capacity as spouses and mothers and persistently denies their contributions to other subjects in other spheres of performance, which are related to political subjects (Phillips 2005).

The practices, values and behaviors of the sexual division of labor that relates women to the 'private sphere', considered as non political, and men to the 'public sphere', considered as the space of representation of common interests and therefore political, are the manifestation and institutionalization of masculine domination over the feminine, that is the symbol of patriarchy.

Patriarchy is a social order founded on and conformed by gendered power relations (Connell 1995), which promote the domination of the male over the female. Therefore a hierarchical system based on the overvaluation of the actions of men, implies a privatization and subordination of women's rights to men's will. And this materializes itself into a sexual division of labor that is supposedly natural.

Consequently, the separation between the public and the private sphere, and the depoliticization of women's interests, required a redefinition and accommodation that allow new associations with the gender relations. It includes themes of a just division of domestic and care work, equal pay for men and women, the equal incorporation of women

in the political sphere. Such transformations have implied the exploration of the impact of the gender relations in the distribution of power in the society and women's access to political participation.

Therefore, with the purpose of promoting the incorporation of women in politics, we need to consider the position of women in society and the role of women in politics.

Hence, women's political action should not be limited to supporting men's political aspirations. All citizens - men and women - must be effectively guaranteed equal **rights, votes, and voices**. Voting can be a way women can influence the political system. But, although the right to vote should not be underestimated, a strong democracy requires much more than just voting rights. Active political participation is more than a physical participation in formal institutions and state structures. Participation is strongly related to the concept of power and the exercise of power. Power, which effectively influences decision-making processes and policies to bring about changes to a society. Certain values, such as equity, rights and access to resources, have to be exercised by women in order to change their own position and to transform the structures of a society. If active political participation is not guaranteed, women's mere visibility operates in a patriarchal framework without changing the underlying structures (Kaushik 2000). This would mean to improve women's living conditions without changing the underlying structures that determine women's general subordinated position in society.

An equal distribution of public and private responsibilities and a more equitable presence of men and women in political decision-making organs are fundamental both to redress gender and power imbalances and to ensure good governance. However, women's participation at higher decision-making levels is still limited and needs to be expanded in order to reflect diverse concerns as common interests and achieve a participatory democracy.

Active political participation exists at different levels, depending on the level of involvement in direct policy making. Political participation can be exercised by the civil society in form of gender equity lobbies and it can be exercised through direct involvement in politics through female politicians and leaders that promote a transformative policy agenda. This **political participation** is interlinked with **political representation**.

In a democracy, equal political representation is important in order to reflect the diverse interests of society. Nevertheless, exceptionally few women have been elected to be representative political organs or to hold relevant decision-making positions. Political representation is generally related to the increase of the number of women in politics and therefore, strongly related to the instrument of quotas.

However, to address gender equity through representation, women's presence cannot be mere visibility. Women's representation has to show a qualitative notion strongly related to "voice" and should be a "feminization" of the political sphere, expressed in actions, struggles in outcomes and policies (Mayaram 2000:5). An important political instrument is the ability to use one's voice in order to express and politicize issues of concern to women, stimulating their active participation and demonstrating their necessary representation.

Therefore, it is important to integrate a transformative agenda in the definition of politics that redefines the institutional behavior and understands that women's gendered interests need to be defined as citizenship struggles and as part of a common good, which affects all citizens and concerns the general interests (Lister 1997 en Shamim & Sever 2004:25). Furthermore, different groups or individuals have different needs and interests in participating in the political sphere.

This opens the question of **who represents whom**, and are all women necessarily representing interests that challenge existing structures and the provision of more equal relations? This has raised questions about how such a diverse group as "women" can have a meaningful representation in politics without having established procedures to determine what this diverse group wants or thinks (Shahra 2003). These considerations call the attention to the necessary emphasis in terms of acknowledging, understanding and taking into account the diversity of the group "women". Therefore, debates should be promoted in order to recognize the specific needs and interests of groups of women.

A clear example of this diversity is to analyze policies of affirmative action by asking: do these policies only benefit certain groups of women? How can we understand these policies in their context? In this regard, we have to concentrate on a way, in which different groups, determined female leaders who identify themselves with their position, can engage with the issue of gender equity. Taking these **intersections** into account, that is to say, to analyze who are the leaders beyond being "women", can help us to glimpse which interests of which groups of which specific

women they represent. This identification helps us to understand the different degrees in which the participation of women can be expressed in political life, from greater to smaller activism in terms of gender equity.

Political participation is a process that is evolving and developing. The actors involved in this process should always be prepared be attentive and strive ahead of the changes that will be encountered. Even still comparatively under-represented in politics, women are beginning to shift the focus: less in terms of numbers and more in terms of impact - what women who are in power can do to improve the participation of other women (Lovenduski, Joni and Azza Karam 2002).



# Youth Identities and Young Women's Political Participation

Young women constitute a diverse group of population, in which different conditions overlap to make their reality unique.

Therefore, it is important to analyze the interaction between young women who are different in their ways of life, values, cultures, belief systems as oppose to their relation in terms of belonging to a majority or minority group in the municipality. The fundamental notion consists of working with the perspective of the difference: from different points of view, ideas and values as a departure point, from which one can work towards a point of common agreement. Through the interaction of the differences it is possible to explain new solutions and to take new principles of action.

When we want to define youth, the first indicator that appears is age. According to the criteria established by the international organisms, youth extends from fifteen to twenty-four years (United Nations). In this way, youth is a stage of transition between childhood and adulthood. Nevertheless, each young person has a different transitional stage according to the context and the circumstances in which one develops as a subject, experiments changes and modifies his or her way to interact with the social surroundings. Each society defines, in agreement with particular criteria, each one of its members. There-

Whereas young women generally are described as a homogenous group, in fact they have the same individual characteristics that they share with other sections of the population. They can define themselves and their experiences of life in some of the following ways (Nobben 2004):

- Grown up in regional, rural, metropolitan areas, urban peripheral zone or suburbia.
- Employee, student, unemployed or a combination of any of these.
- Cultural Origin or languages spoken at home.
- Sexual Orientation.
- Type of family or home.

Finally, we must avoid falling into the trap of stigmatizing young people and adolescents under the more common antagonistic interpretations that adults impose upon them. Youth population must be seen neither as the depository of the hopes and ideals of the future nor as a violent and rebellious threat. This polarization affects what is expected of them, determining the spaces, in which they can participate and have access to, to the effective exercise of their rights.

For that reason, we should work for the promotion of the active participation of young people in the definition of

fore, we should not speak of youth, but of youths.

The contemporary definition of youth is something that has come with the rise of capitalism during the 19th century. Although there has always been 'youth', the conceptualization of youth during the 18th century only included men of the bourgeoisie. After the World Wars young women were included, as well as young workers and the rural youth. Modern society has placed the responsibility of progress to the school thus turning young people into the main agents of development. In this way, a society rests all its hopes of success on young people. In fact, it can be argued that "youth" is a historical, cultural and social constructed concept and not a natural one; this means that it varies according to the time and the culture that is being analyzed.

In the 21st century, the concept has begun to deconstruct itself making its limitations even more diffuse. For this reason, to be young today is not considered simply a stage of social moratorium, but of a gradual acquisition of the responsibilities of the adult world. Western culture considers youth like a state between the dependency of the childhood and the autonomy of the adult age that deserves to be studied for its special characteristics: individual interests, differentiated necessities, and specific preoccupations.

their needs and interests and respect the way in which their rights can be satisfied. This implies a new way of understanding youth, of recognizing their capacity to construct themselves like social actors, transforming so their role of being mere spectators of the social life. In essence, it is about considering youth as subjects with full rights.

The level of youth participation depends on multiple aspects, such as the **access and the disposition of institutions to let young people participate**, meaning youth's ability to participate and the resources they

have in their reach, as well as the skills and experiences of all involved parties. The political participation of youth is a mutual learning process for the public administration as well as for the young women, since the level on which the political participation of youth is developing depends on the social, institutional and political background of those who participate. The ability to act as a citizen and to be considered as a citizen with full decision making power has to be developed from both sides.

This initiative encourages a partnership between the local authorities and the young women in which, it is aimed at reaching the highest level of youth participation possible (decision making and ownership). Thus, the forms of participation offered in this initiative are tackled through active participation in the spaces of participa-

tion that have been created by the project, the sensibilization and education about the gendered power relations on the individual, collective and institutional level, and the joint elaboration of strategies for political action (between the municipal administrations represented by the technical coordinator and the young women participants).

Adolescence experiences form frequently the bases for future values, styles of life and opportunities. The original experiences that the Councils can offer include exploring and testing together the ideas of citizenship and the processes of a democratic society. From the onset, we have recognized the assets that youth characterizes as valuable, which make their opinions respected in different ways in developing their community.



# Young Women's Empowerment

Empowerment is a multidimensional concept with diverse interpretations which makes it difficult to specify. Empowerment can be seen as a method, a process or as an end in itself that should be reached. We see empowerment as a process of social change and transforming power relations, which can be started through a consciousness-building and learning process and which takes place on very different levels.

Change can occur at the **individual and collective** level, by being empowered in one's sense of selfhood and identity, empowered on the perception we have of our capacities and political action. Similarly, empowerment can occur on an **institutional** level, concerning the change of the rules, norms and values, the use of resources and the decision making power, which prevail in the personal, social, economic and political spheres of life. Empowerment on a **structural level** means a transformation of the gendered power relations determined by sex, social class, ethnicity, age etc., which shapes the institutional, collective and individual level by determining the distribution of resources and power in a society and by producing and reproducing them over time (Kabeer 2001).

As a departure point for the Local/International Young Women's Council, we want to promote the empowerment of youth, especially that of young women, as an indispensable factor to generate positive changes and political action. In this context, empowerment refers to active participation in local politics, to the strengthening of the individual and collective political activity that questions the existing power structures and to defy the traditional gender stereotypes and to understand the hidden structures of inequality that affect the social relations.

Empowering young people means giving them the opportunity to make decisions that affect their lives. Young people are not passive, but are rather active agents in the development of individual, collective and institutional change. Empowerment as mentioned above is by definition and origin a process of social change which has the objective to challenge existing gendered power relations.

At the core of the concept of empowerment is the idea of power - and referring to Kabeer (1994) the term empowerment is characterized by different dimensions of power. The power to, refers to an individual decision-making capacity, the power over controls resources, institutions and decision-making as well as discourses and agendas and the transformative potential of the power within which is the awareness about the underlying unequal structures of a patriarchal system that maintains and reproduces gender injustice. Batliwala (in Patel 1996) defined this power as control over material, assets, intellectual resources and ideology, which means that empowerment can be understood *"to imply a process of gaining influence in decision-making over the distribution of material resources, knowledge and the ideology governing social relations"*.

Empowerment, therefore, can be related to expanding people's ability to make strategic life choices in a context in which this ability was previously denied to them (Kabeer 1999:437)<sup>1</sup>. Empowerment means then to initiate decision-making and advocacy through collective mobilization and action in order to challenge the deeper hidden structures of inequalities that determine the institutional rules, resources and responsibilities.

Challenging existing power relations means then to move from a position of unquestioned acceptance of the social order to a critical perspective on it. In order to challenge the unquestioned acceptance of the social order, an important implication of empowerment is that the individual and community are fundamentally connected. For that reason, we must emphasize that any empowerment must also include the recognition that the ideas that sustain unequal practices in gender terms can be modified. That is to say, not only the practical expressions of the inequality have to be challenged, but the beliefs, traditions and customs that legitimize to the production and reproduction of inequalities. Empowerment thus goes beyond alleviating the effects of unequal power relations; it also means trying to reshape the deep structures that maintain them.

This project initiates an empowerment process by providing a space where young women are given the opportunity

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<sup>1</sup>Kabeer (1999) has defined this ability as making choices in three related dimensions: Resources as pre-conditions agency (the ability to define one's goals and act upon them) , as the process and the achievements as the outcomes.

to develop the ability to improve their individual and collective capacities in order to become active agents for development and change in order to make decisions that affect their lives.

**Some proposals to empower young women** (ILANUD/REDLAC 2002:47):

- > Make visible and take into account the diversity of characteristics, needs, visions and situations that young women encounter in their lives.
- > Recognize and value the existent spaces of encounter and correlation between the young women, in which they can exchange experiences, information and share visions, organize themselves and which are important mediums of identification and the construction of alliances.
- > Provide access to information and the necessary resources for the young in order to be able to create their citizenship in attractive ways and invite them to create their own tools to get to know their rights and the way of executing them.
- > Open spaces of reflection, debate, encounter and work for women belonging to different generations, in which the questions of power and leadership can be worked out openly.
- > Identify and make visible the achievements, the presence and the ways of expression, participation and organization of young women parting from a critical vision of their traditional roles and constructed gender stereotypes.

# Good Practices

## Introduction

Good Practices correspond to conducive processes to have an effect on the achievement of gender equity in different dimensions, that is to say, a good practice must keep on being good when it is transferred into a different cultural context. These processes which happen in the medium and long terms materialize their experience in concrete actions to promote changes that can contribute to the strengthening of a gender democracy.

Good practices offer an example of how things have been made properly and they are characterized by a correct identification of the causes based on a gender analysis, with a suitable planning of the actions, etc. Finally a good practice has to bear in mind the gendered power relations because if not, it is not considered a good practice.

The identification of good practices has been developed on the basis of Womenwatch, (UN), establishing the necessity to fulfill at least two of the following criteria:

- 1.** There is a need to have real changes that contribute to the gender equality or that open more spaces in areas which are not traditionally for women, including some measurable and visible connections between the so-called Good Practices and the changes in the gender relations, the balance between the genders, and the options and opportunities for women.
- 2.** There must be an impact on public policies, which can create a better space in the regulations for gender equality. This includes the legislation, the assignation of resources and the valuation of the level of the institutionalization of the identified practice.
- 3.** They must have an innovative and replicable approach. This implies that they can demonstrate what is new or unique in the initiative - the product and/or the process - and the opportunities that can be reproduced in other countries and contexts.
- 4.** It needs to demonstrate that it is sustainable. That means that the commitment of those who lead it remains clear, be they actors in the institutional process, participants in the initiative of the Government, the academic boards, the mass media, or NGOs, etc.

Highly recognized and valued as good practices are also the results of a participation process between different social actors, which have a sufficient dimension of confronting the discrimination and the inequalities from a global perspective and which involve a real commitment of the governments in the different levels of responsibility.

A fundamental principle of a good practice is its educational component. This factor is essential to obtain definitive changes that include the improvement of the status of women by means of the proper knowledge of laws, norms and public policies that must excel itself to create a social atmosphere that promotes non-discriminatory relations. The information and the access to knowledge empower women and their advocacy work and political lobbying. Therefore, recommendations and strategies to carry out educational projects directed to women must be involved in the recognition that the educational ac-

tion is political because it has as a target to overcome the injustices that women of all ages suffer from. This way, the women begin a process of social change and of transformation of the power relations that we consider empowerment, in which the education and the building of awareness are key elements.

Education as a process departs from the reality of every person, since it includes the relations of subordination/discrimination that are part of their lives, with the target to overcome them and to consolidate a personal progress as part of a society in which women constitute a majority of the disadvantaged and marginalized persons. An education with a gender perspective is orientated to strengthen the exercise of active citizenship and the political participation of women in conditions of equality and equity. The development of pedagogy of inclusion must favor learning free of discriminations that respects differences and diversity.

**In good practices in general, and in the case that concerns us in particular, there are always considered to be a series of aspects:**

- The internal and external impact by the project.
- The special adequacy to the demands and needs of the target group it is directed to, as well as to the territorial context.
- The innovative methodology that is applied in the analysis of the reality, in the design of the program, in the implementation and pursuit of the project.
- The good use and optimization of the used resources.
- The contribution to the gender mainstreaming policies in the diverse areas of the government of the city so that they do not only stay in the theoretical discourse.
- Sustainability and continuity.

## **Good practices in the URB-AL Project “Local/International Young Women’s Council in Europe and Latin America”**

In case of the URB-AL Project Local/International Young Women’s Council in Europe and Latin America sustainable and innovative experiences were privileged because they expressed the efforts of the young women that have been generated, developed and realized by their municipalities in the spaces of participation created to promote changes that contribute to the strengthening of a democracy with gender equity.

A key aspect in the exhibition of good practices of this project is the capacity building manual in political education with a gender perspective (Part II of this document). This manual illustrates the direct application of the teaching practices used and approved in practice, both by the young women participants and by the facilitators, who are experts in leading participatory workshops on political education with a gender perspective.

This way, the good practices of these workshops base their experience on the development of sessions with

teaching, activities, actions and proposals with a gender perspective, to start an empowerment process with the young women by critically analyzing and reflecting the realities in which they live.

The political agenda of young women happens at present through the capacity to include women’s rights as a substantive part of the exercise of democracy, which has to do with increasing their presence in the public area and in decision-making as a proof of the development of new feminine leaderships. Therefore, it is necessary to make intensive use of the experiences that other young women from different cultures and identities have developed successfully. Somehow, it is a question of understanding that each of these proposals belongs to all. To appropriate good practices helps, undoubtedly, to assume the challenges of doing politics with a major and richer content, fundamentally in relation to the strategies, implicit or explicit; that each of them endures.

**This way, in the context of the project good practices are defined in a series of key areas with the aims proposed by the project:**

### **> Innovative**

As specific, and not very frequent frame, it is fundamental to emphasize that the project has been prepared from a gender perspective, which is already innovative. Also, and of great importance for the incorporation of women into the exercise of an active citizenship, this project has obtained the following:

- Integrate young women as promoters of the construction of equality between men and women.
- Give to young women the necessary tools for the construction of their active citizenship.
- Make possible the exercise of capacities and rights for their development as active protagonists of their society.
- Give the real possibility of political practice at a local and international level.
- Gather young women from different backgrounds for dialogue, exchange of experiences towards learning and political action.
- Create a global agenda of simultaneous political lobbying in different contexts.
- Overcome the political differences in order to concentrate on the strategic interests of women on a global scale.

- Create a direct contact and a direct communication with the population, in this case the young women, the officials and the politicians and to be able to have a wider vision of the reality and the truth about the situation of young women in their contexts.

## > Empowerment and education

The project has provided young women with the training and necessary formation in a learning process with a gender perspective, which has led them to the development of capacities and proper skills for the empowerment processes:

- **Awareness building.** Make people aware of some issues such as: the basic needs and the strategic interests of women. The young women are now conscious about the international coincidences with regard to the condition and the position of women and the actions that can take them to achieve their goals.
- **Autonomy.** Reflection and learning processes allow one to recognize the aspects of new autonomy of young women especially in regards to the knowledge of their rights, and the new public actions that they have taken. Some local young women's councils have gained recognition through their municipalities structures.
- That they take into account the importance of the knowledge and **exercise of their** sexual and reproductive **rights**.
- **Personal valuation** is one of the most important elements since it has to do with the position that young women occupy in their personal relations.
- **Expression of their own opinion** either written or said. In some cases the elaboration of magazines took place to express their opinions.
- **Creation of their own network** of common expression by means of a website.
- **Awareness Rising.** About and working with a gender perspective at an institutional level on the part of the municipalities.

## > Political participation and active citizenship

The project has created spaces for participation at several levels: local, international, global. On the local level, through the political education sessions; passing through the international meetings, with the reflection for a joint action; to go as far as to have their own permanent space globally through the webpage of the project.

**Local Councils** > This is the space where learning and sensibilization at the local level takes place, where the political education sessions with a gender perspective are realized to learn and to reflect on local politics and political concepts with a gender perspective. Inside this local space, the "*Applied Leadership: Youth Project*" has been created, as collective space for political action.

**International meetings** > These are the places where the local is taken to the global level through the exchange of experiences and knowledge. Strategies for the global level are elaborated to take them to the local, in this way they give a meaning to the network. These are political and social forums where work relations can be established for the collective political action. Starting from the local level the information is put together in the space for international learning, and thus can get to the international dimension with a bigger potential for action.

**Networking** > Through the project website, the ideas of the participants of each municipality are made common knowledge, it is a valuable tool that guarantees the continuity of the network of the Young Women's Councils, and it also makes it possible for its enlargement and permanence in time.

**These spaces for participation have generated the following levels of political participation:**

- **Demands with a gender perspective in key political aspects.**
- **Active Participation** not only in the offered space, but amplified towards the visibility in public activities. The young women as the collective of the Young Women's Council have been part of different activities on the local level, especially on the International Day against Violence against Women (November 25th), public activities at the municipality; forums and the celebration of the International Women's Day (March 8th).

- **Working together to build an action plan.** The participants of the Young Women's Council have prepared political agendas together with the representatives of the municipalities, to adopt and formally fulfill the demands of the participants as young women.

- **Exchange of experiences and knowledge** at the individual, collective, institutional, local and global level.

## > Sustainability

The project has been elaborated and developed in a way that guarantees sustainability on the political and institutional level and, related to this, whenever possible, as well as financially. The networking, the building of mutual strategies and the developing of a common conscience has taken shape of a global agenda and has created a strong individual and collective commitment.

- It has generated in the participants and in the institutions the necessary capacities for its continuity.
- There have been established institutional, political, collective and individual commitments for the continuity of these activities.
- Institutional structures have been created in some municipalities which guarantee the continuity. Institutional recognition by the municipality, formation of a civil society association. Creation of spaces of work on the part of the municipalities and young women, creation of funds and resources for activities.
- The young women have appropriated the project expressing their commitment for the continuity and new incorporations for its enlargement.
- Local political authorities where the project has developed are favorable to its continuity.
- It has a medium of global expression: the website.

## Practice into action: experiences to share

**PROJECT >** Local/International Young Women's Council

**ASSOCIATED MUNICIPALITIES >** City of Graz (Austria), Buenos Aires (Argentina), Belén (Costa Rica), Sabadell (Spain), Ate (Peru), San Xavier (Bolivia), San Salvador (El Salvador) and Sucre (Venezuela), Women without Borders, Vienna (Austria) external partner.

**TARGET GROUP >** Young women, between 15 and 24 years, who live in the associated municipalities belonging to diverse socioeconomic and cultural spheres and the technical coordinators of the associated municipalities.

**RESUME >** In the context of the project „Local/International Young Women's Council“, local and international young women's councils were established as spaces for participation to start a process of an individual, collective and institutional empowerment. The local young women's councils were planned to develop as an extracurricular activity, meaning, after school. In stimulant and productive workshops, young women got involved in practical applications of leadership, debated key topics that affect them and designed their own strategies. This methodology is based on the recognition of the capacities and responsibilities of young women, putting to test their creative communication and leadership skills. In the international meetings a tie was made from the local to the global level to exchange experiences and knowledge and to create strategies of political action. This way has been an important aspect to the connection and alliance established with the municipalities, (represented by the technical coordination) and with the young women to unite their direct interests to work with their municipalities on local politics.

**GENERAL OBJECTIVE >** To promote a learning and sensitization process for young women in local politics and in political concepts (democracy, participation and gender equity), with a gender perspective, to contribute to the development of an active citizenship, creating an intercontinental network of Local/International Young Women's

Council to compensate the imbalance in the feminine representation in the sphere of local politics with the target to transform it into a youth parliament, sensitizing and educating young women and men in political issues with a gender perspective.

**CONTEXT** > As soon as the project elaborated the principal activity, the setting up of the local **young women's councils** was spread across the available media in every municipality; it was announced in form of publicity in local media, with flyers and posters that were distributed in formal and informal organizations, in education institutions, in NGOs and other institutions linked with the topics of youth and gender.

Young women have approached the project with different interests and expectations. The bigger majority are secondary and high school students; there are also some university students and a few women who are working; depending on the context, a more or less major number of young women interested in taking part presented themselves; and from different social and political backgrounds: for example, in one municipality, out of 55 young women who were selected, 31 % are minor in age, 40 % are between 18 and 20 years old and 31 % are older than 21. 73 % of the young women are still studying (20 in secondary school, 4 in the tertiary level and 16 in university). 66 % of them take part actively in some non-governmental organizations (9 in community organizations, 11 in youth organizations, 3 in religious groups and 3 in research institutions). In turn, 30 % of the young women are participating in a political group (9 in social movements and 7 in political parties). A whole of 18 young women does not take part nor in an organization, neither in a governmental nor a political group. During the selection process, 46 % of the young women described themselves as a leader whereas 33 % clarified that they needed preparation or education to become one.

The main interest of the participants to apply for the project has been to get to know the mechanisms in order to be able to become active in citizenship, being fully conscious of the need for preparation in political concepts to be enabled to generate changes.

This way, the principal objective of the work of the Local Young Women's Councils have been the sessions of **political education with a gender perspective** (see Part II) to animate the participants to become involved in local politics, as well as to assume a more active role as members of civil society. Nevertheless, another significant aspect of the political education sessions is to help young women familiarize themselves and learn about politics and citizenship on the international level, and to make them aware that they are a crucial part of the global movement.

It is necessary to emphasize that during the political education sessions each local Young Women's Council in each of the associate municipalities has designed and implemented their own project, called: **Applied leadership: Youth project**.

The development of this Youth Project is based on the action guide (see Part II Practice Module) that has been carried out with the purpose of working on a topic or a local matter of interest that generates concern or attracts the participant's attention. This way, young women are in charge of investigating this matter; checking the public policies or pertinent laws; defining the objectives and the goals of the project; designing the budget; working together with other organizations, members of the community, representatives of the government, etc.; and implementing actions of political lobbying to impel a positive change in the specific topic selected within the area.

Another important aspect for the technical coordination and for the young women has been the celebration of international meetings.

The so-called **International Young Women's Councils** have provided a platform where young women and the representatives of the associated municipalities have had the possibility, in proper spaces for reflection, to exchange experiences, ideas, hopes, fears and matters of interest and concern. Also, there has begun a process of constructing networks to establish contacts and social relations between young women and their municipalities. Thus, they could become involved and inform themselves about movements, matters, activities, etc. that take place out of their countries or on the international level, and to work together to find mechanisms (laws, conventions or declarations), which could be used to confront their problems and matters of interest.

Also, the participants were getting to know and establishing contact with a real multicultural scene that could offer them a different outlook from their own realities and ways of life. These sessions have also been a space for exchanging experiences and learning from women leaders and experts that come from various women's institutions.



The participants of the International Young Women's Councils have been the delegates from every local young women's council of the associate municipalities (two in every international meeting) and the technical coordinators, as representatives of the municipalities. The election of the international delegates was part of a political exercise that offered each of them the opportunity to become protagonists, be able to express them and to begin working in the field of their public political training.

The delegates brought with them the conclusions, concerns and possible local solutions that were later debated and discussed in the platform of the International Young Women's Councils. Also, during the International Young Women's Councils strategic documents were prepared with a general collective agenda and a document of political local proposals that the delegates, returning to their respective municipalities, presented and checked in the framework of the local young women's councils and later delivered to their municipalities.

**ACHIEVEMENTS** > There is a series of common achievements in all contexts of the application of the project that partially have to do with the nature of the project. This is basically in relation with the creation of a space for political education with a gender perspective and political participation, which has increased the capacities of young women to begin exercising their citizenship. It is especially necessary to consider that, in such short time; the participants were capable of preparing a Political Agenda for their Municipalities and began their local development with the links established at the International Young Women's Councils. Also, young women have managed to develop a group identity, which allows for an auto-recognition of the organization; they have related themselves with other young women of different visions and diverse interests; they began processes of reflection on their own reality, spontaneous and sincere dialogues about the discussed subjects and made themselves aware of the gender concept, women's rights, political concepts and practical study.

On the other hand, they have gained capacities to take part in areas of political advocacy and to become a part of the processes by means of creating agendas of political advocacy that have been presented to the municipal authorities. Also, the unification of the agenda of political advocacy has been attained - from the local to the global level - during the international meetings fomented in the International Young Women's Councils, which is also a part of making the political thought of young women visible.

With all this, a process of empowerment has begun at the individual, collective and institutional level due to the collective work and the awareness raising about gendered power relations.

Finally, a space for learning and awareness has been created in local policies and political concepts, which brings young women closer to exercising active citizenship in their municipality, but with intercontinental connections.

**DIFFICULTIES** > Here, it is necessary to especially name the previous responsibilities of the participants of the project: all of them study or work, or both; some of them have important family responsibilities, which could impede their full participation.

All this is standing in a clear connection to the gender relations in the social structures of the associated municipalities. Young women did not have a very developed sense of citizenship and, therefore, little interest in areas of political participation. There is a lack of a culture of participation of young women and the exercise of their own responsibilities is missing.

One of the main objectives of this project has been to visibilize and reflect on the difficulties of young women and convert them into strengths, by assuring that the participants themselves realize that these difficulties depart from the structural causes of women's exclusion from the public sphere.

In this sense, it is important to emphasize that this has been one of the central topics in the identification of the project: empowering young women to develop this culture of participation, that is, to collaborate in the process of awareness and learning to transform the reality from their gender identity and the analysis of the ideas that reproduce stereotypes and gender roles.



## Summary of project partners: Some experiences of the Good Practices

### ATE > PERÚ

From learning and education to political action.

The project was coordinated by the Department of International Relations of the Municipality of Ate. This project has been an experience without precedents in this region because it is a space for young women, considering that there exist women's organizations but they are intended for adults. Young women have a different perception of life, which allows them to develop other profiles of womanhood that leave aside the focus of assistance, related exclusively to maternity, and commit themselves to strengthening capacities and human development.

There is a strong political-structural commitment between the Local Young Women's Council and the Municipality. This strong political commitment has specifically been expressed in the municipality's recognition of its own organizational structure (president, general coordinator, treasurer, secretaries and committees) which has allowed them to develop organizational autonomy and political influence as a community of young women.

Also, the creation of their own organizational structure

is the base for sustainability and the pursuit of the local young women's council independent from external support and at the same time the institutional and political potential for the present and future work with the municipality.

The participants of the young women's council have presented a series of demanding political proposals to the authorities with the objective that they be assumed by the Municipality. The claims are made in the areas of greatest interest within the context and inside the framework of political actions of the Young Women's Council. The political proposals focus on two topics: human rights and education, given that there have been serious cases of violation of human rights in Peru and the young women consider education to be the principle means in the struggle against poverty and the disdain for human rights.

### BELÉN > COSTA RICA

Association between the local authorities and the young women in order to jointly elaborate strategies of political action.

The project was coordinated by the Woman's Office of the Municipality. As first support, they set up a site within the offices of the Municipality to be able to carry out the sessions.

Young women have been progressively becoming aware of the gender realities in its context. They have adopted their own agenda, which they have presented to the Municipality as an institution and to specific departments with the objective of creating alliances in order to obtain the precise support needed to make the proposals become local development policies.

The political lobbying of young women in their cooperation with the Woman's Office has allowed them to evaluate the advancement of the Municipality in the topic of politics and youth. This is due to the fact that the office has formally introduced the topic of politics and youth within the municipal structure and has ensured that the institution assumes commitments in this field from

structured and formal places that tend to make progress in gender equality within the canton. Also, it has given international attention to the Municipality and has amplified the networks of support, thanks to the fact that it has facilitated the position of the institution in other areas and, what is possibly more important, has allowed the Woman's Office to specialize in an area as strategic as political education.

The political proposals of the young women center on two topics: sexuality and health. The young women believe these to be the fundamental aspects to live a life full of rights. Beginning with the project, young participants have started becoming involved in institutional and communal areas of influence in local development, which favors generational shifts in the structures of communal power and facilitates the inclusion of the needs of young women in the actions and projects of local development.

## **BUENOS AIRES > ARGENTINA**

To gain skills in order to advocate for women's rights and to be a part of the socio-political processes to impel gender equity.

The project was coordinated by the Municipality's Department of Youth. The Local Young Women's Council in Buenos Aires is formed by a group of young women who mostly take part in non-governmental organizations, some being politically active in political parties. They are all university students and many are linked directly with the municipality and involved in community/ social development (etc), or in civil society organizations.

Due to the context, they are a real organization of empowered young women that express themselves and make demands from the autonomy and the consolidation of their ideals in the claim for women's rights, both on the local and global level. Their strong commitment to work within the network on a global scale has been especially expressed in that they took over the responsibility for the maintenance of the web page after the official end of the project.

The singularity of this Young Women's Council comes from the high level of participation and political implication as the starting point for the participants, which allowed them to concentrate specifically on the training

with the gender perspective in mind. Political action was considered under the gender perspective, pushing forward a feminist agenda "to impel gender equity, by means of a Local Young Women's Council, which has influence, is consulted and heard; in this manner, to influence and affect change of the subordination practices on the basis of gender through tangible actions".

The Young Women's Council decided to institutionalize itself as a civil society organization with the intention to act as a pressure group and to lobby for gender equity. They intended to achieve this through the elaboration of political strategies and active participation in public acts, taking the word that changes the thought and action into a clear binomial for the exercise of their personal and collective empowerment.

Their political demands are touching on diverse issues, like campaigns in public offices for the ratification of the international declarations, law reforms and their fulfillment etc. in the areas of human rights, sexuality and health.

## **GRAZ > AUSTRIA**

Analyze the public sphere, specifically the mass media, for their discriminatory procedures.

The project is coordinated by the Woman's Office of the City of Graz. The Local Young Women's Council has been established inside an already existing institutional structure to guarantee its sustainability for the long term. It is the center of attention for young women and girls (DOKU and MAFALDA) that has had plenty of experience with training in diverse fields related to youth and gender relations.

The idea to create a proper space for participation, learning and political action of young women was born out of the micro as well as macro observation. Taking into consideration that although a country like Austria seems to have overcome gender inequalities, in reality, its structures of power are masculine, despite apparently being open to women.

The experience of young women has been to discover and realize that they do not have real public areas of participation, specifically areas for checking and reflecting on the contents. Hence, creating a feminist agenda has been a very important aspect in the process of political training with a gender perspective, which the

women spread in a radio program that has been created as a space for the promotion of Politics from a Gender Perspective.

Making young female political activists aware about matters of gender has generated empowerment related to the awareness of the reflection on the position of women within their society and of the existing masculine models in the areas of political participation in a country considered to be egalitarian.

Political action and the exercise of leadership is being supported by a strong institutional commitment from the City of Graz, which has created a fund of resources for initiatives of political action by young women that has paved a way towards the active participation of young women in politics based on action.

The political demands of the participants are centered on the processes of revision and training with a gender perspective, in a context of legal achievements and real accomplishments for women's rights, but that still collide with patriarchal structures.

## **SABADELL > SPAIN**

Creation of spaces for public participation for young women in the municipal environment.

The project was coordinated by the Department of Equality Woman-Man, and has maintained institutional support from the beginning and generated an active group linked with the institution. The Local Young Women's Council of Sabadell has developed, from its beginning, within the walls of a public cultural institution. The young female participants are students of secondary schools and universities, very active in Catalan cultural associations, and have expressed the desire to get to know better their own political reality.

The participants of Sabadell have been characterized as a great group cohesion due the fact that the same young women have been participating since the first meetings. This is related to the connection between the reality of young women in their context and the addressed topics, in addition to the extra developed activities conducive to deepening collective reflection and the participation within their own municipality. The main point of the whole process of awareness rising has been the con-

ceptual and practical learning of the gender perspective as a methodology, to reveal the continuity of gender inequalities in a context in which discrimination occurs in a subtle way.

The participants have arrived at a level of important reflection in which they have overcome the idea of equality with which they came to the project, being able to detect at present serious gender inequalities in its context. They have turned into active analysts of the discrimination which presently exists and in pro gender equity activists.

The demanding political proposals of young women have especially been implied in the most complex topic that their society suffers in these moments: gender-based violence. Due to this, they have directed all their efforts to the study of this social flaw, with the objective to prepare proposals as young women who are likely to make society aware, in order to definitively eliminate gender-based violence.

## **SAN SALVADOR > EL SALVADOR**

Political strategies and action plans approved by the municipal authorities.

The project was coordinated by the Technical Gender Unit. This country has a long history of armed conflict, perhaps due to this their reality is being one of the most actively politicized. Therefore the participation was very high in an environment where the majority of the young women participants considered themselves leaders before even beginning to take part in the Young Women's Council - many of them being also members of other civil society organizations.

The Local Young Women's Council of San Salvador has been characterized by its positive relationship with public institutions intended to ensure that these accept its agenda for young women. Moreover, it is a very active

young women's council that has established contact with other local institutions to implement its activities in an integral way, trying to create alliances and form working groups to prepare materials with activities laying out an action plan to be performed by the local political authorities.

It has been very important for the Municipality to assume the feminist agenda presented by the participants and the change towards more gender equity, which in turn, guarantees institutional sustainability for the offered support. The political demands of the participants focus on fundamental topics in their context: participation, education and employment.

## **SAN XAVIER > BOLIVIA**

From the own learning process to the community - offering knowledge, skills, information and capacity building in public institutions to the rural communities.

The project was coordinated by the Municipal Government of San Xavier.

The head office of the Young Women's Council is in the Town Hall, a location which, due to the institutional closeness, has clearly helped carry out several meetings

with the political representatives at the highest level. In this sense, the action that is meant to be emphasized is connected to the delivery of the agenda of young women of the municipality to the local authorities, whose commitments have been centered on topics of health

and environment. The project, in the aspect of organization of young women, has been the first initiative that has been carried out in the area. The initiative is important because it has given exposure to young women in the public and political sphere.

The process of empowerment has happened through the learning and appropriation of knowledge, which has allowed them to create a space with the objective to replicate the sessions of political education in areas out of the community. The participants have gone from the practice to the action with the gender perspective changing from an urban environment to a rural one with differentiated realities.

The political demands of the participants were centered on topics that worried them, such as sexual and reproductive health. Thanks to this, they have created the project **LOCAL PLAN FOR HEALTH AND INTEGRAL DEVELOPMENT OF ADOLESCENTS** (2007 - 2010), which is incorporated into the Local Program of Sexual and Reproductive Health (2007 - 2010) that represents the local politics of maternal and neonatal mortality reduction. The PNSSR contains the Plans for Safe Maternity and Birth, Control of Uterus Cancer, Contraception, Health and Integral Development of Adolescents, and Sexual Violence.

### SUCRE > VENEZUELA

The creation of a space for young women visibilized their issues in the political and public sphere.

The project is coordinated by the City Hall of the Municipality of Sucre.

The absence of spaces for young women in this Municipality, where they could be trained in areas and topics aimed at social integration in an active and participatory way, has led them to situations of exclusion that have prevented their progress as activists in the society with equal rights to men. In Sucre an organized group of young women had never existed before, so the Local Young Women's Council has taken the initiative to provide a space that has made it possible for young women to begin having a voice in their community, making and communicating their own proposals.

The Municipality of Sucre has one of the highest rates of adolescent pregnancies in the country. This way, young women start at a very early age to assume the traditional role of mothers and dependent housewives. The joint work of young women and the municipality has impelled the creation of policies with a gender perspective, which have been initiated through alliance programs with the Departments of Health and Education to prepare strategies specifically oriented towards the topics of health

and sexuality. This municipality is an example of joint and mutual learning and of the initiative of young women to initiate changes in local politics.

The Young Women's Council has approached other institutions at the local level to work for the protection of infancy and youth. Also, it has articulated initiatives to gain public space in gender policies at the local level and to develop joint projects dealing with the prevention of adolescent pregnancy and job trainings for young women with a low level of education.

The processes that have been developed in this Municipality are a clear example of the conceptualization of the proposal. Given that in an environment of generalized unemployment for women and by maternity at a very early age - that is to say, inside a society with a high fulfillment of traditional gender roles - effort has been made to generate capacities geared towards the insertion of young female participants in the labor market. In this manner, it has been possible for young women participants to begin reflecting on their position and social condition, beginning with their economic autonomy, and thus, their personal one.

# >PART II

## **CAPACITY BUILDING**

MANUAL IN POLITICAL EDUCATION FROM  
A GENDER PERSPECTIVE



# Introduction to Trainings Manual

Learning is more than just receiving or remembering information. It involves effective participation and communication. This training manual aims at providing the necessary political education for the successful and sustainable execution of the Young Women's Council project. The intention is that interactive and participatory teaching and learning methods are a good method for participants to explore issues that are important and relevant to their lives. The participatory approach is about learning by doing where young women have the opportunity to observe the skills being practiced and then to exercise them themselves.

The gender perspective in participatory methodology creates the awareness that both 'participation' and 'gender' are political issues and that making participation gender sensitive is a political process. Participation and gender approaches are not technical fixes, but have implications for power distribution within communities. In the gender sensitive participatory methodology, ideas of change, power and conflict will be explored by both the facilitators and the young women.

## Conceptual Framework for Political Education from a Gender Perspective

"Ideas play a very powerful role in how we see the world. They influence what we see as possible and how we act. It is therefore crucial to challenge not only the practices, but also the ideas that lie behind the practices [of inequality such as oppressing women]. Citizenship struggles are about questioning the boundaries and about challenging the very basis of social membership, the rules that decide resource allocation and the systems which lead to inequality. It is therefore not simply about women and marginalised people entering an unequal system that remains unchanged".

SHAMIM & SEVER 2004:11

Young women's political education in this project is considered as part of an amplified educative process that promotes active citizenship through knowledge, behaviour, attitudes and values. Political education creates interests and stimulates the curiosity to experience life, to question the social structures and to have a critical vision about what is happening, going beyond of being simply a well-informed young woman.

This project has the intention to start a learning process of political education from a perspective of the condition and position of women in society<sup>1</sup>. Therefore, it is impossible to consider the lack of women's political participation as a problem of their condition. This means to refer it to the lack of incentives, education and aspects related to the more personal arena. It is a structural problem **based on gendered power relations** that determine who participates in politics and whose interests are represented in politics.

Therefore, political education with a gender perspective must go beyond "political alphabetization", that is to say, beyond the mere learning of existing political concepts. This means to sensitize young women in the perception of the difference between position and condition in order to challenge gender-related stereotypes and role models of what it means to be "a woman" and "a man" in society.

The educational sessions in the Training Manual intend to equip the young women in a way that they can identify, explore and analyze those power relations, enabling them to look at the world from a more critical perspective. The

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<sup>1</sup>Projects with a gender perspective should establish a distinction between the **CONDITION** of women's life and the **POSITION** of women in society. The condition, the concept of basic needs developed by Molyneux (1985) refers to the immediate aspects and experiences of women: the work they do and the needs related to it: drinking water, housing, health, education, care taking of children and elderly people. Basic needs are considered as basic, because they refer to the direct daily needs. The position, developed by Molyneux as strategic interests, refers to women's socio-economic and political position in relation to men. Disparities of salaries, opportunities, political participation, laws, violence etc. Strategic interests arise from women's disadvantages in society and women's subordination based on power relations.

Sessions intend to sensitize the perception that there are structural and personal obstacles and that it is possible to start a process towards a personal and structural change.

Thus, political education, as a learning process for pressure groups of the civil society that fight for gender equity, might convert into a catalyst in order to question the traditional gender stereotypes and to promote gender equity by the recognition of the potential of female leaders, in a way that they have the possibility to learn about leaderships from a gender perspective and stimulating so the transformation of politics.

Learning to be active agents of a social change means to initiate an interpersonal, collective and institutional learning process that takes into account three inter-related dimensions developed by Kabeer (2002): identity and agency, association and collective action and institutions and access<sup>2</sup>. To question and revise political concepts and terminologies such as citizenship, rights, needs, interests, voice, participation, representation, leadership etc. in these three dimensions, allow it to become visible and to experience the diverse expressions of the gender power relations in each of the dimension. This multidimensional perspective helps to understand the interrelation of the individual and the collective potential and to question the power and gender relations of the institutional processes that determine certain practices of inclusion and exclusion.

In each of these dimensions are multiple aspects for the political education of young women. Therefore, in the following, the basic ideas and key questions which are developed in the educational sessions of the manual will be exposed.

## > Identity and Capacity for Action

This dimension refers to the self-identity and social and cultural recognition which are basic requirements for an active citizenship and interest in politics. Without recognition there is no agency. To take action and to act as a citizen requires a sense of agency - the belief that one can act. At the same time, it implies the recognition of rights and the right to have rights. In the political education sessions and the learning process, this dimension is related to the following questions, among others:

- How do I define myself, how am I defined by others?
- How is my ethnic group or social group defined?
- How do these definitions have an impact on my self definition?
- What are my needs and interests? How can I define my interests? In what terms are they limited? How can I, in a collective struggle, define and express interests/interest groups? Why do I have certain interests and needs and where do they come from? Do I really need education because I am a woman? What is my role in society?
- What can I learn to improve my leadership qualities?
- How am I a leader in my own life? How do I define my ideas, aims, ambitions?
- How do I use power?

## > Associations and Collective Action

This dimension offers the opportunity to learn about the collective potential of one's own organization (Local/International Young Women's Council), to learn to become involved in the life and concerns of a community and to learn to value and recognize equal or democratic values in collective actions and decision making. For that reason, to associate with women's institutions and organizations is stimulated in order to create a space of action between the civil society and some political institutions. Our objective is that young people learn how to participate and to become involved in collective action.

- How to organize around interests, how to define collective needs and interests (organize interest groups)?
- How can we participate? What is our voice? How can we form interest groups and have our voices heard?
- How can we actively participate as an organization/group with limited resources such as time, transport, money etc.
- How can we lobby for the interests of youth and gender equity in the civil society?
- How can we contact leaders and talk to them about their experiences? How can we conduct an interview with them, etc.? How can we associate with women leaders?
- What is collective leadership?

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<sup>2</sup>These three dimensions were developed by Naila Kabeer (2002) on the basis of transformative analysis to construct inclusive models of citizenship.



## > Institutions and Access

This dimension analyzes the institutionalized processes of access and exclusion: the rules, norms and practices, formal as well as informal and how they are creating access for young women. This dimension is based on aspects expressed in the following questions:

- What are the institutionalized processes of access and exclusion: the rules, norms and practices, formal as well as informal?
- How are institutions excluding or including different groups of society?
- How can we gain access to the institutions of our municipality and get involved in local politics? What are the limiting factors that prevent me/us from taking part?
- Do I/we feel socially and culturally recognized in the structures of our institutions?
- Whose interests are represented in politics? Whose norm is set for everybody? Why is childcare a personal issue and not a political issue?
- What about schools, what kind of inclusion are they promoting? What kind of identity is promoted in my school? What do we learn about citizenship and agency?
- How is active participation encouraged? Is there a platform in my municipality where I/we can participate?
- Whose interests are represented in politics, who is representing women's interest and advocates for it? Who do we know in politics who represents our interests and has accountability? Can we meet this person?
- What are the institutional expectations of women's leadership? What are the qualities required and how can we change collectively the values of masculine leadership?

On the basis of this approach, the materials for the political education are organized in four modules.

**Module I.** Conceptual Topics: Feminism and women's movement, gender and gender equity, sexist language, democracy, citizenship participation, human rights and gender-based violence.

**Module II.** Towards individual, collective and institutional empowerment: Identity, youth, sexuality, leadership, power and empowerment, communication, advocacy and negotiation.

**Module III.** Towards political action: Politics from a Gender Perspective, gender and budget, environment, health, social affairs, education and work.

**Practice Module.** Applied Leadership: Youth Project: Action Guide.

## Participatory teaching methodologies

This paragraph offers some participatory methods to help the workshop facilitator to understand the learning objectives of the workshop sessions as well as to achieve her own objectives and ideas for facilitating the sessions: the activities and discussions.

As a facilitator, you are tasked with teaching, steering and monitoring each sessions learning process. Unlike a traditional teacher or trainer, you are not responsible for leading the group to any specific conclusions, understandings or solutions. Rather, you are responsible for the creation of a space in which the participants and you can learn from the ideas and experiences of each other; a place in which it is possible to disagree and voice opinions and ideas within a safe, prejudice-free environment; a place in which you will work together to encourage thinking, creativity and innovation and to form consensus. This space will be created through a careful and well-informed planning of each session, in which the material aspects, the physical space or the materials to be used, as well as the compromise with the facilitator techniques, which promote mutual respect, tolerance, thoughtful discussions and an atmosphere of collaboration will be cultivated in detail.

All participants should be able to actively engage with and take responsibility for the efficient implementation of the project and the course of learning, therefore encouraging a process of ownership. Participatory learning is innovative and teaches interactive, learner-centred methods. The young women will be given the tools to enable them to develop the skills and confidence needed to take on, discuss and resolve issues. This will be achieved by encouraging young women to analyze their information collectively, seek consensus, manage conflicts and be the owners of the decisions they make.

Participatory teaching methods used in the training manual for building skills and influencing attitudes include the following:

- Class discussions.
- Brainstorming.
- Demonstration and guided practice.
- Role play.
- Small groups.
- Educational games and simulations.
- Story telling.
- Debates.
- Practicing life skills specific to a particular context with others.
- Audio and visual inputs.
- Decision mapping or problem trees.
- Investigation.

### **> Before the training**

- Ensure that you are well informed and prepared for the session. The more prepared you are to conduct the session, the more efficient you will be and the more benefit the participants will draw from it.
- Try to incorporate local knowledge and material into the session whenever possible.
- Take your time to go through the material beforehand and have all the training material, hand-outs, flip-charts, paper, pens, etc. well organized.
- Try to mix up the seating of the participants so that they are always sitting next to different people. This will help to facilitate networking amongst the participants.
- Prepare answers and examples in order to decentralize the discussion.
- Try to start on time and keep to the time schedule for the activities.

### **> During the training**

- Always keep capacity-building in mind and use the training to spread knowledge effectively.
- Try to stay on track with the session and its content. You may use adaptations or improvisations during a session, but keep to the objectives of the session.
- Try to use a language, examples and activities that are relevant to the age of the young women.
- Make sure that the participants express themselves more than the facilitator.
- Allow that the participants to answer the questions that are generated among themselves.
- Motivate the participants to speak and express themselves in a positive way.

### **> How to introduce the objectives?**

- Create a link between the previous and current session.
- Use the results or outcomes of the previous session to introduce the new session. Reflect briefly on the previous session as the start of every session. Allow the participants to summarize and reflect on the previous session.
- Introduce the objectives of the session and inform the participants about what will be done during the session to reach the objectives.

### **> How to guide a discussion?**

- Encourage the expression of as many different ideas and opinions as possible.
- Impulse the deepening and reflection of a topic by continuously asking WHY? What do you mean by that? Or by providing a challenging counter-argument.
- Avoid paraphrasing participants' contributions. Repeat using their exact words.
- Try to guide the participants to make their own links between ideas and concepts.
- Encourage students to respond to and build on each others ideas.
- Ensure that every participant is included.
- Respect points of difference (cultural, ethnic, religious etc.) and emphasize points of similarity.

### **>How to introduce an activity?**

- If possible, introduce an activity in a way in which the participants can experience a situation that is relevant to the objectives of the session.
- Allow the participants to use this experience to obtain insight that will serve the discussion in the next step.
- Guide the discussion of their experience. Allow the participants to share their reactions about the activity.

# Additional Activities

## Ice-braking activities

### General Objective of the ice-braking activities.

Warming up and flexing the body relaxes the muscles and sends oxygen to the brain. This helps to put the participants in the mood for taking part in a workshop with a free and open mind. Warm-up exercises should also stimulate the relationships between the participants, crea-

ting so a team spirit. In a hot room after a long school day, even a well-motivated group can need an energizer; these are just a few ideas for exercises that can be used to begin a workshop or to re-energize the group during the workshop. They can be adapted as required or replaced entirely with personal favourites.

### >Name and circle

Ask the participants to draw an imaginary circle with their right foot, seated or standing. Do this for a minute. While still making circles, ask them to write their first name in the air with their right hand. This is really difficult. To make it easier, tell the participants to try doing the circles with their left foot and writing with the right hand.

### >Weather check

Before beginning a session participants are asked to open themselves up; this can be done in a variety of ways:

- How do you feel, what's bothering you? What do you need to leave behind and release; what did you leave behind?
- Draw a weather thermometer on paper and have participants rate where they are at and explain briefly why.

### >Bang your drum!

Teenagers rarely get the chance to let off steam! This exercise encourages participants to start a session by first releasing any tension or stress. Tell the participants to sit in a circle and loudly and rhythmically tap on their knees; this helps loosening the feeling of self-consciousness. Then, one by one, going around the circle: each participant has the opportunity to shout out loud something in their lives that really makes them angry, sad or frustrated. For example: Homework!! Cleaning-up!! Fighting!! Give each person time to come up with a real answer, making sure that the knee-tapping continues between answers. At the end, have the participants end the exercise by clapping and cheering.

### >Where the wild wind blows

Group places their chairs in a circle. Everyone has a chair except one person who volunteers to be in the centre of the circle. The volunteer in the centre says: "The wild wind blows for anyone who..." and then she makes a statement that is true for her. If this statement is also true for anyone sitting in the circle, those people try to find new seats in the circle. The person in the middle is also trying to find a new seat. Whoever is left without a chair is the new person in the middle. The activity continues like this until the facilitator says stop.

### >Concentration circle

Background: This exercise helps to gain focus before a session.

Have the participants sit around in a circle. Tell the participants to look around the room for about 2 minutes and find as many colours, shades, shapes and details. These can be a table, a corner of the wall, another participant's face, a detail of a hand, etc. Then ask the participants to close their eyes and say everything they saw.

### > Back to back

Divide the participants into pairs and let them stand back-to-back, leaning against each other. Never breaking the back contact tell them to walk their way down to the floor, so they are now sitting back to back. Then, without using their hands, they walk their way back up again, to the position they started with.

### >Trust circle

Divide the participants into groups of three. One participant is between the other two, who are facing her front and her back. The participant in the middle lets herself fall, either forwards or backwards, without her feet leaving the centre. The participants in front and behind her gently stop her fall and push her back. Rotate so that each participant has a chance to be in the centre.

### >Shake-off tensions

This is an energizer to either get things going or to shake off tensions. Ask the participants to stand and hop from one foot to another. At the same time, do arm movements similar to shaking off water from one's body.

### >Without empty space

Ask the participants to walk around the room quickly trying to keep a more or less equal distance from the others and spreading out over the whole room. From time to time, the facilitator says 'Stop'. At this moment, all movement stops and it should not be possible to see any large empty space in the room. Continue the movement, but this time, rather than saying 'Stop', the facilitator says a number. Everyone must get into groups of that number as quickly as possible, ensuring that they are still an equal distance apart and taking care that there are still no large empty spaces in the room.

### >Rhythmic dialogue

Divide the participants into two teams, each with a leader. One leader thinks of a rhythm, body movement, clapping, stamping feet, etc. and the rest of her team repeats it 3 times. The other team's leader responds by coming up with a rhythm, which her team then repeats 3 times. There should be a continuous back and forth between the two teams, just as in a dialogue. The leaders can be changed at any time during the activity.

### >News correspondent

Background: playing the news reader is not just a presentation exercise; other skills such as clear thinking and prioritizing are also developed. This game can be used in the workshops as an alternative way to get feedback or an overview from an activity or for real news items. Tell participants about the game in advance so they know what to do.

Read aloud: *"And now we go over to our correspondent for a live report at the scene. So, <insert name of participant> what can you tell us about <insert activity or news item>."* This is the signal for the participant to be a news correspondent. She gives a 1 to 2 minute live report of an activity of news item as if she were really on a news programme. The correspondent ends by saying *"And now back to the studio!"*

### >Ladders

Tell the participants to divide into pairs. In two long lines, the pairs sit down opposite each other with their feet touching and with a little space between themselves and the next pair. Their legs should make the shape of a ladder. Each pair is numbered from one to ten. The facilitator calls out a number, say, number 4. Pair number 4 must run up and through the ladder taking care only to step in the spaces! The first one sitting down back in their place is the winner. Repeat many times, calling out the numbers randomly.

## Assignment of Tasks


At the end of every session, there is the possibility to assign homework to the participants.

The point of these exercises is not to have participants write essays or provide written answers to the questions. The aim is to motivate them to continue thinking about what they have discovered and learned so far. They can be invited to report what they did for the home-work assignment in the next session if they want to.

In addition, a simple method that can be used to assess how much impact the sessions are making on participants is to ask them, for example, to write down two main things that they want to remember or do after having done the session. These ideas can then be incorporated into the final home-work assignment.

# Advocacy Cards

Make a set of cards with the different methods of advocacy and use them in any sessions when relevant. Let the participants choose a method and come up with ideas about how they would use the selected method.

 <b>LETTER WRITING CAMPAIGN</b>	<b>OPINION ARTICLE OF THE NEWSPAPER</b>
<b>PETITION</b>	<b>SPEAKING TO YOUTH GROUPS</b>
<b>CALL-IN TO A LOCAL RADIO STATION</b>	<b>AWARENESS BOOKLETS</b>
<b>ORGANIZE A PRESENTATION/ CONFERENCE</b>	<b>PEACEFUL PROTEST</b>
<b>ART - DRAMA, POSTERS, MUSIC, ETC</b>	<b>MEETING WITH A REPRESENTATIVE OF THE LOCAL GOVERNMENT</b>
<b>NETWORK: BUILDING ALLIANCES AND COALITIONS</b>	<b>INTERNET</b> 



# > POLITICAL EDUCATION FROM A GENDER PERSPECTIVE

**MODULE I.** Conceptual Topics

**MODULE II.** Towards Individual, Collective  
and Institutional Empowerment

**MODULE III.** Towards Political Action

**PRACTICE MODULE.**

Applied Leadership • Youth Project





# Presentation of the Modules

When we think about political education for young women, it is necessary to have a connecting thread that leads us from one topic to the next, which is the conceptualization of gender.

Therefore, the contents must facilitate the newly learnt approaches and the reflection that is connected to them, defining a theoretical scheme directed to the practice. The experience tells us that there are some ideas that we have to prioritize when we start with the political education of young women.

It is a way we have to pave slowly, giving space to individual and collective reflection. For this reason it is important to start with some topics, in what we have called the conceptual part, that are considered to be the basic issues when we talk about gender analysis. It is essential to dedicate time to this first reflection on concepts like feminism, gender, equity, and democracy, along others. Although some of these issues might be known already, we are now going to analyze them from a different perspective, so that we can proceed with the political education sessions for young women.

In the second Module we will look at our gender identity in relation to topics such as sexuality, youth, power etc. in order to start an individual, collective and institutional empowerment process.

From this we move towards political action learning about politics from a gender perspective and analyzing topics such as the environment, health, education and work.

We didn't attempt any rigid classification, however, we believe the way in which we relate the concepts could facilitate the comprehension of the topics and put them into practice.

Due to this we structure each session in a similar and understandable way in order to familiarize the facilitator with the objectives of the sessions as well as the resources she/he should use (information and technical facilities). It is important to mention that for each session we have prepared some material for the participants, and it is indicated in the text when they should be used and how. The contents include first a general introduction into the topic, followed by some activities designed to help achieve the objectives of each session. There is also a section for ideas and comments to help with the reflection, the learning and the debate among the groups.

## > Introduction and orientation.

### > Module I. Conceptual topics.

- Feminisms.
- Gender and Gender-Equity.
- Sexist Language .
- Democracy.
- Citizenship Participation.
- Human Rights.
- Gender-based Violence.

### > Module II. Towards individual, collective and institutional empowerment

- Young women's identity.
- Youth.
- Sexuality.
- Leadership.
- Empowerment and Power.
- Communication.
- Advocacy and Negotiation.

## > Module III. Towards Political Action

- Politics from a Gender Perspective.
- Gender and Budgets.
- Environment.
- Health.
- Social Affairs.
- Education.
- Work.

### • Final evaluation of the sessions.

### > Practice Module. Applied Leadership • Youth Project

### > Action Guide.



# Session 1 | Introduction and Orientation

## Preparation for facilitator

Duration of the session: 2 hours

### > Objectives of the Session:

- To welcome the participants to the workshops and invite their enthusiastic participation and commitment.
- To introduce the Young Women's political education programme; spark their curiosity and inspire the participants to discover their own potential.
- To clearly define, together with the participants, the objectives and the mission of their work and to develop a working plan.

### > Introduction to the Session

All over the world women are on the move: speaking up, claiming their rights, getting an education, building careers and earning money. Today's young women can be an important and dynamic part of this movement for change. What women think, how they live, how confident and energetic they are, can aid in reshaping and influencing the world.

This is the introductory session, and it is likely that many of the participants don't know each other. Therefore, the way in which this crucial workshop is conducted will set the tone and the spirit for the entire programme. Hence it is important that strong foundations be laid. This session will therefore start with one or two activities that will enable the participants to feel comfortable with each other and work together without hesitation and with respect for each other's differences.

### > Warm-Up Activity

**Getting to know each other.** Coloured paper, pens, pins. 30 min.

**Gather** around a few large tables and make name labels together.

**The material** - Different types of coloured paper, pens, and cutters—must be in the middle. It need not be expensive; even a simple pin can be used to attach the labels. This exercise helps the participants in the group to get to know each other.

**Next** the participants wearing their labels gather in a free space and ask each of the other participants to read their names out. Ask the participants to move freely around the room and pass in between each other. For each person they pass, they must read the name label aloud.

**After** a few minutes the facilitator asks them to shake hands as well. She then instructs them to ask a question to each person as they pass by. A few minutes later the participants gather together again. This time as each participant gives their name the group has to say what they discovered about this person.

### > Activity ONE

**Sculptor and Statue.** Free space. 20 min.

**Objective and context of the activity:** To reflect on how society forms us.

The participants have to form into pairs. One participant is the sculptor and the other is the statue. The sculptor then moves the statue from position to position moving arms, legs etc. until she is satisfied. The statue may respond to the movements if she wishes. Reverse roles.

**Next**, have everyone sculpt themselves: moving, stretching, bending and rolling until they have a pose they are satisfied with.

### > Feedback of Activity ONE

**Who are the sculptures in your life? or Who decides who you become?**

Keywords - family, teachers, friends, God, geography etc.

**Are there any limits to sculpturing? or Do you have any control over who you are?**

Physical limits, resistance, imagination, flexibility etc.

**Are there different 'rules' for 'sculpting' men and women in your society?**

**> Activity TWO**

**Defining objectives.** Flip -charts, pens. 60 min.

**Objective and context of the activity:** To know and to define a collective mission --the objectives, the expected results, and the work specifications. To elaborate a work plan and fix the hour and place of the sessions.

**Gather** the participants in a circle and welcome them to the workshop sessions. Introduce yourself and give an overview of the course of political education sessions, the council working groups wherein participants have to develop a project etc. Guide them step-by-step, leaving space for questions, doubts and recommendations.

Define, together with the participants, a day and time, which suits everyone for meetings. Give clear directions regarding the place where the meeting will take place.

**When** it is sure that everyone is clear about the organizational part, let the participants develop the purpose, objectives, and hence the mission statement about why they are participating and what they want to learn and do in this workshops.

**Draw** two circles on a paper large enough to write in. All the participants must be able to see the circle clearly. Write MISSION STATEMENT at the top of the paper. Label one circle as positive (+) and one as negative (-). **Ask** the participants to write the positive or negative outcomes that they expect from their team work. Examples are the vision that they have, the possibilities or objectives they see, what they hope to achieve and learn, and what problems they anticipate. **Write** these suggestions in the appropriate circle.

- Then write the mission statements on a big poster. This can be stuck on the wall as a reminder.
- Define together with the participants on the poster (or flip chart): your mission, your objectives, the expected outcomes, the hindrances and possibilities.
- This paper must also be stuck on the wall and kept there for the future sessions.

**Next**, on a second paper draw one circle. GROUND RULES can be written at the top. **Ask** the participants to identify the positive behaviour that they expect from each other during the sessions. Examples can include respect for each other; support for the free expression of ideas and opinions from the participants, hearing each other respectfully, the creation of a safe environment. **Have** all the participants agree to these standards. **Stick** this paper on the wall for all future workshop sessions.

**> Feedback of Activity TWO**

Go around and let every participant say what they principally expect to learn in this Young Women's Council; what unique contribution they will make and what outcomes they expect.

**> End of Session**

Go-around the circle: Have the participants stand in large circle, thank them for their contributions and wish them a good start in the workshops: let there be a round of applause!

# >MODULE I

## CONCEPTUAL TOPICS



# Introduction to Module I

## CONCEPTUAL TOPICS

The topics in this first module are going to facilitate a critical reflection for the participants on the contents of gender analysis because we consider their introduction will help the understanding of the conceptual terms.

For this reason, we begin with feminisms because feminists started and continue to look at the importance of gender based power relations in any context and how these give rise to the origin and the consequences of social inequalities.

One of the issues that have contributed to the perpetuation of gender inequalities is the use of sexist language. Through the language women learn and naturalize their subordination because it is by means of the language that they get to know their place in the world. For this reason it is interesting to dedicate a session to the sexist uses of language that show women according to the different aspects of their daily tasks or present them as simple objects.

Women all over the world maintain their fight to achieve democratic rights by pressuring their governments to carry out the signed international agreements which guarantee rights granted to citizens. This emphasizes women's presence in the democratic system, which is there for all and therefore should include everyone.

Thus, the idea of citizenship participation takes another dimension because it must include the participation of women who have a voice and express their needs and interests in gender issues. Nowadays, citizenship participation is considered a fundamental right whose exercise goes beyond the vote. For women to participate they must be entitled to make decisions concerning their own lives.

It has not been long since the international community recognized women as subjects of rights, which have generated serious violations to women's human rights and their subsequent impunity. The violence that women suffer all over the world is especially worrisome, whether it is in the context of war or peace. Gender based violence that a person experiences supposes the complete elimination of their rights as a human being and the right to exercise citizenship. For that reason, we considered fundamental in this session the study of the theoretical analysis of gender.





# Session 2 | Feminisms

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To learn that feminism is a current of thought with tradition.
- To define feminism together with the participants.
- To make visible women's fights for their rights over the centuries.
- To put an end to the demonization of feminism and feminists.

### > Resources for the facilitator:

<http://usinfo.state.gov/usa/infousa/facts/democrac/17.htm>  
<http://www.cddc.vt.edu/feminism/>  
<http://feminism.eserver.org/gender/>  
<http://www.feminist.org/>  
<http://www.villegaseditores.com/loslibros/9588160332/>

**Sources:** Varela, Nuria (2005). *Feminismo para principiantes*. Ediciones B.

### > Introduction to the Session

Feminism has been historically, and in all contexts, a pursued movement since it questions the established order, denouncing the discriminations that women suffer just for being women. There is not a real line that separates the feminisms of women's movements. Participating in the same environment, there are women that consider themselves feminists and others that are not. This categorization does not have to concern us. Only from the study of feminist thinkers can be decided whether they are or are not part of the feminist movement. Feminism is also plural, there is not only one, the groups and the proposals vary depending on the cultural context. Simone de Beauvoir (1908-1986) defined "*feminism as a way of living individually and fighting collectively*."

### > Warm-Up Activity

**Brainstorming.** Flip-chart, markers. 20 min.

Ask the participants what they think about when they hear the word "*feminism or feminist*", what ideas are related to this concept, when was the first time that they heard this word and in what context. The opinions are gathered on flip-charts and later a dialogue is opened.

### Suggestions for the facilitator

What does this exercise show us?

Why do these types of ideas come up about feminism?

Why is the concept socially censored?

How would you feel if someone calls you a "feminists"?

Surely contemptuous terms will appear, so it is very important to reflect on them since one of the objectives of this session is to end the demonization of the term and the re-evaluation of the feminists.

### >Activity ONE

**Read the Seneca Falls Declaration.** <http://usinfo.state.gov/usa/infousa/facts/democrac/17.htm>. 60 min.

**Objective and context of the activity:** Getting to know one of the founding documents of North American and global feminism and to begin to view feminism as a current of thought with intellectual tradition based on the French Revolution (1789). This document helps us recognize this current of thought with tradition. It is important to emphasize the idea of feminism as an intellectual current that was born in the 18th century and was closely related to the abolishment of slavery in the USA (1863-Lincoln) and the Latin American independence movements (1804-1898).

**Ask** the participants to read the text of the "Seneca Falls Declaration of the Handout I.

While reading the text, ask questions like:

#### Suggestions for the facilitator

Why did they call this document the Declaration of Sentiments?

How do they justify it?

What are the rights of the man and the woman?

Does it not appear to be a much more modern text?

Why have the women of the world not managed to achieve the steps that were proposed in the U.S.?

### >Activity TWO

**Definitions of Feminism.** 30 min.

**Objective and context of the activity:** To think about the meaning of feminism and work on your own definition of feminism.

**Give** to participants Handout II with definitions of feminism by young women from different countries, ask them to read them and come up with their own definition of feminism.

#### Suggestions for the facilitator

It is important to reflect on the women who have acted on their own behalf in extremely adverse contexts, and that they are the current base of the women's movements in the whole world.

Try to come up with some data about the women's movements in your country.

Which elements of this definitions coincide?, Do they have common ideas?

### >Activity THREE

**Biographies of significant women of every country.** Text about or from the biography of a significant woman in their country. 30 min.

**Objective and context of the activity:** This activity allows the participants to realize that in spite of the difficulties there are women who fight for their rights in very difficult situations.

**Let** the participants read a passage of the biography of an outstanding woman, who defines herself as a feminist or not: For example: Flora Tristán in Peru, Juana Manso in Argentina or Manuela Miranda in El Salvador.

### **Suggestions for the facilitator**

What characterizes those women?

Does it seem that they were ahead of their time or not?

Why did they make this type of decisions?

### **> End of session**

Feminism as a movement of masses is critical about society in order to rethink it and to overcome the injustices. Thanks to feminism the inequalities that affect women have been exposed and analyzed: the feminization of poverty, the glass ceiling, sexual harassment, among others. Many of the problems that affect women had no name and, therefore, did not exist.



# Material for the Facilitator

## Basic elements to understand Feminism.

Rosa Cobo Bedía. (extract, translated)

### Intellectual tradition (builds theory)

This dimension has three centuries of history behind it and throughout this time it has followed all the steps that the critical theories of society make. It is a critical theory of society because it makes visible the dimensions of reality that are not possible to see across other paradigms of thought. It is a frame of interpretation of reality and a paradigm of investigation.

Feminism was initially formed as a criticism of prejudice, later as a moral challenge to the structures of masculine domination. It is in the 20th century, beginning in May '68, when feminism started making an impact on the scientific community and entered the University in the 70s, where it turned into a line of investigation. It is constructed as an interdisciplinary corpus and a kind of knowledge that coins concepts and makes it its target to reveal the causes of inequality, exclusion and subordination of women in relation to males.

### Social movement (political practice)

Since the existence of feminist thought, political practice has taken place. There is an important cause for women's political action which is the fact that the oppressed minorities always reconstruct their past.

From all the social movements it is necessary to emphasize the feminist because it has been the only one that has made it its responsibility to extend the limits of democracy without ever resorting to violence.

To speak about feminism is to speak about historical memory. It is to speak about the reconstruction of women's past, of the disadvantages through which the subordinated and excluded groups have lived. That is to say: the history of humanity. If we should define Feminism it would be said that it is **a philosophy of equality**, with roots in the Enlightenment period (18th century), where the beginning of equality arises. Therefore, independently of the incarnations that feminism has had, its historical, political and philosophical genesis started in this century.

**It is also a theory of democracy.** From the first reflection up to the present there has been a very strong appeal to the idea of democracy to expand its limits. All the political demands that feminism makes have the intention of extending the limits of democracy: to demand citizenship for women, to demand that women take part in all aspects of political life, demand the right to vote, demand that custody be shared, when it is recognized that domestic work is a job, when there is political mobility in order to obtain a law as that of divorce or abortion, when new political, civil and social rights are obtained.

**Also, it is a theory of power.** It is a philosophy of equality and a theory of democracy. Any theory of power has as a target the redistribution of resources and rights (what it does to a socialist neoliberal, etc., society.). The fact remains that feminism has a distribution proposal of economic, social and political resources, a direct influence in achieving joint democracy. For example, in economic terms: to incorporate budgets with a gender perspective. Feminism alters the classic and unequal distribution of resources among men and women of one of the big hierarchies underlying this social system of patriarchy, in the most political sense of the term.

To understand feminism is to start with an assumption that systems of domination exist. If their existence is not admitted, then feminism has no sense. To accept the idea that in these extraordinary closed societies, for those with no access to resources there are no opportunities. For example, at present women in the world possess 1% of the world's property, being that women make up 59 % of the population in comparison to males with 41%. It is a disadvantage of structural character which feminism has branded as the feminization of poverty.

### **Feminism is a paradigm of investigation**

Feminism, like Marxism and environmentalism, is a critical theory of reality because it realizes this reality and evaluates it in moral and political terms. For feminism, like for many critical theories of thought, it is necessary to conceptualize its realities in order for them to exist. When a critical theory coins concepts to name the reality, it politicizes them and this is precisely what feminism does. For example, feminism has coined the concepts like feminization of poverty, sexual harassment, etc.

Critical theories always end in a theory of social change. Celia Amorós said, to conceptualize is to politicize. When Feminism talks about reality it politicizes it - showing dimensions of reality that have an oppressive character for women.

**Feminism is a frame of interpretation of reality** because it generates an epistemological and political look at reality, which is not possible in other theoretical paradigms. For example, Marxism did not identify analytically the mechanisms of domination of women because it was not prepared to do so.

This frame of interpretation of reality is so broad that it has lasted three centuries and has not had any crisis as in the case of Marxism. The only social movement that has an excellent past in political terms is feminism, whose only weapon of struggle has ever been intellectual persuasion.

### **Discourses opposing feminism**

Throughout history women have been the subjects of two distinct discourses:

**Discourse of inferiority** > This systematical discourse supports the secondary position that women hold in society which stems from being inferior by nature with regard to the men, in terms of reason and emotions. Aristotle, Scholasticism and Christianity base that the woman is socially inferior because her nature is lower than that of a man. Rousseau (18th century) in his book "El Emilio", dealing with education, categorizes women as the demoniacal sex, and the entire history of Christianity speaks about the relationship of the woman with evil. Also Kant supports a patriarchal and misogynous discourse. Today, this discourse has presence in some societies because it is believed that the inferiority of women belongs to the natural order of things; that we women are the poorest among the poor.

**Discourse of excellence** > It supports that women have a kind of moral excellence that converts them into being superior to the males. They are superior because they hold no responsibility for the great disasters of humanity. Women are better in the house because it is the only way of avoiding the dangers of the public. And when one analyzes the discourse more in depth, they are better regarding maternity, care, and feelings, in contrast to the males who are more rational. This discourse also naturalizes and internalizes the women.

# Handout I

## > Seneca Falls Declaration (1848)

Elizabeth Cady Stanton and Lucretia Mott, two American activists in the movement to abolish slavery called together the first conference to address Women's rights and issues in Seneca Falls, New York, in 1848. Part of the reason for doing so had been that Mott had been refused permission to speak at the world anti-slavery convention in London, even though she had been an official delegate. Applying the analysis of human freedom developed in the Abolitionist movement, Stanton and others began the public career of modern feminist analysis. The Declaration of the Seneca Falls Convention (or the Declaration of Sentiments), using the model of the US Declaration of Independence, forthrightly demanded that the rights of women as right-bearing individuals be acknowledged and respected by society. It was signed by sixty-eight women and thirty-two men.

<http://usinfo.state.gov/usa/infousa/facts/democrac/17.htm>

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

> **We hold these truths to be self-evident:** that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

- He has never permitted her to exercise her inalienable right to the elective franchise.
- He has compelled her to submit to laws, in the formation of which she had no voice.
- He has withheld from her rights which are given to the most ignorant and degraded men--both natives and foreigners.
- Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.
- He has made her, if married, in the eye of the law, civilly dead.

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<sup>1</sup>Referencia a "Commentaries on the Laws of England", de William Blackstone (1723-1780), el jurista inglés más influyente del siglo XVIII.

- He has taken from her all right in property, even to the wages she earns.
- He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming to all intents and purposes, her master--the law giving him power to deprive her of her liberty, and to administer chastisement.
- He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women--the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.
- After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.
- He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honourable to himself. As a teacher of theology, medicine, or law, she is not known.
- He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.
- He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.
- He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society are not only tolerated, but deemed of little account in man.
- He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.
- He has endeavoured, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation--in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and National legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions embracing every part of the country.



# Handout II

## What is feminism?

### > Definitions given by young women of different countries

**Buenos Aires (Argentina)** > Feminism is a social movement that defends the rights of the woman when we talk about gender equity, showing the inequalities, discriminations and stigmatizations that happen in the daily life, in order to promote the transformation of this *"imposed reality"*.

**Ate (Peru)** > Feminism is a social struggle, in politics and theories, tackled by women to achieve historical visibility and human respect.

**Sabadell (Spain)** > Feminism is a social movement, founded as a consequence of an unequal reality that subordinates women in different spaces of living. Thus, feminism fights to obtain a situation of full legal and real equality in rights and opportunities between men and women.

**San Salvador (El Salvador)** > Feminism is a revolutionary movement based on a current of thought entirely different from the past and present realities in our societies without distinguishing social class, religion, country etc. It sets as principle objective the promotion and protection of gender equality, thus smashing established paradigms within our androcentric world.

**Belén (Costa Rica)** > Feminism is a movement of social struggle in favour of women's rights that strives for equal opportunities between men and women. It is a movement with the aim to influence policies in order to change or install new laws and to provoke public policies.

**San Xavier (Bolivia)** > Feminism is a set of social theories and political practices in opened criticism of past and present social relations, motivated principally by the feminine experience. In general, feminism invokes a criticism of the inequality between sexes and the inequality of gender; proclaims the promotion of the rights and interests of women. Feminist's theories question the relations between the sexes, sexuality and social, political and economic power.



# Session 3 | Gender and Gender-Equity

## Preparation for facilitator

Duration of the session: 4 hours

This session consists of two related parts: Gender and Gender-equity.

### > Objectives of the Session:

- To learn about the concept "*gender*" and to identify and recognise the diverse gender stereotypes concerning female and male characteristics that are promoted in various cultures, and how these influence our identity.
- To experience and recognise that our gendered identity is based on diverse aspects such as sex, ethnic background, social class, age, etc.
- To learn that gender relations are power relations that follow a social order based on a masculine normative, which determine how we can live (out) our female or male identity.
- To get familiar with the concept of "*gender equity*" and its connection with "*equality*".

### > Resources for the facilitator:

<http://www.unifem.org>

<http://unesdoc.unesco.org/images/0012/001211/121145e.pdf>

<http://www.siyanda.org/>

[http://www.genderdiversity.cgiar.org/resource/links\\_gender\\_analysis.asp](http://www.genderdiversity.cgiar.org/resource/links_gender_analysis.asp)

**Sources:** de Bruyn, M. and France, N. 2001: "Gender or sex: who cares? Skills-building resource pack on gender and reproductive health for adolescents and youth workers"

## FIRST PART > WHAT IS GENDER?

### > Introduction to the Session

Today everybody is talking about gender. But when we really ask ourselves what gender means most people have no idea. This is why we will talk about and experience what gender really means.

### > Warm-Up Activity

**Commonalities.** 20 min.

Use an empty space for this. Ask all participants who are first born in their family to go to one corner of the room and those who are second born to another, and so on....

You can ask them to form as many groups that share some commonality, as you like.

### Suggestions for the facilitator

- Ask the participants to form groups depending on their religion or ethnic background.
- Ask the participants to form groups depending on the number of siblings they have.
- Ask the participants to form groups based on the month of their birth.
- Ask the participants to form groups based on the kind of music they like.

### Ask them:

What did this exercise show us? What did you learn through this?

What did you feel when you found out that others share certain characteristics with you?

How did you feel when you found out that you had nothing or only very little in common with the others?

## >Activity ONE

**When We Were Young** (de Bruyn, M. and France, N. 2001). Large sheets of paper, markers. 60 min.

**Objective and context of the activity:** This exercise lets the participants experience how gender influences our early experiences and continues to influence our thinking today.

**Let** the participants sit in a circle on the floor. Give the participants a large sheet of paper and a marker. Ask them to think back to when they were young and remember when they first realised that they were male or female. They should think of some event that made it obvious to them that boys and girls were different or think of something that a person taught them about being male or female.

**Give** the participants **15 min** to draw the situations on the paper.

Gather the group together and ask them to share their experiences and drawings.

### **Suggestions for the facilitator**

Was your memory a good or bad experience?

Or did the experience seem neither good nor bad?

Are there any advantages and disadvantages in being born female or male?

Can you remember what you felt when you became aware of the difference?

Did the realization have any significance?

If no one in the group wants to share right away, give some examples from your own life; this often prompts participants to share.

Give everybody time to express their experience.

## > Feedback of Activity ONE

**Point out** that even though early experiences in recognising one's own sex are related to biology, we often only really learn about what it means to be "a man" or "a woman" from the reactions and comments of people around us (for example, being told that menstruation is 'a woman's curse'). These comments often indicate that women and men have distinct roles.

## >Activity TWO

**What is Gender?** (de Bruyn, M. and France, N. 2001). Large sheets of paper, markers. 60 min.

**Objective and context of the activity:** Gender is a multidimensional concept that is generally associated with the term "sex". Politically it is important to understand the difference in order to recognise gender stereotypes and not to confuse "gender" with "sex" and/or "women". It is important to communicate that while our biological sex is part of our male or female identity it is not the sole element that determines our female or male identity. There are other factors like social class, ethnic background, age etc.

In addition, what we learn about being "a woman" or "a man" is determined through power relations that only allow us to act in a pre-determined way. With this activity the idea that our biological sex is not the only conclusive factor in our lives is communicated. Also, although we may think that the characteristics or attributes that are typically linked with male or female are interchangeable because they are socially learned; in reality this is not the case as power relations restrict them.

**Ask** the participants to get into pairs and ask them to identify personal characteristics, capacities, social roles and categories (attributes) with which they are identified. They can include stereotypes prevalent in the communities of participants or their own ideas. They can use adjectives (like "I am responsible", "I am chaotic", "I am dominant", "I am emotional" etc.) or attitudes (like "to let oneself go", "to care for the others and less for myself", "to not be able to live alone", "to talk in a loud voice", "to dominate a conversation", etc.) and social categories (like physical appearance, social class, age, ethnic background, sexual orientation, race, disabilities, religion).

Make three columns on a large sheet of paper. Label the first column "*Female*" and the third one "*Male*" and leave the one in the middle blank.

**After 10 minutes**, reunite the group. After this, each pair has to present each other with the characteristics that they have just identified. The group has to decide if the characteristics are male or female or both. Once a list with male and female characteristics is finished, ask them to fill in more male or female characteristics that are missing. (As we are talking about a group of women, it would be good to find male aspects).

Now reverse the headings of the first and third columns by writing male above the first column and female above the third column. Working down the list, ask the participants whether women can exhibit the characteristics and behaviours attributed to males and whether men can exhibit those attributed to females. Those attributes, which are unchangeable and usually not considered, should be in the middle column.

Generally, in the non-changeable list you will find "sex" or to be a "woman" or "man".

**Now** mark the characteristics of social categories like ethnicity, religion, sexual orientation, social class, age etc. and discuss with the participants the way in which these categories could be changed. It is very important to emphasise that biological sex is not the only "unchangeable" category. For example, for young women, discussion of the category "age" is very interesting, because although age changes, it is also fixed in determined moments. What does it mean to be a "young woman"?

Male (Female)	Not changeable	Female (Male)
Dominate others Exercise power Educated Responsible Violent	Sex	Caregiver To let oneself go Educated Responsible Solidarity
Middle class Age Religion Origin	Middle class Age Religion Origin	Middle class Age Religion Origin

**Make** sure that all words that belong to the middle column are discussed as openly as possible, especially the category "sex". Stress that giving birth is a biological condition that enables women to give birth but only if she chooses to. The following type of questions should be addressed: Is it what society expects of her? Is she forced to? What happens when she is unable to conceive despite the fact that she is a woman? Make it clear that the biological ability of a woman to give birth is not her principal identity.

Now ask them if they are convinced that they could really exchange what was categorized as exchangeable.

**Ask** questions like: "Can a man let himself go? ", "Can a man do housework?" "Can a woman leave the children with their father and go to study?" "Can a woman live alone?" etc. It is very important that they learn that these behaviours can be changed in theory. It is important to make them keep this in mind to enable them to work towards change, but that they should realise that although it works in theory, power relations often don't allow this. We have to learn that our identity is related to pre-determined behaviour patterns and that these patterns emerge because we biologically are a woman or a man! These are the power relations!

### > Feedback of Activity TWO

**Explain** that sex is a genetic and biological category while gender refers to social/cultural ideas and **expected roles** for women and men in society. Because of this, the content of gender can vary across cultures and societies.

**Point out** that even though the social roles of women and men vary from culture to culture, we can see that women

are always subordinates to men. Explain that because of this, “gender” refers to the gendered POWER RELATIONS that result due to the difference in gender.

**Point out** that people often associate sex with gender or vice-versa so that they list the same words under sex and gender; the word ‘gender’ is also often used in the wrong context instead of ‘sex’ (for example, when people are asked to write their gender instead of their sex on forms).

**Emphasize** that the decision for women to use their biological capability to give birth is influenced by the social and cultural ideas of a society and that these are determined by gendered power relations.

## **SECOND PART > WHAT IS GENDER EQUITY?**

### **> Introduction to the Session**

We have already seen that the concept of gender alludes to a social construction of what is feminine and what is masculine, which changes from one culture to another. To speak about gender does not imply that all women are equal, but that women share experiences, forces and obstacles that bring them together as a group and grant them needs and common interests. Gender does not only pertain to, nor is it a synonym for woman. Remember that it has to do with the social power relations among women, among men, and among men and women.

Now that we know the concept of gender, we are going to see what gender equity and/or gender equality mean.

There are diverse views on the concepts of equality and equity and their interconnection. It is highly advisable that participants are conscious of this discursive wealth in the studies of gender and gender equality. Therefore, it is necessary to present the concepts to them in this sense, as it appears at the end of the session in the Material for the facilitator.

Some basic ideas would be:

**Gender Equity establishes assumptions that:**

- Differences are not transformed into disadvantages.
- Differences can be overcome. The problem is not in the differences but in the value that is assigned to them.
- The enjoyment of rights is real and effective.

Equity means justice, people’s access to equal opportunities and the development of basic skills.

**Gender Equity** implies the possibility of differential treatment in order to correct inequalities among women and men; not necessarily equal methods but ones that lead towards equality in terms of benefits and rights.

**Equity is the way or the instrument to achieve equality.** By calling for measures towards equity, the gap between men and women will be reduced and it will be possible to advance towards equal conditions and relations.

**Gender Equality** supposes that the different aspirations and needs of men and women are considered, valued and promoted in an equal manner. Gender equality implies that all human beings are free to develop their personal capacities and make their own decisions. This way, the condition of being equal implies that there must be parity and identity: equality of treatment, equality of opportunities and equality of rights.

### **>Activity ONE**

**The fable of the stork and the cat.** Flip-chart, text marker. 30 min.

**Objective and context of the activity:** To introduce the idea of equity in a simple way.

**Read** the following fable: A stork and a cat were friends, one day the cat invited the stork to eat. When the stork arrived the cat had the table very tidy, with flowers and a few plates full of fresh milk. The stork stood in front of the plate but did not eat. The cat, bothered by such a discourteous behaviour, asked: Do you not like it, is there something bothering you? The stork answered: I cannot eat milk, I am a stork and I need worms.

### Suggestions for the facilitator

Did you like the fable?  
What is the message?  
If they have food, why do they not eat?  
What relation does it have with equality and with equity?

### > Feedback of Activity ONE

**Explain** that with this simple fable we want the idea of equality and equity to remain clear: there is equality because there is food but there is no equity because the stork could not eat. This is the case for thousands of girls in the world who attend school but they do not learn the same as the boys because they are not treated with equity. Let's think that there are thousands of girls in the world who, before going to school, prepare breakfast for their family, so when they get to school they have already worked, whereas many boys have not. Equity means justice.

Equality, in general, alludes to equality in legislation and to equality of treatment. Without equality, equity could not exist because it is necessary to gain access to or enjoy certain rights with justice, that is to say, according to every person's needs and keeping in mind that many people need specific attention and help.

### > End of Session

**Point out** that gender goes beyond the characteristics and conditions associated with being male or female. It also includes and takes into account a whole range of what are called "intersectionalities". These include class, religion, age, sexual orientation and ethnic background, etc. These are differences that you have already heard about. What this means is that gender does not assume that all women or all men are the same.

**Stress** that stereotyped ideas about female and male qualities can be damaging, because they limit our potential to develop the full range of possible human capacities. If we agree to accept stereotypes as guides for our own behaviour, it prevents us from determining our own interests and skills, discourages men from participating in 'women's work' (such as childcare) and restricts women from choosing roles that are traditionally 'male' and related to public life, like political participation etc.

**Emphasise** that this does not mean that we cannot enjoy displaying qualities that are usually associated with our own sex. Stress that what is important is that all of us are able to make our own decisions about what we do.

Give out **Handout I** and make a short summary about what they learned about gender. Ask every participant to write their own definition of gender or what they think is important to remember into **Handout I**.

Finally, establish a dialogue related to the concepts of gender and equity.





# Material for the Facilitator

## Definitions of Gender

*"The concept of gender emerged as a way of distinguishing between biological differences and socially constructed inequalities". (Kabeer 1999:12).*

*"Looking at Gender relations means to look at the social relationship through which women and men were mutually constituted as unequal social categories" (Kabeer 1999:12)*

*"Gender refers to an interpersonal and structural level and questions and describes the dynamic in which a social determination of masculine and feminine roles are developed and established." (Frey 2003:55)*

*"Gender is a "social institution that determines how individual's expectations are structured, that regulates the social processes of daily life, that is involved in the structures and forms of the social organisation in the society, the economy, the ideology, the family, the politics and is, also, a dimension on its own." (Lorber 2000)*

### What is Gender?

Gender is a multidimensional concept with a long and diverse tradition. In most languages gender was used as a grammatical expression, and it was not until the 60's when political, theoretical and technical concepts and terminology were introduced and became the object of feminist research. Theoretically the terminology "gender" has been constructed and deconstructed in diverse approaches of feminist research and has given us insights to different perspectives on what gender is and how it should be understood.

Generally and specifically, gender as a political concept aimed to differentiate between "sex" as biologically determined and "gender" as being socially and culturally variable, and produced and reproduced by a process of socialization. What this means is that one's sex is predetermined by means of biological characteristics that classify an individual as male or female, whereas gender is a socially developed idea that is supported by societal structures. Gender is learned and is changeable. It varies from culture to culture, and often from one social group to another within the same culture according to race, class and ethnicity. The importance of being recognized as pertaining to a certain gender can be seen clearly in the expectations and demands that a society has and in how it expects certain behaviours in relation to being a woman or man.

This political concept of "gender versus sex" has helped us to understand that the sexual division of labour, the relation of women with the private and reproductive sphere and the relation of men to the public and productive sphere, do not reflect the innate characteristics of a person, nor the realities lived. This conceptual difference evidenced that these are socially constructed roles and stereotypes that create structural inequalities produced and reproduced by power relations based on gender.

A very important aspect to take into account is the fact that power relations based on gender are not horizontal power relations between homogenous groups of women and homogenous groups of men. Instead, power relations are determined by variables such as sex, class, ethnic background, age, etc. Therefore power relations are also vertical between women/women as well as between men/men.

The political concept "*gender*" was developed by a feminist critique of the patriarchal system which is formed by gender practices, which express, produce and reproduce a "*masculine hegemony*" that guarantees (or it is assumed that it guarantees) the dominant position of men and the subordination of women (Connell, 1995).

Gender relations are power relations that, following a masculine hegemony, prioritize the interests of certain groups

of men, excluding those that don't fit in the hegemonic model, under a presumed gender neutrality that claims to represent common interests. But in reality, the referred interests have particular characteristics and are based on our norms, values and identities. This is why they produce and reproduce in the rules and norms of our institutions.

Considering gender relations in its institutional dimension offers us the possibility to look beyond the "*gender*" basically related to "*sex*" and reduced to a bipolar vision of men and women. This institutional dimension of gender opens up doors towards a structural perspective that analyses and questions the dynamics that socially determine the form in which feminine and masculine roles are developed and established (Frey 2003:55). This perspective makes reference to a collective and social order that excludes multiple social groups and their interests. Gender is understood as a "*structural factor*", which in a permanent process institutionalizes inequalities through social interaction.

If gender identities are learned, then the political concept of gender is something that is amenable to being transformed. What this means and suggests is the need for a revision of masculine and feminine identities and an examination of the significance of women and men's diverse identities in each specific social-economic and cultural context at an interpersonal, institutional and structural level.

### **Gender Equity and Gender Equality**

The terms "*equality*" and "*equity*" frequently interchange. Nevertheless, in general, equality is related more to the "*similarity*" between men and women, or formal equality, whereas the understanding of equity is incorporated within the analysis of social justice.

The expression '**equality**' has been strongly criticized because it demands equal treatment for women and men in terms of a 'formal equality'. For example, this refers to laws that are constructed on the basis of 'formal equality' or in the 'equality' that is based on the notion of "*similarity*" between women and men, for which the masculine serves as a reference model. The above implies that the reference model is the man and that to reach positions of power, women must adapt to this masculine parameter. But women are different from men and, therefore, if we consider that they are subject to the same rules, institutional procedures, behaviours and adjustments, this understanding of equality in fact would imply a disadvantage for women. Women do not have the same capacity to take up opportunities and positions of power as opposed to men.

In addition, we do not want to change women so that they adjust better to a masculine system. What we seek is to transform a system with masculine parameters into a system that gives an opening to different parameters that takes into account the capacities of the individuals.

Therefore, it is very important to surpass the anthropocentrism that has changed the terminology "*equality*" into a synonym of "*similarity*". The term equality refers to shared common characteristics and, therefore, it refers to rights and responsibilities on a common base that, as members of a society, both men and women have.

The term '**equity**' has tried to surpass this androcentrism, in order to express the right to non-discrimination and heterogeneity of the diverse group of women and of the diverse group of men, related to a real equality or an equality based on results. This equality of results will be reflected in equitable social structures.

On the other hand, the term '**equity**' moves from equality to the consideration of the specificity, the difference, and implies a justice that enhances equality and balance. In other words, equity brings within itself the consideration of differences and the creation of opportunities for everybody, in the search for a balance within the society. To arrive at an equilibrium means considering ways in which the burden can be distributed in an adequate way (Arrupe 2006).

Beyond a simple terminological debate, what is problematic is the definition of both terms "*equality*" and "*equity*" as multidimensional concepts. To decide between the use of one or the other term implies to act in a ground with different platforms and objectives. In this way, any use or intervention with the intention to achieve gender equity or equality can have totally diverse intentions and results, depending on the "*window of reality*" (Kabeer 1999) of the involved people and institutions.

To work for the equality of rights, considering the differences as the key aspect to obtain equity, means to touch the underlying structures of an unequal system and to transform the institutional power relations that are exercised and expressed in practices, rules, procedures and institutional behaviours that create inequalities.



# Handout I

## What to remember about gender!

- 1.** Gender has to do with relationships, not only between men and women but also amongst women and men. For example: mothers teach daughters not to contradict men; fathers teach sons 'not to act like women' by crying when they are hurt.
- 2.** Gender relations are power relations and include: sex, sexual orientation, age, social class, race, ethnic background, physical appearance, religious orientation etc.
- 3.** A quick way to remember the difference between sex and gender is that sex is biological and gender is social. This means that the term sex refers to innate characteristics, while gender roles are learned gradually and can change.
- 4.** Technology can affect how we view gender. For example, in the past women had to breastfeed infants; now boys and girls can feed infants with bottles. Machines have made it possible for both sexes to do heavy labour; medical technologies have made it possible for sex characteristics to be changed. With time, the content of 'gender' can change for groups of women and men, girls and boys.
- 5.** To work with a gender perspective does not mean that we no longer recognise differences between female and male characteristics. The gender perspective wants to make the power relations visible and challenge the stereotypes regarding female and male qualities because they damage and limit our potential to develop the great range of possible human capacities.
- 6.** To incorporate a gender-sensitive perspective in our lives, we don't need to talk about 'gender' itself but can as example, refer to male and female roles or men and women's work.
- 7.** My definition of gender:



# Session 4 | Sexist Language

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To get to know and be aware of the concept of sexist language.
- To learn the concepts of sexism and androcentrism.
- To identify the routine character and normality with which the society uses a sexist language.

### > Resources for the facilitator:

<http://www.apa.udel.edu/apa/publications/texts/nonsexist.html>  
<http://iws.ohiolink.edu/~sg-ysu/nonsex.html>  
<http://www.ncte.org/about/over/positions/category/lang/107647.htm>  
<http://leo.stcloudstate.edu/style/genderbias.html>  
<http://www.rae.es>  
<http://www.nodo50.org/mujeresred/lenguaje.html>  
[http://www.educacionenvalores.org/mot.php3?id\\_mot=140](http://www.educacionenvalores.org/mot.php3?id_mot=140)

**Sources:** García Meseguer, Álvaro (1996). *¿Es sexista la lengua española? Una investigación sobre el género gramatical*. Barcelona. Moreno Montserrat (2000). *Cómo se enseña a ser niña: el sexismo en la escuela*. Barcelona. Ed. Icaria.

## > Introduction to the Session

The supposed neutrality of the language and the use of the masculine one as generic are completely internalized and it is difficult to recognize the sexist use of language.

The language as a way of transmission of culture is the first element of making women invisible. Through the language, women learn their second position in the world. Language is cultural and, therefore, modifiable. Language is the vehicle of all knowledge and it makes human relations possible.

## > Activity ONE

**Riddle.** Sheet of paper for each person, markers or pencils. 60 min

**Objective and context of the activity:** this activity allows the participants to see easily how women are made invisible and how the masculine does not include the feminine concept. To recognize sexist language it is necessary to try to think in another way, try to look at the words differently.

A sheet is given to the participants to write and draw their responses.

Make the following comment: I have seen Thompson in the train. Ask the participants to draw Thompson.

### Suggestions for the facilitator

What do you think about the answer?

Why does the response not come out easily?

Why is that so?

How would you explain that it is so difficult for us to give the answer?

Why did you think about a man?

What leads us to thinking about a man?

## > Feedback of Activity ONE

It is necessary to revise here briefly some concepts of the meaning on the concept of gender. The masculine concept, as in case of the riddle, conceals the feminine concept and it also reinforces the masculine concept like in the

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### Sexist Language

case of Thompson (male as the only transmitter of the species). Language is a very important tool for feminism because it reflects society itself. Language is an obstacle for the changes that a society needs to have because it was used for centuries and there is much resistance to change. The language reflects a conception of the world and reflects the reality, that's why it is a symbolic process.

Language also has an affective load with which we express affections. Language is not racist, but its linguistic uses are. The linguistic sexist practices are the sum of sexist ideology and feminine discrimination. Sexism and androcentrism are two sides of the same coin. Androcentrism is the perspective and sexism is the attitude. They belong together.

Androcentrism is to believe that all disciplines look about the masculine sex, it is to believe that all what humanity has reached is a product of men. Sexism is the provision of different roles for men and women according to their sex, devaluing what the women do. Sexism are attitudes (<http://www.nodo50.org/mujeresred/lenguaje.html>)

### > Activity TWO

**Gender game.** Flip-chart, photocopies, markers. 30 min.

**Objective and context of the activity:** This activity will have the participants reflect individually, and then bring their reflections together on the flip-chart that the facilitator will have already prepared.

**Give** a copy of the Handout I or copy it on the flip-chart.

They have to mark with a "G" what is an affirmation referring to gender and with an "S" when the affirmation refers to sex. The participants have to show their knowledge about the concepts of gender and sex. They show that they understand the concepts of gender and sex and its relation with the sexist use of language that transmits a determined vision of women and men.

### > Feedback of Activity TWO

Gender relations can be transmitted by the language also, therefore, it is fundamental to see its uses, especially andocentrism. What doesn't have a name doesn't exist, and what we don't name doesn't exist either, so starting to eliminate the invisibility of women, we have to start talking about them in any occasion or activity.

### > Activity THREE

**Andocentrism.** Flip-chart prepared on the wall. 30 min.

**Objective and context of the activity:** Participants should learn how they can use language in a non-sexist way. Give the participants the following matrix only with the left column and then they have to build the right one using the strategies they got familiarized with before.

The philosopher uses <b>his</b> reason to guide him.	Philosophers use their reason to guide them.
The student did it and <b>he</b> was glad.	The student did it and was glad.
The department chair must submit <b>his</b> budget by March 1st.	The department chair must submit a budget by March 1st.
Reason is what distinguishes <b>man</b> from other animals.	Reason is what distinguishes humans (human beings) from other animals.
The <b>father</b> of the theory of relativity.	The founder (initiator) of the theory of relativity.
Dear <b>Miss</b> . Green (when a female's marital status is unknown).	Dear Miss. Green (when a female's marital status is unknown).
Students are different: one may be assertive in his interpersonal relations, while another may be timid in <b>his</b> approach to the world.	Students are different: one may be assertive in his interpersonal relations, while another may be timid in his approach to the world.



### **Suggestions for the facilitator**

Discussion questions:

Has this exercise been difficult for you?

What do you think of the changes, do you think they are complicated or confusing?

Can you use the non -sexist language, or would it be very complicated?

Remember that we have been using for centuries this andocentric and sexist language, for this reason we need time to reflect on it and change it.

### **> End of Session**

Sayings play an important role in our society and they form one element of sexist thinking, that contribute to the perpetuation of the disdain of women:

Read to the participants the following sayings and ask them how their daily language is related to those or similar sayings.

1. A neck without a head, buttocks without a hole and a girl without shame are not worth admiring or marrying.
2. A woman has even cheated the devil.
3. A woman is like a lemon; you squeeze her and throw her away.
4. Women have long hair and short sense.
5. A woman's tongue cracks bones.



# Material for the Facilitator

**The exclusion and hiding of women begins with the use of the language. To prevent that from happening, the following “Guidelines for Gender-Fair Use of Language” have been developed**

(for more examples and rules please visit <http://www.ncte.org/about/over/positions/category/lang/107647.htm>)

## The Pseudo-Generic He and His

- The use of he or his when referring to both a female and a male excludes the female. To be inclusive, writers and presenters must use both he and she, and they must consciously balance pronoun use by sometimes reversing their order.

Example: Avoid exclusionary forms such as: If a student studies hard, he will succeed. Choose inclusive alternatives: If a student studies hard, he or she will succeed OR Students who study hard will succeed.

- Sometimes it is possible to drop the possessive form his altogether or to substitute an article. (Instead of: The average student is worried about his grades, say: The average student is worried about grades.
- Often, it makes sense to use the plural instead of the singular (their instead of his).
- The first- or second-person pronoun can sometimes be substituted for the third person (you are “we” instead of “he”).

## The Pseudo-Generic Man

Like the pseudo-generic form he, the use of the word man to represent both women and men excludes women, and it minimizes their contributions and their worth as human beings. To make language more inclusive:

- Avoid exclusionary forms such as: mankind; man’s achievements; the best man for the job; man the controls; man the ticket booth... and choose inclusive alternatives: humanity, human beings, people; human achievements; the best person for the job; take charge of; staff the ticket booth...
- When describing a job or career both men and women might perform, avoid using a combined term that specifies gender. (For instance substitute chairman/chairwomen with chair, coordinator, moderator, presiding officer, head, or chairperson).

## Titles, Labels, and Names

The titles used to name people and occupations often reflect inequitable assumptions about males and females. Gender-fair language promotes more inclusive and equitable representations of both females and males, opening possibilities rather than restricting choices.

- Identify men and women in the same way. Diminutive or special forms to name women are usually unnecessary. In most cases, generic terms such as doctor, judge, or actor include both genders. Only occasionally are alternate forms needed, and in these cases, the alternate form replaces both the masculine and the feminine titles (avoid exclusionary forms like male nurse, lady lawyer or woman doctor. Nurse, lawyer and doctor include both genders.)
- Seek alternatives to language that omits, patronizes, or trivializes women, as well as to language that reinforces stereotyped images of both women and men. (Avoid exclusionary forms such as: I’ll have my girl do that job. Replace with: I’ll ask my assistant (or secretary) to do that job. Avoid: Maria is a career woman. Replace with: Maria is a professional. Maria is a doctor. Avoid: You guys go ahead. Replace with: students, class, folks, all of you, third graders. Etc.)
- Treat women and men in a parallel manner.

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Examples: Avoid phrases like:

The reading list included Jane Austen, Joyce, Proust, and Virginia Woolf. -> Replace with:

The reading list included Austen, Joyce, Proust, and Woolf (or Jane Austen, James Joyce, Marcel Proust, and Virginia Woolf).

Avoid: The steward seated Mr. Clinton and his lovely wife Hillary. Replace with:

The steward seated Mr. and Mrs. Clinton.

- Use Ms. for married as well as unmarried women.

### Gender Stereotypes: Strategies for Reducing Negative Effects

Gender stereotypes limit and trivialize both females and males, presenting an inaccurate view of the world and its possibilities. Such misrepresentations constrain communication.

- Do not represent certain jobs or roles as only appropriate for, or held by, women or men, i.e., farmers are men and elementary teachers are women. Doing so makes gender-based assumptions. When referring to a job or role, use a gender-specific pronoun only if the gender of the person is known.
- Do not represent females and males as possessing stereotypic gendered attributes. For example, do not always imply that: girls are timid and boys are brave; males are admired for their accomplishments and women for their physical attributes; females are passive and males are active.

### Implications of the Guidelines

#### • Balancing the Representation of Females and Males

As important as language is, making minor changes in vocabulary and usage to achieve gender fairness is virtually futile if underlying assumptions about gender restrict the people represented in texts to traditional roles. Simply changing cavemen to cave dweller or actress to actor will do little to promote gender fairness when female voices are absent or underrepresented in texts. Attempts must be made to provide gender balance through the careful selection of materials.

#### • Promoting Gender-Fair Discourse Practices

1. Praise, encourage, and respond to contributions of females and males equally.
2. Call on females as often as males to answer both factual and complex questions.
3. Create a classroom atmosphere where females are not interrupted by others more often than males.
4. Establish collaborative groups composed of both males and females to provide opportunities for all voices to be heard.
5. Value intellect; avoid references to appearance and physical attributes.
6. Choose females for leadership positions as often as males.
7. Avoid comments or humour that demean or stereotype males or females.

# Handout I

Affirmation	Sex	Gender
Girls are calm and boys are anxious.		
Women give birth, and men do not.		
Women get paid 35% less than men, for the same job.		
There are many young girls that cannot take any decisions with autonomy or freedom, especially in sexual and personal relations issues.		
Women can breastfeed and men can feed the baby with a bottle.		
Most of the people who work in construction are men.		
The son ensures the continuity of the family.		
Women with black eyes are very attractive.		
The majority of drug consumers are men.		
Women with multiple relationships are not trustworthy.		
Girls have more common sense than boys.		
Boys do not express their feelings.		
Girls are more sincere than boys.		



# Session 5 | Democracy

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To introduce the participants to key concepts of democracy and politics.
- To explore the public and private spheres, the division that separates them and promote an analytical understanding of the engaged concepts.

### > Resources for the facilitator:

[http://www.codesria.org/Links/Research/Sephis/lecture\\_tour\\_paper.pdf](http://www.codesria.org/Links/Research/Sephis/lecture_tour_paper.pdf)

**Sources:** VeneKlasen with Miller (2002). A New Weave of Power, People & Politics: The Action Guide for Advocacy and Citizen Participation, US: World Neighbours; Antezana, Paula, Dobles, Cecilia (2001) "Participando y Opinando: Manual de Incidencia para Mujeres Rurales", Fundación Arias para la Paz y el Progreso Humano, San José, Costa Rica; <http://es.wikipedia.org/wiki/portada> "http://es.wikipedia.org/wiki/portada. Adaptations are made for this manual.

## > Introduction to the Session

All over the world many countries have gone through exciting political reforms. In some countries authoritarian governments have been brought down, and in others, governments have taken significant measures to include women and other marginalized groups in public life. Countries such as Brazil, Bolivia and Thailand have institutionalized laws that allow people's participation in policy making. Free and fair elections have taken place without violence in dozens of countries where people have voted for the first time. All this has been done in the name of democracy: the political ideology pressing for change.

## > Activity ONE

**Brainstorm on: What is Democracy? What is Politics? What are Public Policies?** Large sheet of paper and pen. 60 min.

**Objective and context of the activity:** To introduce key concepts related to the terms politics and democracy to the participants.

Ask the participants to think about the words democracy and politics. What do they mean? Write down the ideas on a large sheet of paper. Start with a brainstorming of ideas, and then enhance a debate about terms related to politics and democracy, as it has been explained below:

### **What is democracy?**

Democracy is a form of government in which power is held by the people and exercised directly or through elected representatives. In a democracy, in theory, all citizens of the country have a right to govern. However, most countries choose representatives to govern for them. The concept of democracy generally implies majority rule, minority and individual rights, equal opportunity, and tends to lead to equal rights under the law, freedom of speech and a fair trial.

### **Suggestions for the facilitator**

What does equality mean in a democracy?

Do exclusion and inclusion exist in a democracy, and if so who is inside and who is outside?

### **What is politics?**

People often think that politics is something that only politicians do. In fact, whenever there is more than one point of view, there is always politics. Politics is the process of a group reaching a decision. In short, it is just the means we

use to gain or maintain support for a public or common action. Politics exists in any society and is related to concepts of representation, position, the shaping, sharing and exercise of power, influence, and protection of one's rights, self-interest and decision making. We can talk about political behaviour, what power relations are used to control or influence people's attitudes, beliefs and decisions in a specific way. These are then used to control and regulate the distribution of resources.

### **Suggestions for the facilitator**

What does it mean to be political?

Why are we political?

Can one be a political person without being a member of a political party?

### **What is a government?**

The government is the centre of political power of a society. We could say that it performs a function that is identical to political activity.

### **How is the government organized?**

Generally, the government is organized with three separate branches of power: legislative, executive and judiciary:

**Legislative power:** Legislators (delegates) who are directly elected by the public are responsible for the writing and passing of laws. They are also responsible for political control over executive power.

**Executive power:** The executive power rests with the president (directly elected by the public), the ministries and the autonomous and semi-autonomous entities. This power executes the budget of the government and the laws. It also comprises non- elected officials like the police, the bureaucracy, and the armed forces.

**Judicial power:** Judicial power comprises the judges organized in courts, tribunals etc. This power has the control over the legality and constitutionality and solves conflicts between individuals and between individuals and the state. The judiciary is comprised solely of non -elected officials.

### **What is political power?**

Political power is the kind of power that derives from a political order. Thus, the votes of the citizens, and of the authority of the potentates, constitute forms of power. However, in reality, power is confined to males who have money, who are educated, and who are supposed to have a certain capacity and objectivity to govern and command.

### **Suggestions for the facilitator**

What does it mean to have the objectivity and capacity to govern?

What is objectivity?

What is needed to include diverse interests into the political agenda?

How can you govern in a just way?

What qualities do you need to govern?

### **What are public policies?**

The government makes public policies, in relation to economy, infrastructure, social development, health and public security, etc.

This implies that public policies can be defined as a compilation of concrete measures which position its actions and means. They develop political plans, budgets, and international contracts and make declarations about principles of governing.



### Suggestions for the facilitator

Who creates the public policies?  
Who takes the decisions?  
What can become part of public policies?  
Are they considerate of the interests of each and every citizen?  
Which issues are political and which are personal?

### > Feedback of Activity ONE

Together with the participants organize the ideas and collectively try and reach a definition of each terminology. Write the definitions on a big sheet of paper and stick it on the wall.

Why is politics important? The governments take decisions and designs policies which affect our lives, regardless of whether we are aware of this or not. A good policy has to be designed to meet goals that satisfy the needs of women and men, girls and boys as well as different groups of women, men, girls and boys.

### > Activity TWO

**Public/Private Divide.** Large sheets of paper, pens. 60 min.

**Objective and context of the activity:** To introduce the concept of the public/private divide to the participants to enable them to understand that gender inequalities are rooted in the structures of society.

**Ask** the participants to get together into small groups. Give each group another large sheet of paper and some pens.

**Ask** the groups to draw an outline of a large tree on the paper. Label the trunk "private" and the tree-top "public".

**Have** the participants categorize the list of words and phrases given into either "private" or "public". Some of the words may fit into both - write these words in the middle of the tree. Participants should also add their own words or ideas to the tree.

Child-care	Family	Decision-making
Home-life	Community Work	Politics
Government	State	
School	Technology	Scientific
Business	Professions	Services
Doctor	Builder	Member of Parliament
Telephones	Newspapers	Work
Health	Education	Law

Public

Private



### Suggestions for the facilitator

Why were certain words placed in the "private" and others in the "public"?  
In which area are more men or women present?  
Why is this so?  
What reasons could be behind the unequal representation of women in the public sphere?  
Why are there so few men in the private sphere?  
Why do we have a public and private sphere?

### Suggestions for the facilitator (cont.)

What do you imagine or understand by the private and the public?

How and where do you think all this originated and why?

Which do you think is more powerful and more valued: the private sphere or the public sphere?

Why?

What are the results if there is an unequal representation of men and women in the public area?

What could happen if the private sphere is considered not to be political at all?

Why is it important for women to participate in the public sphere, to be in positions of power and to be involved in politics?

Should it be important that men also go into work in the private sphere?

What is the common status of women in society?

### > Feedback of Activity TWO

**Reflect** and **discuss** the division between the public and private areas of society. **Note** that formal politics and decision-making take place in the public sector.

**Encourage** a debate about the value of domestic work and of the private sphere:

### Suggestions for the facilitator

How can we encourage men to enter into the private sphere?

How can the value of the private sphere be increased?

What can be done to change the perception and status of the private sphere?

### > End of Session

Traditionally politics has been seen as a public affair with mostly men involved in it. Women, because of having to care for children and the family, were mostly in the private area, and their interests were seen as non-political and therefore were not listened too. For example, domestic violence was always seen as a private issue that did not need any intervention from the police or the law.

But things have changed. Today, there are more men and women equally involved in jobs, care work and politics. Of course there is a lot more that needs to be done, but the good thing is that we're on our way.

**Ask** the participants reflect for a few minutes on the session. **Have** a go-around with the participants saying a few sentences about what they learned from the workshop.

### > Homework Assignment

**Ask** the participants to think about the following and note their ideas:

Is a perfect democracy possible? Who are the key persons who can improve/change things? What do you dislike about the things you know or see in your democracy?

# Material for the Facilitator

## Feminist Theory - Liberalism, Patriarchy, Democracy

Extract from: Rhoda Reddock Gender and Democracy in the Caribbean

[http://www.codesria.org/Links/Research/Sephis/lecture\\_tour\\_paper.pdf](http://www.codesria.org/Links/Research/Sephis/lecture_tour_paper.pdf)

Whereas the struggle for greater democracy [...] has not been limited to women and women's movements, feminist theory introduces new issues into the discourse on democracy and citizenship. Feminist scholars raise new issues in the discussions of freedom, power and government and highlight the patriarchal contract (Pateman, 1989) which has been central to liberal democracy and indeed all political systems claiming to be democratic.

According to Pateman:

**Feminist Theory** is distinctive because it has raised a new problem; or more precisely, feminist theorists insist that a repressed problem lies at the heart of modern political theory - the problem of patriarchal power or the government of women by men (Pateman, 1989: 2).

**Liberal ideology**, in various manifestations has characterized the late 20th Century history of the Anglophone Caribbean. In most instances what is described as the Westminster system, has been the dominant form. Because of its pervasiveness, the assumptions underlying this ideology have been accepted as given until recently when Caribbean scholars have begun to interrogate them. In this regard, Eudine Barriteau identifies four foundational assumptions of liberalism:

- The belief that rationality is the mechanism or means by which individuals achieve autonomy;
- The idea that an individual and citizen is a male household head;
- The separation and differentiation of society into the private and the public; the world of dependence, the family, and the world of freedom, the state and work;
- The gendering of that differentiation so that women are posed in opposition to civil society, to civilisation (Barriteau, 1998: 442).

These assumptions often contrasted with the reality of the majority of women's (and men's) lives [...]. In that alternative notions of rationality always existed although they may have not been hegemonic. These were due to the experiences of enslavement and indentureship as well as the competing cultural and ideological world views deriving from indigenous and non-Western religious and other cosmologies and belief systems. Similarly, the idea of the male as household head, although enshrined in family, social security, employment and other forms of legislation contrasted with the reality of women heads of households and other forms of non-nuclear/conjugal household systems. The separation into private and public has also been a contentious one, for whereas women have always been and continue to be primarily responsible for domestic life and work, women, [...] have always been visible in public life and public space. [...] The process of domestication or "housewifization" (Mies, 1989) therefore has taken place largely over the 20th Century. [...]

In their struggle for survival in situations of extreme poverty, the independence of spirit and lifestyle of urban women was resented by the ruling classes who strove to bring it under control.... For most women the street was their arena of activity. They worked there, were entertained, quarrelled, fought and even ate there. The Victorian adage that women should be seen and not heard was not applicable here, and the strict division between public and private life was not yet instituted among the working classes (Reddock, 1994: 79-80). [...]

This was reflected in the experiences of early women's movement activists in the region where struggles for women's rights could not be separated from these other realities as in this early plea for citizenship made by Catherine McKenzie of the Pan-Africanist organisation The Peoples Convention of Jamaica in 1901:

„Under the disadvantages of her sex, and of the peculiar social circumstances surrounding her, she makes the same hard fight for her support which a man makes, and just as much is expected of her as of a man. She must provide for her household, train and educate her children, and respond to the calls of duty in every direction. She must bear and discharge a citizen's responsibility to the State. She must pay her taxes and the heavy "surcharges on the tax bills.... She is regarded as (and she really is) a distinct individual, an accountable entity. Her house tax and water rates are not remitted on account of her sex, and she is required to conform more strictly than man to the standard of conventional respectability. What is expected of man is expected of her, with her it is either all this, or moral and social ruin.... On what principle of justice then, is she called upon to obey laws which she has no part in making, and to which she has never given her consent, either in person, or by her chosen representatives? Is it not clear that the denial to her of the social and political rights accorded to man, under the same circumstances, is a flagrant denial of the principle that "taxation without representation is tyranny" and that "governments derive their just powers from the consent of the governed."

This is an argument to which there is no answer... (in Vassell, 1993: 19).

Feminist scholars of modern (western-derived) political systems have sought to explain their male-dominant character. Chowdhury and Nelson (1994), describe this "maleness" of politics as having **two aspects**.

First there is the **traditional fatherly characteristic** (father of the nation) which sets up patron-client relationships which in turn reproduce the dependent relationship between father and son within patriarchal family structures. Such a system bestows much material reward on "sons" but in return requires economic obligation and reciprocity.

The second characteristic which they identify is rooted in "**fraternalism**" that is the solidarity of brothers. They state:

To some extent all formal representative governments are descendants (through colonialism, reinvention or imitation) of British Parliamentary experiments with shared power and of the French Revolution's initial parliamentary impulses. Both of these political systems emphasized the brotherhood of men. In the British Parliamentary experience, the king grudgingly shared his exclusive power first with a brotherly band of powerful landowners and later with rich commercial entrepreneurs. In the French experience the power of the king - and the king himself were swept away in a tide of what comes to be understood as the fraternity of male citizenship (Choudhury and Nelson, 1994: 16).

Following Carole Pateman (1988) this distinction between the patriarchal and the fraternal is highlighted by the authors who note that although as a political concept, "fraternity" is held to be a metaphor for universal bonds of humankind, the not so hidden sub-text so to speak, is its source in the solidarity and exclusivity among the brothers, the masculine right which surpasses the division between father and son (Choudhury and Nelson, 1994: 16).

# Session 6 | Citizenship Participation

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To develop an understanding of citizenship and what active citizen participation and political participation of women means.
- To develop a knowledge of the difference between basic needs and strategic interest.

### > Resources for the facilitator:

<http://www.citizen.org.uk/training/howto.html>

[http://www.coe.int/T/E/Cultural\\_Co-operation/Source/2003\\_Seminar\\_Report\\_Participation\\_young\\_women\\_political\\_life.pdf](http://www.coe.int/T/E/Cultural_Co-operation/Source/2003_Seminar_Report_Participation_young_women_political_life.pdf)

<http://www.bridge.ids.ac.uk/reports/citizenship-report.pdf>

**Sources:** "Active Citizenship Training Manual" Institute for Active Citizenship, <http://www.citizen.org.uk/training/howto.html>. Adaptation have been made for this manual.

## > Introduction to the Session

Citizenship does not just happen naturally in response to increased public space or political opportunity. Citizenship is more than voting or fulfilling public obligations. It is not only choosing officials and using the system; citizenship involves making and shaping the system's structures and rules.

## > Warm-Up Activity

**Common Ground** (Active Citizenship Training Manual). Large sheets of paper, pens. 10 - 20 min.

**Objective and context of the activity:** To develop an understanding of the issues and interests we have in common with other members of the group.

**Split** the participants into equal-sized teams of three to six and ask them to list everything they can think of that all their members have in common, e.g. they might all attend the same school, like the same kind of music or wear the same brand of trainers. Teams are only given three minutes to create their lists so they must work quickly!

When the time is up, the team with the longest list should read out the similarities they have listed. The facilitator then asks the other teams if they had similarities not already listed and if so, to share them with the rest of the group.

As a variation on this activity, challenge the teams to list things that members don't have in common - things that make each person unique. For example, they may have been born in different cities or countries, go to different schools or like different types of music.

### Ask them:

How easy was it to discover something that you have in common/ or have not in common with another team member or with every team member?

What does this reveal about the extent to which we are all alike and the ways in which we are all different?

## > Activity ONE

**"The model citizen"** (Active Citizenship Training Manual). Copies of cut-outs from Handout 1, flip-chart sheets, markers. 60 min.

**Objective and context of the activity:** To determine the groups own idea about an example of a model citizen in their community. In comparison with the other groups, they can additionally determine common and different elements of each model citizen.

**Explain** the following terms to participants:

- **Ethic** > Set of moral principles (what's in your head).
- **Values** > One's principles, priorities, or standards (what's in your head).
- **Morals** > Concerned with goodness or badness, or the accepted rules and standards of human behaviour (the action you will take).

**Participants** are split into two groups and each group given three flip chart sheets placed end-to-end on the floor. A volunteer from each group lies on the paper on their back with hands away from their sides and another members draws around them. Each participant is given two ethics stickers (speech bubbles), two values stickers (hearts) and two morals stickers (arrows).

**Ask** groups to think about characteristics or behaviour they think would be displayed by a 'model citizen' and decide whether they are ethics, morals or values. Each item is written onto the appropriate sticker and stuck in the correct place on the drawing. The groups are brought back together to compare their diagrams.

**Lead** a discussion with the aim to realize the differences but also the common ground between the two groups.

### **Suggestions for the facilitator**

Who is a citizen? How do I identify as a citizen?

#### **Note**

A vision might be someone who fights actively racism, collective action, to seek peaceful resolutions, neighbourhood activities and involvement such as crime watch and clean-up efforts. Political participation is the right of the citizens to take part in the decision making of the government and is also a right to control the politics of the elected authorities.

Are all citizens the same?

What do you have to assume in order to be a citizen?

Who is included and who is excluded?

What does citizenship participation mean for young people?

#### **Note**

Associate with adults, learn to enter a decision-making process with adults, build up a relationship that shows the adults that you are capable to take responsibility and that you know what you are talking about and that you can lobby for your interests.

### **> Feedback of Activity ONE**

**Point out** that citizenship is very much determined by inclusion and exclusion and that there are different kinds of citizenship depending on the promoted legitimacy. Women were and still are discriminated against and treated like second-class-citizens.

**Ask** them if they can give examples which demonstrate that women are discriminated against. Such aspects as getting lower salaries, not holding power positions, not being able to exercise control over their own bodies and sexuality, and suffering violence are feminized examples among others.

A citizen is a member of a political community. The condition of members of this community is known as citizenship, and it contains a series of tasks and rights. The most important rights are the rights to political participation; its principle right is the right to vote, which is the main characteristic of the modern, representative democracies in the

occidental world. When we look at a country's constitution we can read that all citizens have the right to participate in politics. When we look at our real life experience can we observe that all citizens are participating, women, young people, and people with different ethnic background?

## > Activity TWO

**Part I: Political Participation. Part II: Strategic Interests, Basic Needs.** 45 – 60 min.

**Objective and context of the activity:** To explore the meaning of political participation for women and to revise aspects of women's needs and interests.

### >Part I: Political Participation

**Brainstorm** about the following aspects:

#### **What is political participation, where and how can we participate?**

It is important to make the participants understand that political participation is much more than voting. Aspects should be developed like: which interests we have; what form of change we want to generate; so that we can vote; form groups which have in interest in political participation; associate with movements that share our interests; take initiative in our community; and associate with political parties etc.

**Enhance** a debate about the possibilities and access of political participation in the institutions of the municipality.

#### **Suggestions for the facilitator**

- How is the access to the political participation in our municipality?
- Does a platform for participation exist?
- How do the institutions include or exclude different groups?
- How is the access of women to these institutions?
- How is the situation for the youth, especially young women?

#### **Collect the ideas and enhance a debate about the following question:**

What can we do to improve our political participation on the institutional level?

#### **Suggestions for the facilitator**

- How can we form advocacy groups and make our voice heard?
- What is my voice?
- How can we actively participate as an organization/group with limited resources (financial, time, etc.)?
- Lobbying in civil society.
- How can we exert pressure to make the interests of the youth or of gender equality visible in civil society?
- How can we promote interest in politics among young women?

### > Feedback of Part I

Collect the ideas and write a definition of each aspect on the flip-chart:

- What is political participation?
- What can you do?
- What are the obstacles?
- What are the possibilities?
- What can we do to improve our citizenship participation? Let us define a goal.

## >Part I: Strategic Interests, Basic Needs

**Explain** that whenever we participate as citizens, we do it because we have rights and responsibilities and because we want to decide about our own lives. The citizenship participation is realised through the representation of interests we have. Thus, it is important to know that there are different interests and needs of the citizens, which develop out of our gender-identity.

**We** have to differentiate between needs which occur through our life conditions and interests which occur through the position we have in society. Hence, what is related to the position of the woman is what we can call strategic interests and what is related with the life conditions is what we can call basic needs.

Collect the ideas of the participants on needs related to the life of women, and on the interests related to the position of the woman in society.

### **First Step > Define the position of women in society.**

My position tells me where I am positioned. For example, if women are less valued than men, thus they hold a subordinated position in relation with men.

But do all women hold the same position in society? What do you think?

What else determines my position in society? (Age, ethnic origin etc.)

### **Second Step > What are the life conditions of women?**

Is it true that our position determines our condition?

If I'm worth less and the society decides that I don't need to get education because I'm a woman, I end up less educated... but not to have education, which is my situation and therefore my life condition, is therefore related to my position in society.

#### **Note**

To understand this better you can give an example: Often women's life condition implies the need to have possibilities where they can leave their children when they are working. To be in need of childcare is an aspect of women's life condition, because the responsibility of child care is with women. If we could change this, and men and women would be responsible for the care of their children together, it would be a common issue of everyone and wouldn't only affect the life of women. Therefore, if only women are responsible for the children, without involving men and without treating it as a political issue rather than as a personal issue, the responsibility will stay with women and continues affecting their life conditions.

## > Feedback of Part II

It is very important that participants understand that women's life condition and the basic needs related to these conditions emerge out of their position in society. So if women want to generate sustainable change, they have to become aware of their subordinated position in society and define and fight for their strategic interests.

Define together with the group the basic needs that emerge out of a strategic interest in different areas of interest, like education, health etc. Pin these definitions on the wall as references.

## > End of Session

Ask the participants to reflect for a few minutes on the session. Have a go-around with the participants saying a few sentences about what they have learned from the workshop and what they can do to become more active citizens that are "makers and shapers".



# Material for the Facilitator I

## Citizenship and development

Extract from "Gender and Citizenship", BRIDGE Report, 2004.  
<http://www.bridge.ids.ac.uk/reports/citizenship-report.pdf>

For women and other marginalised groups inequality and exclusion have, on the whole, increased over the past decade. There is a growing realisation amongst those working in development that strategies based on economic models have, for many people, failed to bring about genuine, positive change. This has led to the search for new ways of constructing programmes and approaches that look beyond economics, and into the political, social and cultural world. Looking at citizenship means looking at the people who make up a group, community or nation, and how they work within the group to guide the way it functions. Taking people's activities, roles and responsibilities as a starting point opens up new possibilities for addressing, and indeed redressing, the marginalisation of groups such as women. Citizenship is about membership of a group or community that confers rights and responsibilities as a result of such membership. It is both a status - or an identity - and a practice or process of relating to the social world through the exercise of rights/protections and the fulfilment of obligations. Citizenship theory has its roots in western political thought and is based on the "universal citizen" - an individual, with rights, who engages with governance institutions or the state in the public arena of political debate. However, the forms of citizenship change according to historical and cultural context. People define their citizenship in many different ways - in relation to the local, national or a global community. Rights and responsibilities, construed in western thought as referring to the individual can, in other societies, be based on family or community needs. One important way in which citizenship has been re-framed has been the introduction of a gender perspective by feminists and gender equality activists. This has led to distinct shifts in many interpretations of both the status and the practice of citizenship.

### Gender-based critiques of citizenship

Ideas of universal citizenship - equal rights for all members - are a feature of many understandings of citizenship. Feminists, amongst others, have pointed out that this hides the reality of unequal power on the basis of race, class, ethnicity and gender, that can render women subject to double discrimination. These inequalities lead in reality to some people being excluded from the rights and responsibilities of full citizenship on the basis of their difference. Gendered exclusion from citizenship is linked to the public/private divide that identifies men's role as being in the public world of politics and paid employment, and women's in caring and child-rearing in the home. The public/private divide also operates to exclude men who do not conform to traditional gender norms.

### Re-framing citizenship from a gender equality perspective

Citizenship is bound up with relationships and expressions of power. Like power relations, citizenship rights are not fixed, but are objects of struggle to be defended, reinterpreted and extended.

### Challenging the public/private divide

Challenging the public/private divide means asserting that private matters such as sexuality, reproduction and the family are matters for public attention. This applies both to addressing "private wrongs" such as domestic violence and to including issues like welfare and support for childcare as citizenship rights. This report describes a case study where sex workers in India fought to have a "private" matter - sexuality - placed on the political agenda. Efforts to include so-called private gender needs such as welfare and childcare in policy are demonstrated in initiatives to better include women's perspectives in countries' Poverty Reduction Strategy Papers (PRSPs) - as in the case of Rwanda. Accepting women's multiple roles as mothers and as workers who should be entitled to workers' rights is illustrated in a case study on Brazil.

## Session 6

### Citizenship Participation

#### **Challenging exclusion from rights on the basis of gender**

One way to redress existing disadvantage is through policies of affirmative action that target the interests of those excluded from rights. The case of Sister Namibia describes a campaign for political parties to increase the numbers of women on their lists of election candidates. A second way of addressing disadvantage is by basing rights on the actual needs of women and men of minority groups and not on abstract ideas of the need of a universal citizen. This can be achieved through gender-sensitive needs assessments and consultations. A project to reform customary marriage law in South Africa shows how tactics used to address polygyny (the practice where a man is allowed to take more than one wife), were modified when better understanding was achieved of the particular legal needs of women living in polygynous marriages.

#### **Promoting women as agents and political actors**

Collective struggles can allow women to influence institutions such as the household, market and state. Many of the examples in this report demonstrate advocacy, lobbying, campaigning and raising awareness in civil society organisations as citizenship “in practice”. These struggles are evident in women’s organising in both formal and informal arenas. The campaign by Sister Namibia combined lobbying political parties with raising awareness amongst women of their political exclusion.

## Material for the Facilitator II

### **Women's Interests in Development Theory and Policy. From "Women in Development" to "Mainstreaming Gender"** (Extract)

D+C Development and Cooperation (No. 3, May/June 2000, p. 13-16)

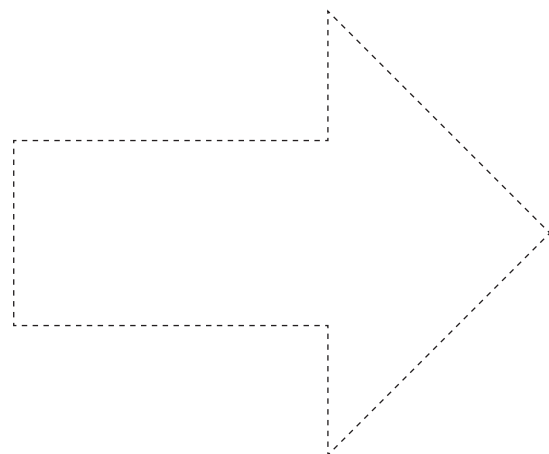
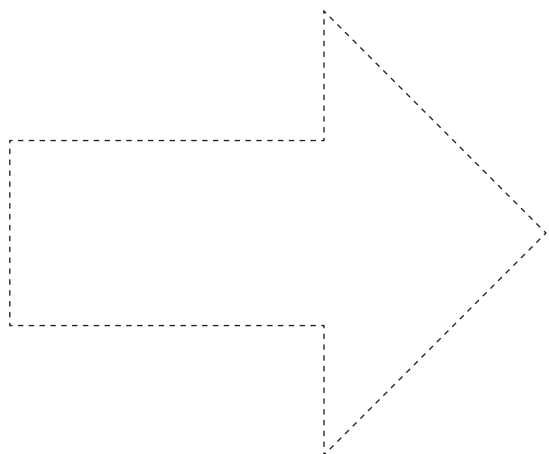
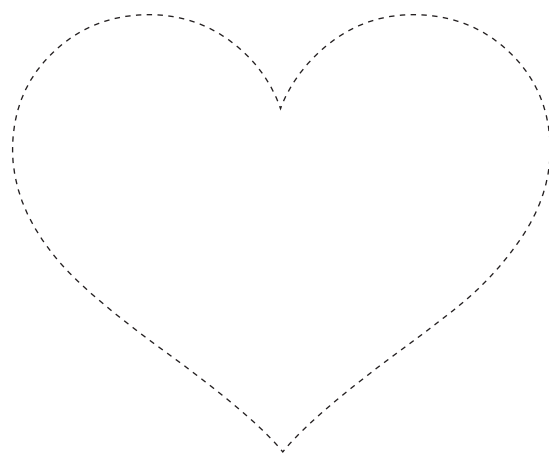
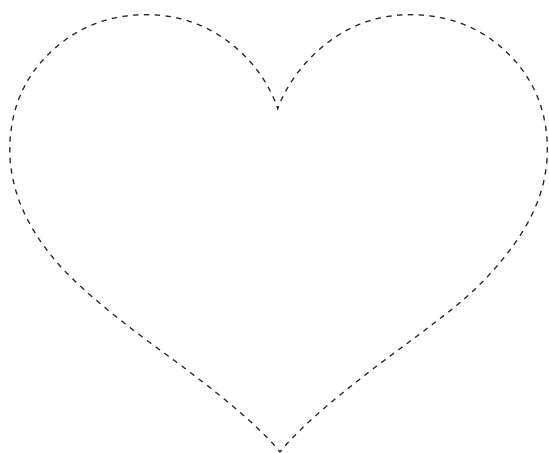
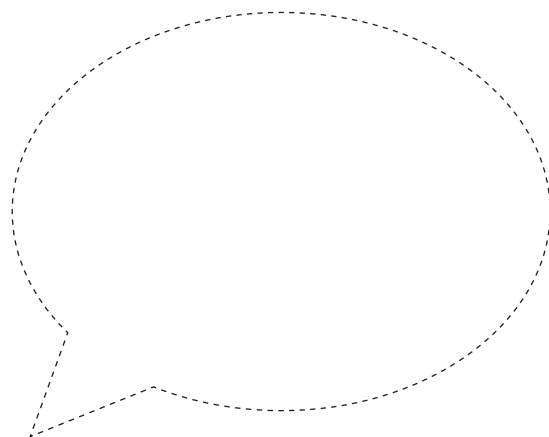
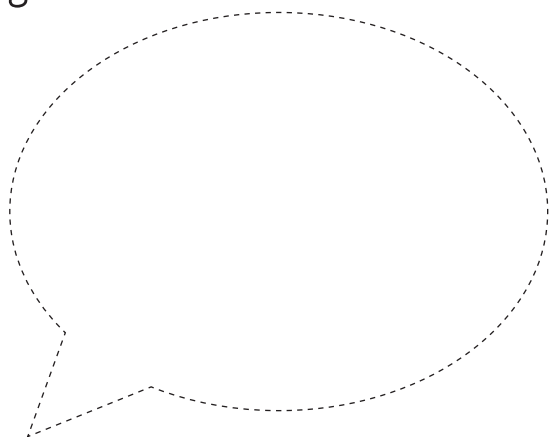
Marianne Braig

The influence of feminist research on development strategies is made most clear by the differentiation of women's interests and gender interests developed by Maxine Molyneux in the context of her analysis of the policy on women of the Sandinista government in. She says gender interests are interests based on the gender relationship, which were developed by both women and men on the basis of their social positioning due to the gender-specific status ascribed to them. Molyneux adds that they can be sub-divided into practical gender interests and strategic gender interests. Practical gender interests are determined inductively, are a direct reaction to problems and interests which are perceived as being immediate, and based on social conventions such as the gender-specific division of labour and the roles it allocates to women. By contrast, strategic gender interests are developed deductively from an analysis of the suppression of women and aim at overcoming the "gender hierarchy" as Claudia von Braunmühl mentioned in 1997. Molyneux says both types of interests arise because of hierarchical gender relationships. Satisfying the former, such as providing better public health services for women, improve their living conditions but do not question gender inequality. In contrast, the latter aim at changing the power relationships between the sexes, such as women's right of self-determination over their bodies.

In the developmental debate, it is especially Caroline Moser's differentiation of practical and strategic gender needs (which picks up on Molyneux) and her pointing out of the triple role or burden of women due to their productive, reproductive and community-related activities (Moser, Peake 1987) that have been integrated in some development planning process. Moser herself differentiates clearly between gender planning, which focuses on the power relationships, and gender-conscious planning, which primarily takes account of women's problems and leaves the existing planning methods relatively untouched. Against the background of her theoretical and conceptual reflections, Moser differentiates various approaches to promoting women, or developing Women in Development to Gender and Development.



# Handout I





# Session 7 | Human Rights

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To acquire relevant knowledge in the subject of human rights and cultural rights.
- To reflect critically, from a gender perspective, on nationally and internationally recognized human rights.
- To promote awareness among young people of the rights that they are entitled to.
- To emphasize the relationship between rights, participation and democracy.

### > Resources for the facilitator:

<http://www.unhchr.ch/udhr/lang/eng.htm> <http://www.unhchr.ch/udhr/lang/eng.htm>  
<http://www.feministcampus.org>,  
<http://www.un.org/spanish/aboutun/hrights.htm>  
<http://www.whrnet.org/>

**Sources:** Dietrich, Wolfgang (2000): "To structural - Cyclic Model of Developments in Human Rights", in: Donnelly, Jack (Ed.): The University of Denver's Human Rights Working Papers/6; Denver. "COMPASS" - A manual on human rights education with young people, Council of Europe, May 2002: <http://eycb.coe.int/compass/en/contents.html#>. ILANUD/REDLAC (2002) Manual de capacitación en derechos humanos de las mujeres jóvenes y la aplicación de la CEDAW. For this manual, adaptations have been made.

## > Introduction to the Session

Human rights are as much an ethical exposition as a legal product of modernity. Human rights have been incorporated into covenants of international rights depending on context and historical circumstances. Therefore, their content and meaning have changed through time. The idea of human rights as a universal subject developed from European practices, and in 1948, after World War II, the Universal Declaration of Human Rights was signed. In fact, it was one of the first covenants that were signed to consolidate the two superpowers of the time: The United States and the Soviet Union. That's why the Declaration was signed in the midst of an ideological struggle between the Communist and capitalist countries, who wanted to give precedence to the idea of economic and individual rights, and the communist countries, who stressed the idea of political and collective rights. Right now, the recognition and effective exercise of human rights have become one of the most important subjects of international debate. Human rights require a constant reinterpretation to adjust to social changes and the demands of each culture.

## > Activity ONE

**"The parameters of the human being"** (ILANUD/REDLAC, 2002:144). Flip-chart, markers, cards of different colours, sticky tape. 60 min.

**Objective and context of the activity:** This activity allows the participants to analyze how the model of human rights now in existence, in spite of its alleged neutrality and universal applicability, talks about a model of rights that is masculine, white and western. Thus, since the parameters of the system are based on a patriarchal and adult centred system, it privileges those groups and individuals that closely approach such a model, that is, adult men.

**Ask** the participants to place a huge sheet of paper in the middle of the room, on which they draw the silhouette of a human figure.

**Now** request the participants to think about the characteristics of people that are considered having a higher value in society, who exert more power over other individuals and groups, and who enjoy greater privileges, both political and economic.

In order to help the participants to think about these characteristics they can resort to the suggestions for the facilitator.

### Suggestions for the facilitator

What is the skin colour of those who wield more power in society?  
What sexual orientation would they have?  
What would their religion be?  
What would their age be?  
Where would they live?  
What would their ethnic origin be?  
What academic or professional degree would they have?

**Give** the participants some minutes to reflect and ask them to write down the characteristics that they have identified on a card (one characteristic per card). When everybody has finished, request them to go to the figure and to stick the characteristics with sticky tape onto the figure, sharing with the group the reasons for which they consider that each characteristic implies that this is a human being with more power and privileges.

When everybody has explained their cards, conclude the activity with a debate around the following aspects, emphasizing all the aspects that are outside the figure.

### Suggestions for the facilitator

Looking at the silhouette of the human figure, ask the participants what vision they had in mind when they drew the silhouette (in many cases it will be an obviously masculine silhouette).  
Ask what the limits are on being a human being in society.  
Ask them on what their values are based.  
Who do we look to as the reference model?  
Do they believe that the people who approach this model can assert their right better than those humans who do not identify themselves with the silhouette?  
Which people and groups think that they are outside this silhouette?

## > Activity TWO

**What are human rights?** Flip-chart, markers. 30 - 45 min.

**Objective and context of the activity:** To identify and to reflect on what human rights mean, what their definition is, and what they are, etc.

### Read the following enigma aloud:

"Human rights are like an armour because they protect us; they are like rules because they tell us how we can behave; and they are like judges because it is possible to appeal to them. They are abstract like emotions, and therefore, they belong to everybody and they exist whatever happens. They are like nature because they can be violated. They are like spirits because they cannot be destroyed. They are like time because they treat us the same no matter if we are rich or poor, young or old, white or black, high or low. They offer respect to us and they force us to deal with others respectfully. They are like kindness, truth and justice because we do can't agree on one definition but we recognize them when we see them." (COMPASS 2005:289)

**Make a buzz** with the participants so that they can express what they understand by human rights. Ask a volunteer to write down the ideas of others on the flip-chart. Some questions that can animate the debate are the following ones: What are human rights and why are they important? Can one define human rights? How can we explain what



they are? Can we think about some basic examples of human rights? What values are transmitted through them? Why are cultural rights human rights? What is the relation between participation and democracy? Define, along with the participants, the key values and aspects that they think would have to be the basis of human rights.

### > Feedback of Activity TWO

On the basis of the ideas written on the flip-chart, make a summary and emphasize the following aspects:

Two key values exist that are central to the idea of human rights. First is human dignity and the second is equality. Human rights can be understood as a definition of the basic standards that are necessary for a worthy life, and its universality is derived from the fact that in this respect, at least, all human beings are equal. We do not have nor can we discriminate among them.

These two beliefs or values are really everything that is needed to subscribe to the idea of human rights. In each culture and place, people have a clear idea of what human dignity means, although sometimes this concept is not necessarily expressed in legal rights, but in social traditions, customs, values or religions (Dietrich, 2000). For that reason the idea of human dignity is gleaned from different cultures, governmental institutions and diverse religions. Also, human rights try to protect the individual as opposed to the power of the State, putting limits and allocating obligations and duties on all members of the society. There are many other values that can derive from these two fundamental values of dignity and equality.

**Freedom** > Because the human will is an important part of human dignity. To be forced to do something against our own will degrades the human spirit.

**Respect for others** > Because the lack of respect by somebody implies not appreciating its individuality and essential dignity.

**Non-discrimination** > Because equality in human dignity means that we do not have to judge people based on physical characteristics, religion, ethnic or national origin, sex, sexual orientation, etc. that are translated into discriminatory treatments.

**Tolerance** > Because intolerance indicates a lack of respect for differences, and equality does not mean the same as identity or uniformity.

**Justice** > Because people are equal in their dignity and deserve to be treated in that way.

**Responsibility** > Because respect for the rights of other people implies responsibility for our own actions.

### > Activity THREE

**Critical analysis of the Universal Declaration of Human Rights.** Copies of Handout I: Universal Declaration of Human Rights. 60 min.

**Objective and context of the activity:** This is a practical exercise. The aim is to critically analyze human rights and start with the revision of the Universal Declaration of Human Rights (UDHR) as an instrument and the main frame of human rights at the international level, recognizing that there is a male and adult orientation. The intention of this exercise is that the participants approach the Declaration critically and reinterpret the Declaration and other instruments of human rights in the light of their needs as young women. Also, it gives them the possibility of recognizing the importance of analyzing the instruments of protection of human rights and to propose forms that make them more inclusive so that more people are recognized within them.

**Distribute** to the participants a copy of Handout I, and divide them in groups. Depending on time request all members of the groups to read all articles of the UDHR or distribute the articles according to the groups if time is limited. Request them to make a critical reading of the Declarations with the following questions in mind:

What is the model or parameter of being human on which the UDHR is based?

Are there some human rights that are not enunciated in the UDHR?

**Reunite** the groups and ask them to present/display their results. Emphasize the importance of knowing the UDHR because it is the most basic of all legal instruments of protection and defence of human rights.

### > Activity FOUR

**Force the Circle.** Paper and pens, watch or timer. 25 min.

**Objetivo y contexto de la actividad:** This is an energetic activity. The idea in this activity is for the participants to experience being part of a majority group and a minority group, and to analyse the strategies we use to be accepted by a majority group.

**Divide** the participants into sub-groups of 5 to 6 people, and ask them to name their group.

**Ask** each group to ask one person to be the 'observer' and one person to be the 'outsider.'

**Tell** the other members of the group to stand shoulder to shoulder and form as tight a circle as possible. Try to leave no space between the participants. **Explain** that the 'outsider' must try to get into the circle while those who form the circle must try to keep them out. **Tell** the 'observer' to make notes on the strategies used by both the 'outsider' and those in the circle. The 'observer' must also act as a time keeper.

After two or three minutes and regardless of whether they managed to enter the circle or not, the 'outsider' joins the circle and another participant has a turn. Continue the activity until all those participants who wish to try to enter the circle have had a chance.

**Variation** > The game can also be played with the 'outsider' coming from a different group. At the end of each round the 'outsider' should return to their original group whether or not they force the circle.

### > Feedback of Activity FOUR

At the end of the activity, ask all the participants to come together again.

**Start** by asking the participants: How did you feel when you were a part of the circle? How did you feel when you were the 'outsider'? How did it feel to be able to force and come into the circle? What was your feeling when this was not possible?

**Ask** the observers: What strategies did the 'outsiders' use? What strategies did those in the circle use to prevent the others from getting in?

Then **ask** everybody: In our society, who are the strongest groups? And, who are the weakest? In society, the circle may represent privileges, money, power, work, education and housing. What strategies do minority groups use to gain access to these resources? How do the majority preserve their position and status?

Finally, allow the group to comment freely and informally on what happened and what they have experienced.

### > End of Session: Characteristics of human rights (Asociación Euroacción, 2005:290)

**1. Human rights are inalienable:** This means that we cannot lose them because they are bound to our existence as humans. In particular circumstances some, although not all, can be suspended or restricted. For example, if somebody is condemned by state justice after having committed a crime, she/he can lose his freedom.

**2. They are indivisible, interdependent and they are interrelated:** This means that different human rights are intrinsically connected, and that they cannot be seen in an isolated form. The benefit of a right depends on many others that are recognized and exerted as rights.

**3. They are universal:** This means that they are applicable to all people anywhere in the world, and without a time limit. Each individual has the right to enjoy his or her rights as a human being without discrimination on the basis of race, colour, sex, language, religion, political affiliation, ethnic origin, birthplace, etc.

### Homework assignments

Ask the participants to select one of the following tasks:

- > Find out which international treaties on human rights their government has signed and what these treaties say. Also find out if the non-governmental organizations of international human rights (NGOs) (like Amnesty International, the Federation for the International League of human rights, Human Rights Watch etc.) have activities in their country.
- > Look for cases of violation of rights in local and national newspapers. Are there governmental or non-governmental organizations that are doing something on the matter? Can they initiate contact with some members of minority or underprivileged groups that feel that their human rights are being violated? In order to find out some information on violations of human rights they can contact people they know (friends and family), members of the school, people of the street, or try to get in touch directly with the affected and disfavoured groups. (COMPASS 2005: 276 - 277)
- > **Investigate** on what reproductive rights mean and what special rights have been recognized for women in the locality. Are these rights recognized and respected? Do women assert these rights? Does the school, organization or university of the area have some declaration on special rights for women? We should not forget that information on human rights is within our reach. Think about your own experiences and the experiences of people you know. Resort to the newspapers and Internet, and talk to people who can help collect information on the matter. For example, ask some women, and find out how the legislation on the rights of women in places of work is practiced.



# Material for the Facilitator

## Background information on Human Rights

In general terms, human rights are centred in the recognition and the protection of the person as a subject with integral rights, although the classification of such rights has varied in the last six decades. For example, in diverse national legislations they are divided into fundamental, civil, political and environmental rights- also called rights of the first, second and third generation. It is assumed that all the human beings have inherent rights and these human rights are universal in their recognition as well as in its application. Nevertheless, human rights as an ethical frame of relations for civil society and politics have been criticized for their androcentrism, that is to say, the exclusion of the perspective, necessities and interests of groups of women, as well as other social groups who have been marginalized in decision making in relation to the definition and applicability of their own rights. The feminist movement has fought the devaluation of women and their rights and has promoted the introduction of two fundamental concepts: the diversity and equality of human beings. (ILANUD/REDLAC: 2002:139/140)

It is very important to consider that the creation of universal human rights is possible only when one considers the apparent neutrality of the human being: a human being without sex, colour, religion, socio economic conditions, ethnic origin, sexual orientation, etc. In fact, such a human being does not exist. For that reason, although human rights were theoretically applied to an ideal human being and were supposed to be transparent, but the moment they were recognized and later exercised, the concept was met with great obstacles. On the one hand, in theory, human rights must be recognized for "everybody", but there are many individuals and/or groups whose rights, voices and decisions were not taken into consideration when decisions that affect them directly are made. For example, the indigenous peoples of Latin America didn't have full human rights until very recently; this situation has changed in the last decades, but besides the recognition of human rights there are still obstacles for many indigenous peoples to exercise those rights. Also, although the declaration of human rights was made in 1948, only decades later were women fully recognized as subjects to human rights. This happened not only in the so called Third World. For example, in Switzerland (one of the western democracies of greater prestige), women could not vote till the 70s. In a similar way, in many countries only men who owned property had the right to vote. This situation has been changing and the requirement of being an owner of property has been annulled. Thus, though important advances have been reached, we only have to look around us to realize that in the case of human rights, we still have to push forward many measures for their effective implementation.



# Handout I

## > Universal Declaration of Human Rights UDHR

*Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948  
United Nations*

### Preámbulo

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore, **THE GENERAL ASSEMBLY proclaims this UNIVERSAL DECLARATION OF HUMAN RIGHTS** as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

### Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

### Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or

other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

### Article 3

Everyone has the right to life, liberty and security of person.

### Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5**

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6**

Everyone has the right to recognition everywhere as a person before the law.

**Article 7**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 8**

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

**Article 9**

No one shall be subjected to arbitrary arrest, detention or exile.

**Article 10**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

**Article 11**

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

**Article 12**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

**Article 13**

(1) Everyone has the right to freedom of movement and residence within the borders of each State. (2) Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14**

(1) Everyone has the right to seek and to enjoy in other

countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

**Article 15**

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16**

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 17**

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

**Article 18**

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**Article 19**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Article 20**

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

**Article 21**

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right to equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in pe-



riodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

#### **Article 22**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

#### **Article 23**

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

#### **Article 24**

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

#### **Article 25**

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

#### **Article 26**

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall

further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

#### **Article 27**

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

#### **Article 28**

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

#### **Article 29**

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

#### **Article 30**

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.



# Session 8 | Gender-Based Violence

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To inform, encourage and empower women to take an active role in addressing the different forms of gender-based violence.
- To develop and learn about definitions of violence and explore how these relate to the participants' lives.

### > Resources for the facilitator:

<http://www.amnesty.org/>

<http://www.who.int/topics/violence/en/index.html>

[http://en.wikipedia.org/wiki/Domestic\\_violence](http://en.wikipedia.org/wiki/Domestic_violence)

<http://www.undp.org/rblac/gender/legislation/violence.htm>

[http://www.who.int/gender/violence/who\\_multicountry\\_study/en/index.html](http://www.who.int/gender/violence/who_multicountry_study/en/index.html)

**Sources:** de Bruyn, Maria and France, Nadine, 2001: "Gender or sex: who cares? Skills-building resource pack on gender and reproductive health for adolescents and youth workers. Chapel Hill. Adaptations have been made for this manual.

## > Introduction to the Session

In many societies women and girls are subject to physical, sexual and psychological violence that cut across lines of income, class and culture, in both public and private life. Women often fall victims to rape, sexual abuse, sexual harassment or intimidation.

All such acts of violence violate and impair or nullify women's enjoyment of human rights and fundamental freedoms.

To fight violence and to protect women's Human Rights different International Conventions were ratified. In the session on Health we already looked at some Articles from CEDAW.

Violence can be psychological, emotional, physical and sexual and may be exercised in the family, the community or the State level.

In this session we want to explore those different forms of violence, which are often considered as a personal issue and victims of violence feel responsible and guilty for what happened to them. We would like to look behind this, to deconstruct this and see violence more in its structural and social components.

## > Warm-Up Activity

**The healthy tree** (de Bruyn, Maria and France, Nadine, 2001). 20 min.

**Objective and context of the activity:** To be conscious about the importance of growing up healthy in order to have a dignified and productive life within our community.

**To start** the exercise, ask the group members to stand for a physical exercise. Give the following **instructions** while acting them out yourself: Use your body as an acting tool. Imagine yourself as a small seed; get down on your knees and curl up. While counting to 10, start 'growing' (stand up) to become a full-blossomed tree with your arms as branches and your fingers as fruits. Feel a gentle breeze blowing the branches back and forth, then a storm and then the wind dying down. (Move your arms around gently, then roughly and then gently again.)

Let the tree feel itself. Let the roots move a little (move your toes) and then the branches (hands) and the fruits (fingers).

Now imagine the tree is being poisoned. The poison enters the tree through the roots, moving up to the fruits (fingers die), branches (hands die) and finally the trunk. The whole tree dies. (End up by falling down to the floor.)

**Discussion questions:**

Ask the group to sit down and explain that a healthy tree gets sufficient nutrients from its roots. But if the 'fruits' begin turning bad, this indicates that something is not right. The nutrients are insufficient or totally poisoned. What we can see first are the visible signs above the ground - the fruits, leaves, branches and trunk of the tree begin to get sick and this indicates there might be a problem at the root level. This is the same for life: problems that we see, such as dropping out of school, depressions, etc., are the visible result of other problems that already exist (violence in the family for example).

**> Activity ONE**

**What is Gender-based Violence?** (de Bruyn, Maria and France, Nadine, 2001). Large sheets of flip-chart or newsprint paper, marker pens, copies of Handout I. 30 - 45 min.

**Objective and context of the activity:** To get to know the different definitions of violence of the participants in order to be able to understand them better and to find possible joint solutions against violence.

**Divide** the participants into small groups. Give each small group a large sheet of paper and ask them to make up a definition of violence, reflecting on what violence means to them.

**Next**, have them discuss the following questions:

1. Does your definition cover different experiences of violence for women, girls, men and boys?
2. Does your definition cover different types of violence in relation to age?

After 15 minutes, ask the groups to present their definitions to one another.

After the presentations, ask all the participants to suggest strategies for addressing this problem in the school or through primary health care services; what is needed to end violence?

**> Feedback of Activity ONE**

Give the participants copies of Handout I.

**Explain** that there are many forms of violence - physical, sexual and emotional - but that we often accept certain kinds of abuses as 'normal' or 'acceptable'. Sometimes we do not even consider some kinds of abusive behaviours to be violent because they go unpunished and it seems that the community tolerates them.

**Ask** the participants if they want to add any items to the examples of violence.

**Explain** that many forms of violence are related to gender, as well as age, and give some examples, beating of homosexual people, forced marriage of young girls to older men; incest of young girls and boys etc.

**Highlight** that violence is a violation of fundamental human rights.

The World Health Organization (WHO) predicts that one out of three women worldwide will experience violence in her lifetime. What's worse, most women who experience abuse do not seek help. Their reasons were either that they considered the violence was normal or not serious, or that they feared consequences such as further violence, losing their children, or bringing shame to their family. Some felt they would not be believed, or that it would not help if they would talk about this issue.

**> Activity TWO**

**Experiencing Violence** (de Bruyn, Maria and France, Nadine, 2001). Role play. 45 min.

**Objective and context of the activity:** To perform different situations of violence so that we can analyse them more closely and find possible solutions.

Begin the activity by saying that we have all seen instances in our communities when men and women, boys and girls, mistreat each other. If you feel comfortable giving an example from your own life or experience, do so, or men-

tion a case that you have heard or read about. **Explain** that this activity will look at the effects of mistreatment and violence on both the victim and the abuser.

**Divide** the participants into small groups and give each small group a scenario related to mistreatment (see the samples or use your own ideas). Then ask the groups to design and practice a 3-minute role-play using words, song, dance or just body movement, showing events that could lead up to the type of violence in their scenario. Each group member should play a role if possible.

**Let** the participants themselves choose their scenarios, if they can't think of a situation you can give them some examples like:

- A stranger says something nasty to you or touches you, when you walk in the street on your own.
- A seventeen year old guy tires to have sexual relations with his girlfriend, even though she expressed not wanting to.
- A young boy sees his father abusing his mother verbally and physically.
- Parents mistreat their child if its not behaving properly (not wanting to eat, having a fight with a sibling, problems in school etc).

Ask the groups to present their role-plays and answers to the other groups. Allow members of the other small groups to add their observations to the answers.

**Have** each group answer the following questions after they have finished their role-play.

How does this mistreated person feel when she or he is mistreated like this? How does the abuser feel? Did the mistreated person (the victim) do anything to cause the violence? Does that mean the violence was justified? What can a person do to help him/herself when he or she experiences such problems?

### > Feedback of Activity TWO

**Point out** that people find it difficult to talk about physical and sexual violence, especially violence in the home against women and children.

**Explain** that there is a tendency for victims of violence to feel that they are to blame for what happened to them. For example, a girl who is raped might think she caused it because she allowed some sexual activity such as kissing. However, this does not mean the violence was justified; there is no excuse for forcing someone to do something that can be harmful to his/her health against his/her will.

**Explain** that there are people of authority in our communities who may make public statements that seem to condone violence; it is up to other people in the community to oppose them, for example, by speaking at public meetings, phoning in to radio talk shows, writing letters to the editor of a newspaper, etc.

**Emphasise** that adolescents have the right to be free from violence.

It is only when we start talking about it more publicly that community 'tolerance' for such violence will begin to reduce. Talking about violence openly is also important for addressing the stigmas (the negative stereotypes) that are often associated with people who have suffered violence, which contributes to the silence about it.

### > Activity THREE

**Problem Tree Analysis** (de Bruyn, Maria and France, Nadine, 2001). Large sheets of flip-chart or newsprint paper with a drawing of a tree that has large roots and branches, marker pens, Handout II. 45 min.

**Objective and context of the activity:** To visualize and analyze the problems caused by violence as well as possible solutions.

**Activity** > Remind the group of the warm up activity and give them a large sheet of paper on which you have drawn a tree with several large roots and numerous branches with fruit.

In the trunk of the tree they should list a violence- based problem. They can work individually or in small groups. Ask them to write the causes of the problem on the roots of the tree and the consequences of the problem on the

branches and fruit. When they are finished, tell the group to write next to the trunk of the tree some gender-sensitive ways in which the causes and consequences could be addressed as well as the possible solutions. Provide participants with Handout II.

**Example:**

**Problem:** Sexual abuse in school.

**Roots:** Disrespect, low value of women, power relations, authority.

**Consequences:** Drop out of school, depression, physical illness.

**Solutions:** institutional help, talk about it etc.

Allow 20 min and then gather the group together and everybody present their problem tree.

**Discussion points**

Where can we go if we experience violence, in the family or in the community?

What has to be done to address this problem?

**> Feedback of Activity THREE**

**Explain** that many 'general roots' of problems are manifested differently for women and men, girls and boys. Therefore the consequences are different too.

If there is enough time, take a problem tree example that explains a situation for a young girl or woman and let them develop a tree for a boy or men on the same issue.

**Example:**

**Problem:** Sexual abuse of boys in schools.

**Roots:** Disrespect, power relations, no-one would ever believe this, making young boys easy targets.

**Consequences:** Silence, depression, aggression.

**Solutions:** institutional help that deals with the gendered socialization of boys as not being weak.

**Recognizing** the issue of violence as a problem is an important and vital first step. However, also important in that is to look into what the causes are, the roots of the problem, the consequences of the violence, and the ways in which the violence or the issue can be addressed. Violence should not be something that is simply band-aided. The root causes of violence must be addressed in order to bring about any lasting change of the structure and systemic (general) occurrence of violence.

**> End of Session**

Tell the participants to close their eyes and imagine a world free of violence. Let them express what this world free of violence makes them feel like (free, secure, positive, happy, confident).

# Handout I

## WHAT IS VIOLENCE?

(De Bruyn, Maria and France, Nadine, 2001)

### **Emotional and psychological abuse may include:**

- Telling someone s/he is ugly.
- Denial of love/affection/sex.
- Humiliation.
- Refusing to help someone in need.
- Name-calling, shouting at the person.
- Damaging their favourite possessions (clothing, valuables).
- Threatening with physical or sexual violence.
- Insulting or cursing a person who has refused to have sex.
- Writing threatening letters to someone after s/he ends a relationship.

### **Physical violence may include:**

- Slapping, beating, pinching, hair pulling, burning, strangling.
- Threatening or attacking with a weapon or object.
- Throwing objects at a person.
- Physically confining (locking in a room or tying up).
- Ripping off clothes.

### **Sexual violence may include:**

- Beating a person to force him/her to have sex.
- Touching a person's sexual body parts against his/her will.
- Using vulgar and abusive language to coerce someone into having sex.
- Putting drugs into a person's drink so that it is easier to have sex with him/her.
- Refusing to use contraceptives or condoms.





# Handout II

## INFORMATION ON STATISTICS AND THE INCIDENCE OF VIOLENCE GLOBALLY

### **The issue on violence against women is widespread and comes in a variety of forms:**

- Among women aged 15-44 worldwide, gender-based violence accounts for more death and ill-health than cancer, traffic injuries and malaria put together (World Bank 1993).
- Each year 2 million girls between ages 5 and 15 are introduced into the commercial sex market (UNFPA 2000).
- Approximately 60 million women, mostly in Asia, are “missing” - killed by infanticide, selective abortion, deliberate under-nutrition or lack of access to health care (Panos 1998; UNFPA 2000).
- Based on recent studies, more than 130 million girls and women, mostly in Africa, have undergone female genital mutilation and an estimated 2 million girls are at risk for undergoing the procedure each year (WHO 1998).
- Between 20,000 and 50,000 women and girls were raped in Bosnia-Herzegovina during the war in the Balkans (The Monee Project/UNICEF 1996) and more than 15,000 women and girls were raped in one year in Rwanda (UNICEF 2000b).
- In Canada, the costs of domestic violence amount to \$1.6 billion per year, including medical care and lost productivity. Estimates in the United States place this figure between \$10 and \$67 billion (cited in Hayward 2000).
- In 9 Latin American countries, a rapist who marries his victim stays out of jail (Chiarotti 2000).
- Studies in Sub-Saharan Africa indicate that adolescent girls are five to six times more likely to be HIV positive than are boys the same age, since girls are mostly infected not by boys their own age, but by older men (UNICEF 2000b).
- A 1998 study found that in the United States 1 out of every 6 women has experienced an attempted or completed rape. Of these women, 22 per cent were under 12 years old and 32 per cent were aged 12-17 at the time of the crime (Tjaden and Thoennes 1998).
- Studies suggest that one-fourth to one-third of the 170 million women and girls currently living in the European Union are subjected to male violence (Logar 2000).



# >MODULE II

INDIVIDUAL, COLLECTIVE AND  
INSTITUTIONAL **EMPOWERMENT**



# Introduction to Module II

## **TOWARDS INDIVIDUAL, COLLECTIVE AND INSTITUTIONAL EMPOWERMENT**

As in the first module we introduced and explored topics which are essential in order to start a critical reflection from the gender analysis, in this second module we get directly into the topics that shape the way in which young women are situated and positioned in the world. These topics will be explored in an individual and collective way, in order to take political action and formulate demands from political decision-makers in public administration.

In this way, we begin from the living experience; that is to say, with the set of thoughts and representations about oneself and about other people. So, we start with a session about young women's identity, as it is the source for building and exercising citizenship.

One of the main factors that have traditionally limited the freedom of women, especially of young females, has been the exercise of their sexuality. That's why we emphasize an integral vision that includes aspects related to sexual orientation, emotions, love, and reproduction.

In the reaffirmation of exercising one's own sexuality there emerges one of the first exercises of leadership on the part of young women. Although often it is not considered to be as such, since the decision making about one's body seems to be an exclusively personal topic, it is a very important political issue about power relations and goes beyond the personal and enters the collective and institutional sphere.

In this sense, it is also very important for young women to get acquainted with the idea of power from a gender perspective. In this, the concept of empowerment is crucial in one's personal development and one's social projection, because it is strengthening capacities, confidence, vision and leadership in order to impel positive changes of the real life experiences and situations.

The relation with power that is established on the individual and collective level has to do with the personal communicative capacity. In its exercise, it will generate opportunities for advocacy leading towards the visibility of young women's problems, differentiating them from that of other groups. Advocacy is fundamental in order to provide sense and an individual voice to the real problems of young women.

Advocacy is an unavoidable aspect in the struggle against gender inequalities. Young women should learn this process of social transformation, which involves the interaction of diverse factors and aspects towards changes in the power relations and structures in order to eliminate gender inequalities.



# Session 9 | Young Women's Identity

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To reflect on how the female identity is constructed and its impact on the participation of women in the political sphere.
- To promote positive values about female identity and specifically young women's identity that can support their incorporation into local and national political life.

Various aspects determine young women's identity. The most important is the high value that is placed on the physical appearance of women or "aesthetic leadership." On the contrary, there is no acknowledgment of the knowledge and experiences that young women own. The identity of young women is strongly connected to male appreciation. The attributes that are given to youth hardly ever go hand in hand with those that foster independence, access to public life, and thus to the political world. This session deals with revising the identity of young women and women. We will try to recognize how the process of socialization happened and at the same time try to recognize those characteristics which are positive and that lead to independence. Through this, what we will try and do is to question those characteristics which place women in positions of subordination and/or social disadvantage. It is important to question stereotypes and imposed roles.

**Resources:** Ramellini Teresita; Meza Silvia: "Módulo básico para sentir, pensar y enfrentar la violencia intrafamiliar y sexual". Instituto Nacional de las Mujeres (INAMU), San José, 1994. Lagarde Marcela (1994) "Genero e identidades. Metodología de trabajo con mujeres". Fundación para el desarrollo educativo y tecnológico (FUNDATEC) /UNICEF.Ecuador. Lagarde Marcela (1992). Identidad de género. Curso ofrecido en el Centro Juvenil "Olof Palme" Managua Nicaragua.

### > Introduction to the Session

Our identities are shaped from the very first minute we are born. We are profoundly moulded by the society and culture that we are born into and grew up in through a process called socialization. Identity is strongly linked with the family or socially defined roles and it is usually determined by the sex we are born with. While our identity is being formed, people around us impose their expectations and ideas, and this is responsible for the fact that we place ourselves in pre-determined places. These places or roles, which are assumed consciously as well as unconsciously, define our identity and determine what it means to be "a man" or "a woman" and how to develop accordingly.

### > Activity ONE

**Identification.** Sheets of paper and pens. 45 min.

**Objective and context of the activity:** To ensure that the participants reflect on the formation of identity and its direct relation to the primary identity that women accept in their lives.

One of the ways in which people construct their identity is through their identification with other significant people in their lives. The primary figures of influence, the father and the mother, are the first source of identification.

The experience of each person is loaded with significant imprints that come through other persons. In addition, these experiences are loaded with our own interpretations.

Among other things, women learn to be women through the medium of observation. Unconsciously as well as consciously, we acquire ideas, sentiments, sensations, etc of what it means to be "a woman". From grandmother to daughter, from daughter to niece, the ideas of how "a woman" must be and how "a man" must be are transmitted.

Normally, young women primarily tend to identify with being young instead of being a woman, as if the activities that they are involved in don't have a gender background. For Marcela Lagarde (1992), the inability to see themselves first as women, facilitate their inability to ask the questions that will lead to changes in their condition.

In this sense, it is important, that the facilitator promotes a reflection that will help the participants, as a first step, to recognize their gender identity. The recognition of this identity is the basis for the striving for alliances and strategic transformations of what has been the "historical" condition of being a woman. Women who recognize that they are women can work out laws that favour the causes of women, independent of the space in which they move, and no matter what their political orientations are.

### **Suggestions for the facilitator**

**What is identity:** It is the ensemble of thoughts, representations and effects that a person has in relation to him/herself, and other persons. It combines elements of lived experiences, redefined on distinct levels. (Marcela Lagarde 1994).

Imposed etiquettes and roles have to be questioned constantly and can be changed in order to help us make the best of our personal development.

**Ask** the participants to reflect on the following questions:

Who are the women in my environment I identify with?

What characteristics of this person do I like?

What are the characteristics that I don't identify with and why?

Are they still the same women with whom I identified with in my childhood?

**Divide** the group into subgroups and ask them to share their answers. Each subgroup makes a synthesis of the answers and communicates this to the others.

### **Suggestions for the facilitator**

It is important to keep the list of characteristics, both the ones they like and also the ones that they dislike. This list of characteristics will be useful for activity TWO.

### **> Feedback of Activity ONE**

It is important to emphasize that our own identity, which is formed through identification with persons or significant acts, is a construction. We are not born with an identity, but we construct it each day of our life. Being clear about these things, while watching our own kind, helps us to decide in a more conscious way the ways in which we want to conform to our identity.

Does this identity promote transformation, is it questionable or does it allow personal development? These, among others, are the questions that we have to ask ourselves on a daily basis.

### **> Activity TWO**

**Expectations of young women.** Magazines, advertisements, fairy tales and songs which contain messages about how young women and young men are. 60 min.

**Objective and context of the activity:** to recognize the social impositions which are given to women within patriarchal framework. The goal of this exercise is to analyze how these impositions interfere with or facilitate the incorporation of women in the national and local political life.

The female identity is formed by societal assigned impositions. For youth, a contradiction arises between the traditional impositions of patriarchy like the establishment of a family, domestic responsibilities, among other things, and the impositions that are demanded by modernity such as studying, being efficient and successful, and gaining economical status.



Though young women have more access to the public sphere in comparison to other groups of women, nevertheless they have to meet other types of expectations which tend to emphasize aesthetic values over others and continue to locate them in a place of subordination under masculinity. For example, access to the public is given to them as long as they don't invade "male" space, and as long as they continue reproducing those roles that have been historically assigned to women.

**Ask** the group to break up into new subgroups and to construct an ensemble through the making of a collage, a painting, a drama or a song, about what they think that society expects from a young woman. How do they expect her to be, the kinds of messages that they perceive etc.?

After going over these characteristics ask them to repeat the same activity that had been done before but with the following question: What is expected from a person who is active in politics?

When the groups have finished, gather the whole group and encourage the groups to reflect on and discuss their findings focusing on how the characteristics of women and political persons differ?

### Suggestions for the facilitator

This is the moment to once again add the characteristics collected from the activity ONE.

### > Feedback of Activity TWO

It is important that the facilitator emphasizes how many of the characteristics that are applied to young women are different from those that are expected of a political person. This exercise allows us to go deeper into the analysis of imposed roles and how roles that are assigned to women relate to passivity and privacy, and not being active nor being in the public eye, as is the case with men.

Socially, the political world is considered a public space that is almost completely dedicated to men and masculinity. Women are confined to the private space, to daily, domestic life.

While the private space is related to reproduction, the public space is concerned with production. As a result, many women have the feeling that politics is not for them. They feel that they are hardly capable of assuming positions of leadership, power and decision and tend to delegate these actions to men. This is not related to the actual capacities of women, but to the perceptions that women have of their capacities, perceptions which are reinforced by others.

For example, we all know of many cases where women in a group of neighbours take decisions, organize, and move persons and things in order to achieve their goals. However, when it comes to taking a decision on the posts within the organization, the thought of assuming a presidency or a position of power fills them with fear. Hence, they decide to take up the post of a secretary or a post that is seen as being more of a "traditionally female" role. These choices do not happen casually, but they correspond to all the messages that a woman has received of what she can or cannot do, of what is asked of her and what is forbidden for her.

### > Activity THREE

**The myth of the female identity.** Copies of the Handout I. 60 min.

**Objective and context of the activity:** To identify the role of social expectations in the construction of the female identity and its implications on the entry of women into the sphere of politics.

In private life, we have been told how women and men have to be. Socially, propositions relating to men and women are constructed based on wrong ideas and myths. These emphasize the disapproval of certain groups, like women, placing them at a disadvantageous position, making it difficult for them to incorporate themselves into local development in an active way.

**Divide** the group in subgroups. Give Handout I to each group and encourage them to read each of those assessments

and to think about the sentiment provoked by each phrase. For this, they can use newspaper-clippings, magazines, pencils etc. After talking about this feeling, as a group **identify** the implications of these assessments on the incorporation of women into political life.

### > **Feedback of Activity THREE**

It is important that the facilitator ensures that the participants deeply explore the feelings that have been aroused through these assessments.

What did they feel when they read the phrase?

What things did they like and what things did they dislike?

Which persons do we know of who identify with these myths?

How do we act them out in our daily life?

Can we as women incorporate ourselves into political life with these characteristics?

Which concrete limitations could arise from trying to get into political life using these characteristics?

These are some of the questions that can be directed to the group with the aim of achieving a critical questioning of these assessments.

The myths about how women and men have to be are transmitted through various forms, states Ana María Fernández (1993), quoted by Ramellini (1994). The myths consolidate themselves through four mechanisms: their replication through generations; the creation of generalizations that hide the diversity of thoughts and sentiments and characteristics among women (eg. all women are...); the creation of meanings which invert equivalent different questions (to be a woman = to be a mother); and the elevation of specific characteristics over others (the characteristics of women that are linked to sacrifice and living for others are elevated over others that promote their autonomy).

This ensemble of qualities impacts how we develop or not develop skills, abilities and qualifications which colour our actions.

Women who become active in defending women's rights or take part in public life have to overcome a great challenge without leaving their gender identity – access to a power that traditionally has been assigned to masculinity. It is possible to get this power through the utilization of the positive characteristics that are shared by women and through the questioning of those characteristics which subject them to subordination and oppression.

But the exercise of power by women should not be limited merely to the reproduction of the traditional masculine way of exercising power. This is a way that stresses forms of power that lead to vertical relations, exclusion, marginalization and oppression. A "feminized" form of power must be the goal. Such a form of power while realising the potential of positive power for the life of women, at the same time leads to the construction of more inclusive societies marked by solidarity and the promotion of equality and equity among its inhabitants.

Women have different identities. There are things that unite us and things that differentiate us. It is not possible to talk about "the woman", but only about women. But as women, due to similar socialization processes, we share some characteristics. The facilitator has to lead the discussion to questions like the following: How can women improve and transform the characteristics of their identities, so that they may exercise a political leadership that is different from traditional ways of exercising power—a more inclusive kind of leadership, which promotes equality and equity among everybody?

Thus, the activity should take a closer look at how certain social impositions restrict women in their access to politics.

Examples of such questions are: How should housework, childcare, etc. be divided? In what way should the preparation and capacities which encourage women take place? The facilitator should guide the reflection with the participants along these lines.

### > **End of Session**

We started from a short summary of how identity is constructed, and looked at your experiences in the activities.

We related all this with the decision of women to get active in public spaces and to assume positions of decision and power.

We found out that our identity, and moreover what we feel in certain situations and what makes us behave in a certain way, is influenced by our education and by cultural values that we learn from the first day of our lives. If the process of the construction of our identity is learned—and is not determined by our sex—it means that we also can de-learn things which limit our well-being and our personal achievements. In the same way we can re-learn values that will enable us to enjoy our full rights as human beings.

Highlight the importance of a constant critical questioning of all of those myths and roles imposed on us and that limit our development.

**Emphasize that we can change these expectations!**



# Handout I

## Characteristics of female identity

**To be there for others, to be maintained by others:** The identity of women is constructed around their dependence on other persons. Women feel, think, represent themselves in relation to other persons and not in relation to themselves (daughter of, mother of, girlfriend of, etc.). Associated characteristics: understanding, attention, dedication, sacrifice.

**Dependence:** Women have been taught that they need other persons to live. This leads to an inability to see themselves as individual or independent beings. Women are educated to be attached and intertwined with other people.

**Omnipotence and impotence:** Women are taught that they can do everything: move mountains, heal with their love, predict thoughts, be there for everyone at every single moment, to resolve everything, in a particular and in an exclusive way, as long as it is a matter of the needs of other persons and not their own. On the other hand, towards their own needs a sentiment of impotence is constructed. Generated thoughts are: I am not able, I can't.

**Fear and guilt:** Fear of the public world, of changes, of loneliness, guilt at breaking out of the norms established by society and expected roles, all these work like an entity which neutralizes every attempt at change or independence.

**There are two main fears:** the fear of not being able to do something and the fear of sanction, of losing the love of the others.



# Session 10 | Youth

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To understand the individuality and the diversity of the social group of young women.
- To promote between the participants a reflection on the social construction of youth, the stereotypes and the exclusions and inclusions that are generated throughout the process of formation of this concept.

### > Resources for the facilitator:

[http://pdf.dec.org/pdf\\_docs/PNADC995.pdf](http://pdf.dec.org/pdf_docs/PNADC995.pdf)

[http://feministdialogues.isiswomen.org/index.php?option=com\\_content&task=view&id=68&Itemid=5](http://feministdialogues.isiswomen.org/index.php?option=com_content&task=view&id=68&Itemid=5)

**Sources:** ILANUD/REDLAC (2002) Manual de Capacitación en Derechos Humanos de las Mujeres Jóvenes y la Aplicación de la CEDAW. "COMPASS"  
- A manual on human rights education with young people, Council of Europe, May 2002: <http://eycb.coe.int/compass/en/contents.html#>.

### > Introduction to the Session (ILANUD/REDLAC, 2002)

In each society, time and place, social groups are created and a specific series of characteristics are attributed to them which define the members of that grouping. One of these constructions is the one of "youth", which has appeared in recent history as a group basically characterized by its age and that, like all other markers of identity, prescribes to its members that one can or not enjoy certain possibilities.

"Young People" only have limited access to certain resources, to decision making, to the capacity of social mobility, etc. All this generates advantages or disadvantages in the exercise of power. Although there are important differences from one society to another one, generally, youth is a notion constructed from a certain rank of age, corporal changes, of political conditions, economic and even geographic.

Youth are associated with multiple characteristic, budgets, expectations, fears and ideals that historically have implied conditions of disadvantage, lack of control on their lives and marginalization, in special in relation to the adults. The condition for being "young" always is intercepted with other conditions such as the class, the ethnic group, the preference or sexual and affective direction, the physical training conditions or mental, etc. For that reason, the person who belongs to the group "youth" has more than a characteristic and is related, in the same way, in other categories of identity. Socially, there are characteristics and conditions that are valued more than others, as well as conditions that entail social disadvantages. To understand these dimensions of reality means to locate oneself in the perspective of social construction of youth (ILANUD/REDLAC 2002:33).

The fact that this category is constructed socially does not imply that it does not have real consequences for its members. On the contrary, different institutions such as the State, the family, the church, and school, among others, play an important role in the socialization process and tend to homogenize people pertaining to the group "youth".

Generally, young people are treated as a community, with the same attributes, and the differences that exist between them are erased making their multiplicity invisible, which produces and reproduces stereotypes that cause gender inequalities.

### > Activity ONE

**Who are I?** (COMPASS, 2005:263). I am who I am, you are who you are, she is who she is... but we all have so much in common! The title of this activity is no mistake, but intends to get the attention of the participants. Coloured paper or cardboard, text-markers. 45-60 min.

**Objective and context of the activity:** To make people aware of their own individuality and that of others. To identify what we have in common with others. To create solidarity and respect.

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**Ask** the participants to form pairs of one native and one foreigner. Ask the groups to explain things as if for the first time. Ask them to brainstorm the general categories of information. For example: name, age, nationality, familiar role, religion, ethnic group, profession or studies, musical tastes, sports, tastes and what they do not like.

**Ask** them to list what they think are the eight or ten more important aspects of their personality and to write them on cards or the paper that is provided. Ask them to approach others, and compare their cards. When they find somebody with whom they share an aspect of their identity, they must write the name of that person on the card. Give them 15 minutes for this part of the activity.

**Ask them to come back together and discuss the following points:**

#### Suggestions for the facilitator

What aspects of personality do the participants have in common and what is unique?

How many similarities and differences do you have between the people of the group?

Do you have things in common or are there differences?

What did they learn about themselves?

Was it difficult to decide what the best aspects of their personality were?

Were they surprised with the results when comparing them with those of other companions?

Had they less in common of which they hoped?

What did they feel about the diversity of the group?

Did it seem interesting that they were in a group or was it difficult to work together?

#### > Feedback of Activity ONE

Generate a debate on how the personality is formed, what aspects of the personality are social constructions, and which are inherent and fixed. Animate the discussion stressing aspects that generate controversy.

To what extent is somebody judged by its individual personality and how much does the social, ethnic etc. group they belong to influence these judgments? What do the participants feel about the fact to have the freedom to choose their own personality? Ask the participants to consider their own development and how certain aspects of their personality have changed with the years, even those aspects of their personality which they considered unchangeable.

#### > Activity TWO

**Institutional discourse on Youth** (ILANUD/REDLAC, 2002:38). Flipchart, marker, sticky tape. 60 – 90 min.

**Objective and context of the activity:** This activity tries to generate a reflection of the group around the social construction of youth, the gender differences involved in this construction and its implications in the lives of young women. For this, key institutions in the social life, particularly of young people, have been chosen in order to identify their discourses and impact.

First, the participants need to make a critical analysis of the different institutional discourses and then have a look at the practices which reflect or manifest these discourses (such as, the treatment, the types of relation, the programs and/or policies that different institutions establish towards young people).

**Form** 5 sub-groups and designate a person who is in charge to take notes from the reflections of the team. Assign to each team one of the following institutions: **family, school, church, State and mass media**. Explain that each team will make an exercise that implies different moments or levels in the analysis (discourses and practices) and that at first they will concentrate on the talk of the institution.

Request the team to write all the necessary things on paper to present/display their conclusions before the group.



**Step one** (10 - 15 min.)

- > **Request** the team to work together in order to respond to the following questions:  
What does this institution think about young people and what message does it transmit to youth?  
What are the messages that the institution transmits, when it talks to young men and young women?

**Step two** (10 - 15 min.)

- > **Request** each team to reflect on the following questions:  
What actions and measures do the institutions take with respect to young people?  
Are these actions the same for young men and young women?

**Step three** (15 - 20 min.)

- > **Request** each team to prepare a drama scene (max. 5 min.) to illustrate ways in which the discourses and the analyzed institutional practices affect the lives of young women.

**Step four** (35 - 45 min.)

- > All the sub-groups return to meet and each one has 5 minutes to display their scene. Later a time for discussion will be opened so that the participants can comment on the presentations, and make the observations that they consider to be relevant and pertinent.

**> Feedback of Activity TWO**

The facilitator concludes the activity summarizing the discussion and the main ideas.

**Indicate** that institutions like the church, the State, the family, the school and mass media are very important sources of production and reproduction for discourses on youth, and that those in this way created beliefs are translated into expectations, public valuations, practices, policies, laws, etc. on youth, and try to regulate the behaviours of the young population.

**Emphasize** that these characteristics and ideas conform a person and locate and assign this person a social place, and that this position makes it difficult for her to exercise certain rights, because existing and predetermined social constructions imply unequal power relations and different opportunities.

**Call** attention to the fact that young women constitute a diverse social group, in that there are diverse conditions such as class, religion, sexual orientation, ethnic group, health situation, etc.

**> End of Session**

Ask the participants to share a phrase on what appears to be an obstacle for a young woman and to explain how this can be overcome. They can then ask the question: What obstacles have they encountered as young women and how do they think that this situation can be overcome?



# Material for the Facilitator

## Youth and Citizenship (extract)

Fernanda Grigolin and Liz Meléndez

Feminist Dialogues [http://feministdialogues.isiswomen.org/index.php?option=com\\_content&task=view&id=68&Itemid=5](http://feministdialogues.isiswomen.org/index.php?option=com_content&task=view&id=68&Itemid=5)

The active and transforming conception of citizenship is based on social subjects as political agents, producers and interveners in the processes of its own enlargement. In general linings, contemporary citizenship, seen from this perspective, goes farther than the simple interrelation between the State and the individual.

It is developed from representations and practices that subjects articulate in their multiple relationships. Besides the political dimension, it also has a symbolic one, which is the product of emancipating experiences, promoted by the social movements.

How can we strengthen a transforming citizenship? By recognizing the plurality of the subjects and their demands. We could, through the intersection of human rights, citizenship, gender and youth, find some ways to reach a fair, equalitarian life, without restrictions of rights.

On the other hand, the citizenship of people cannot be seen homogeneously. As historic beings, we possess a cultural background that places us in the world. Thus, we think that citizenship must also be thought as an inter- and intra-generation process. Speaking about women without making a generational differentiation might result in thinking of the feminine subject in a uniform way, as though the processes and historic moments didn't have to do with what we go through, and as a consequence, with our necessities.

Consequently, we think it's important to analyze youth, beginning by meditating about the historic and political conditions in which it is located, given that each society thinks of this stage of life based on its own cultural, social, political and economic standards. In many societies, youth is related to negative factors, such as incapability, irresponsibility and violence. Likewise, it is considered to be a period of rebellion and active sexuality. Such representations are build in masculine, thus turning young women invisible, letting us only be recognized in terms of what we represent inside the established cultural and aesthetic standards.

The representations created about women, and later socialized through our social institutions and the media, show women without a clear generational differentiation, transmitting in such way the message that all women are alike, and therefore go through the same conflicts and life experiences.

From our citizen - perspective, we don't believe in one youth, but in many youths; which are complex and have to do with: the participation in political processes, the search for autonomy, curiosity, confrontation and transgression, intense cultural life, discovering the multiple ways to express our sexuality, and the permanent participation in social groups.

This is why we want to confront those multiple hierarchies, which, placing us in the position of learning, forget that all human beings are in a constant process of learning, that being young isn't a synonym of incapability or irresponsibility. We bet on undermining those antidemocratic values, which have only generated more violence and discrimination, especially among young women. Being young isn't an isolated category. This condition is linked to others, such as sex, gender, ethnic group, affective and sexual tendency, and the value - cultural construction that has placed us in disadvantage in the political and sexual fields.

We bet on challenging the traditional model of society, which still dominates in the Latin American realities and represses the various subjectivities. By linking citizenship and gender, the panorama for rightful people grew wider,

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and the co-existence of other subjectivities was recognized. Now, to talk about youthful citizenship, we join the necessity to not only be part of, but also recognize the diversities, and not only widen the image of rightful subjects, but also the one of political agents. As youngsters, we have our own way to relate and experience the culture in which we are situated, we wish to make our backgrounds and cultural manifestations visible, empower our participation, and provide our biographies with their own sense.

# Session 11 | Sexuality

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To recognize sexuality as a topic that is crosscutting of all human activity.
- To reflect on how women, and especially young women, live their sexuality and the implications of sexual violence on the roles that women assume in society.
- To promote a better understanding of and relation with one's own body as the basis of self-esteem and foundation of caring for one's own health.

### > Resources for the facilitator:

[http://feministdialogues.isiswomen.org/index.php?option=com\\_content&task=view&id=54&Itemid=103](http://feministdialogues.isiswomen.org/index.php?option=com_content&task=view&id=54&Itemid=103)

<http://www.bridge.ids.ac.uk/reports/CEP-Sexuality-OR.pdf>

[http://www.breakthrough.tv/pdf/rights\\_and\\_desire.pdf](http://www.breakthrough.tv/pdf/rights_and_desire.pdf)

**Sources:** Lagarde Marcela (1994). La regulación del género: el género como filtro de poder. Consejo Nacional de Población, Mexico; Atehorúa, Darío. Material de apoyo a talleres Programa Amor joven, Costa Rica. Programa de atención integral al Adolescente. Demografía costarricense, 2002. Asociación Chilena de protección a la familia (APROFA) 1996 en Ortega Renata, Bravo Loreto (1997) Cómo podemos prevenir el embarazo no deseado, CORSAPS, 1997.

### > Introduction to the Session

Sexuality is part of all human activity. It is not limited to the study of the body and anatomy, but it includes an integral vision of being human in a psycho-social context, that is determined by his/her biological sex.

Society and culture teach women and men to relate in a specific way to their bodies, something that is determined by gendered social construction, - a learned behaviour that does not have to be necessarily connected with biological aspects.

In this sense, society disciplines a person by teaching what is allowed and what is not, what is good and what is bad. Often, this process, which is full of myths, taboos, prejudices and punishment, represses the integral development of the person and creates an unhealthy relationship with one's own body.

Although the new generation of women tend to reject a model of femininity that excludes joyfully and pleasantly living out their sexuality and reduces their role to mere maternity and caring for children; on the other hand, they still connect their sexual life only with the genitals, reaffirming their femininity through the satisfaction of men, which makes them feel themselves as women.

#### Note

Through the political and social norms based on gendered power relations and control, the social role of women as well as their identity is connected to their sexuality. To occupy a social place depends on what women make of their feminine condition.

We are, however, certain that the search for equality and equity is possible, and for this the recognition from women themselves and their body constitutes a fundamental element in their quest for parity.

(Lagarde 1994).

### > Activity ONE

**Let us define sexuality.** Flip-chart, pencils, sticky tape, scissors, rubber, magazines, colour paper and other items to make a collage. 60 min.

**Objective and context of the activity:** To evaluate the previous knowledge of the participants on sexuality so that

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they can reflect on the integrity of the concept.

Sexuality extends beyond one's genitals. One of the results of a patriarchal society is the control of women's bodies by means of a process of expropriation. (A woman's body is not her own but is for others). Also, sexuality tends to live on in a confused form, with moral double standards that oscillate between permissiveness and repression, and with a valuation of sexuality that focuses on one's genitals. Often, this is perceived as something unhealthy, full of taboos, repressions, inhibitions and stereotypes, and it tends to narrowly restrict the term sexuality leaving aside fundamental aspects that are essential for an integral and healthy development of one's personality. The facilitator should reflect with the participants on these aspects. The key question can be: What do we understand by sexuality, and female sexuality?

**Ask** the participants to divide themselves into groups of five. **Encourage** them to try and construct a definition of sexuality through expressions, drawings or phrases

After 15 minutes request that each group elaborate their definition of sexuality. **Write down** on the flip-chart, the ideas that arise, with the purpose of constructing, along with the group, a unique definition of sexuality. **Pay attention** to those integral aspects of sexuality that extend it beyond a narrow focus on the genital/biological aspect. If this is not present in any of the definitions then the group must ensure that this is **mentioned** and included in the final definition of sexuality.

**Let** the group reflect and discuss the definition of sexuality in a wide-ranging manner and without any prejudice. **Remember** that all definitions and observations must be respected. Avoid any group or individual behaviour that can inhibit the participation of everybody.

#### > Feedback of Activity ONE

The term sexuality refers to a fundamental aspect of being human. It includes the aspects related to sex, sexual orientation, eroticism, emotional bond, love and reproduction. Sexuality is the result of biological, psychological, social, economic, ethical and religious factors, among others. Sexuality is present in everything that we are, feel, think and do.

#### > Activity TWO

**Let us discover the components of an integral sexuality.** Coloured paper or cardboard, text-markers. 60 min.

**Objective and context of the activity:** To analyze, along with the participants, the different components of human sexuality with the purpose of understanding the importance of an integral vision of sexuality.

The exercise on integral sexuality must contemplate several aspects that extend beyond the mere biological/genital. Among these are the following:

**Body** (The body will be dealt with in the following activity).

**Emotions.** They can be seen as immediate chemical and electrical reactions in response to a stimulus. They are unconscious and they are not thought out. They can be affected by the attitude that we have towards life and they are influenced by the learning which we have received.

**Feelings and affection.** They are our responses towards things, animals, situations and/or people (affection, loyalty, tenderness). They also include the way in which we respond to the challenges of life. In the processes of socialization, being female is defined as having a great deal of emotions.

**Entailment.** They are the nexuses or relations that we establish with other people. People have to be related to other people for their emotional stability.

**Communication.** The expression of emotions, feelings and other elements of sexuality depend on communication. Communication can be verbal or nonverbal.

**Pleasure.** This refers to the gratification that a person obtains from a certain situation. The pleasure must go hand

in hand with respect towards oneself and other people. Pleasure goes together with sexuality, and it is healthy because it allows the elevation of the human value of the person who experiences it.

**Values and principles.** Values indicate signals or parameters that society establishes with regard to the limits of behaviour. Principles are personal patterns that guide the behaviour of a person in tune with the expectations that society has about people.

**Responsibility.** In the field of the sexuality it is fundamental to be aware of the actions that we take.

**Other elements that must be present in the integral experience of sexuality are:**

- Respect for individuality, and the space of other people.
- Sexuality is a means of sharing, and should not be used as a mean of use or control.
- To be consistent to one's identity and sexual preference.

**Divide** the participants into 5 groups. Distribute to each group a coloured card with the different aspects about the integral sexuality written on. Ask the participants to discuss each one of these aspects and try and answer the following questions related to them:

### Suggestions for the facilitator

Do they have the capacity to know and to recognize their emotions?

Do they allow their emotions to flow freely or are they controlling them?

Do they know how to express feelings without feeling guilty or morally sanctioned?

Do the relationships that they establish with other people promote an atmosphere that facilitates and stimulates communication?

Do they know what things please them and how frequently do they practice these?

Do they allow themselves to enjoy pleasure?

In the exercise of their sexuality, are they able to emphasize their personal well-being without damaging the well-being of others?

Are they able to reconcile their personal rights with those of others?

Do they take responsibility for their sexual actions in a manner that is consistent and connected with their well-being?

What are the bonds that they establish with the people whom they love? Do these promote independence, respect and personal development?

**Guide** the analysis of the group through the questions above.

After each group has reflected on the questions for about 15 min., ask a representative of each group to inform the plenary what the discussions of the group were about. Allow them to review feelings and to promote the questioning of myths and taboos. Do this always on the basis of mutual respect.

### > Feedback of Activity TWO:

**Explain** that all sources of information can have negative or positive aspects depending on the objectives and motivations of the sources or resources (For example, parents who wish to protect their children and advertisements that want to sell their products).

**It is important** to realize that what we have learned and how what we have learned influences our conduct. For example, the values that we learn when we are young often colour our points of view regarding sexuality and its consequences. (To take one example, pregnancy within marriage is highly valued whereas pregnancy outside marriage is seen as inferior).

**It is necessary** to review our beliefs with people who have precise knowledge about sexuality.

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**Indicate** that boys as much as girls often receive conflicting messages. For example, girls are bad if they have sex outside marriage whereas boys need to have sexual experiences before marriage. Such differences contribute to the inequality between women and men in relation to how they are valued (for example in decision-making).

**Expound** that sexuality is a subject that has historically been loaded with myths and taboos. The sexuality of women, especially, has been marked by a series of myths that ensure the reproduction of roles of subordination, and limit the full experience of sexuality by women. Some of the main myths around feminine sexuality are:

- 1.** The capacity for sexual pleasure and the sexual desire of women are less than that of men. Such an assertion ignores the fact that biologically men and women have the same capacity for sexual excitement and sexual desire, although the sexual responses might differ. The fact that both men and women believe this is not the result of being of different sexes, but is due to the different educative, personal and social characteristics that men and women undergo.
- 2.** Women must be sexually passive. This assertion is connected to the whole process of socialization, which from the introduction of patriarchy assigns the man to be the one who must take the initiative in this and other fields, and relegates women to being objects that should please. Often, women who take initiative have the fear of being censured socially, and they are forced to accept their sexuality with resignation.
- 3.** Sexuality ends with menopause. The end of menstruation literally means the end of being fertile. Therefore, women can no longer have children, but the sexual needs and desire do not cease.
- 4.** Another myth is that sex can only be enjoyed when young. The great prejudice of our culture is the refusal to accept that mature women are sexually as acceptable and desirable as young women. Mass media fortifies the perpetuation of this myth as sexuality is always shown in conjunction with young, beautiful bodies. It is of extreme importance to discern these myths clearly so that they can be questioned and changes achieved in the condition and position of women.

### > Activity THREE

**My relation with my body.** Flip-chart, pens, pencils of colour, crayons and paintings, mirrors, sticky tape. 60 min.

**Objective and context of the activity:** To initiate an approach by the participants to their own body, as a first step towards living out one's sexuality in a total and responsible form.

**The first thing** that the participants should realize is that there has always been an historical inequality as far as the use and exercise of powers between men and women are concerned. This use of power is seen in daily life. In this context, the body happens to be passively subject to the inequalities. How we relate ourselves to our body, how we situate ourselves in front of other persons and how others see our body are vital to how we determine our sexuality.

The body is the 'letter of presentation' of the person; it is the initial contact with the personality. This unhealthy approach towards sexuality insists that the body must conform to certain standards of beauty, that it must be desirable and that it can be possessed by others. In order to reach standards predefined by the culture, women tend to ill-treat their bodies, become ill and to develop an unhealthy relation with it.

Often, we do not learn to listen to our body, we know too little, we do not know what causes pleasure and what does not. In our eagerness to please others, we forget ourselves and our needs.

**Ask** each participant to take a mirror individually. Encourage them to look at their bodies with the help of the mirror. Ask them to look at their body parts. They should begin to observe their feet, their legs, their hips, their stomach, the hands, the arms, the neck, the head and the face, lingering for a few minutes on each part.

**Then**, ask each participant to take a sheet of flip-chart-paper and draw the contour of their body with the help of another participant. After each participant has drawn the contour of their own body, the facilitator should give a card, with the following questions, to each one of them:



### Suggestions for the facilitator

- What is your relation to your body?
- How do you feel about your body?
- How much do you know about and take care of your body?
- Concerning your body how is your relationship with other people and how do people relate to you?
- What feelings do you have when you observe each part of your body?
- What part of your body are you uncomfortable with observing?

**Encourage** the participants to share the feelings that the exercise has aroused, either by means of drawings, phrases, personal application of colours or other expressions on their papers. Then, in case they are willing, they can share the results of this personal process with the other participants.

### > Feedback of Activity THREE

Emphasize to the participants the fact that accepting one's own body means taking care of it, and knowing its needs. Stress the importance of listening to the body, and of learning to protect it. It is fundamental to emphasize that the only way to establish healthy relations with other people, especially in the field of sexuality, is by accepting one's own sexuality. Acceptance means recognizing what we like and what we do not like about our bodies, and to improve upon what we don't like for our physical and mental well-being. Often, women enter sexual life without knowing what they like and what they don't; we place this responsibility on our partners as if they have the obligation to know more about our bodies than we know ourselves. This situation is a consequence of patriarchal education that leads women to the expropriation of their own bodies, which is exploited by others in several fields, such as advertisements.

The body is our communication channel with the people around us, by means of which we express affection. All communication with other people is realized by means of the body. The body is always a sexual body and is moulded according to sex and gender. Culture has a direct influence on how we learn to relate to our body. In the field of sexuality, to learn how to manage our bodies, to initiate and to maintain an active sexual life and to obtain satisfaction is not the same for men and women. For women, sexuality is repressed and women are not taught to adapt to their desires, and to their bodies. This puts women at risk of sexually transmitted diseases and other problems relating to sexuality.

### > End of Session

Much of the risky behaviour that young people practice in the area of sexuality, have their origin in lack of information, taboos and myths. A study by APROFA (1996) called 'How can unwanted pregnancy be prevented?' found, that the risky sexual behaviour, both by men and women had its roots in gendered power relations that were learned. In the case of women, such gender socialization tended to place them at risk of idealizing sexuality, not to know their needs and the proper forms of expression for these; accepting sexual intercourse for fear of losing their partners; to know little about the subject; to value romantic and sexual encounters, but to believe that men get pleasure only through sex; to expatriate the "fault" of male penetration for pregnancy and to hope that the man will accept the child; to feel that women are solely in charge of raising the children; to base their personal and social identity on being someone for somebody: a mother, a wife and a woman of the house; and to be economically dependent.

In this sense, women should critically question these things that have been learned, and promote the exercise of a healthier sexuality to facilitate an integral development of youth.

**Important terminology**

**Sexual orientation.** This is the specific organization of eroticism and/or the emotional bond of a person towards the gender identity of her/his partner involved in sexual activity.

**Sex** refers to the set of biological characteristics that define a human being as a male or female.

**Sexual identity**, includes the manner in which a person identify itself as a man or a woman or a combination of both, and the sexual orientation of this person.

# Session 12 | Leadership

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To explore definitions of leadership and the characteristics of good leaders.
- To broaden the participants' perspectives about who is and who can be a leader.
- To recognize our own potential for leadership and develop a vision for transformative leadership.

### > Resources for the facilitator:

<http://www.learningpartnership.org/>

<http://www.guide2womenleaders.com/>

**Sources:** WLP 2001 "Leading to choice: A leadership Training Handbook for Women"; Camacho, Rosalía (2001) „Empoderandonos para crecer: propuesta metodológica sobre liderazgo para mujeres rurales”, San Jose, Costa Rica: Fundacion Arias para la Paz y el Progreso Humano.

### > Introduction to the Session

For most of us, the term leadership evokes energy, determination, and power used to achieve some worthy goal. Young women's leadership and young women's leadership training is about promoting a rights agenda written by and for young women and creating spaces where young women can articulate their priorities, speak out about their concerns and build leadership. Leadership in this session and in this training manual is seen in its potential to empower and to transform - to change and improve - by providing the young women participants with skills and information so that they can become more active and confident participants in their schools, communities and localities.

### > Warm-Up Activity

**Taxi Traffic.** 20 min.

**Objective and context of the activity:** To be a good leader, one should be a good follower. Leadership needs a comprehensive set of skills that includes listening as well as guiding. Is 'leading' easy or 'difficult'? What about 'following'? This activity will show how one leads and follows and the challenges that one might encounter in leading and following.

**Ask** participants to form groups of 5 or 6. Have them form a line. Everybody, except the last person, should close their eyes. The person in the front should lead the group's direction but only upon the prompting of the last person. The last person then communicates the direction from the back of the line to the front by patting the head or the shoulders of the person in front of them. The next person then mimics the same action to the person in front of them, and so on until it reaches the first person who will then move towards the prompted direction and the rest will follow her. A pat on the left shoulder means that the 'taxi' should turn left. A pat on the right shoulder means that the 'taxi' should turn right. Patting on the head means that the 'taxi' should go forward. No patting means the taxi should stop.

### > Feedback of the Activity

What did you get out of the activity:

What were the problems and what did it change?

How was it to 'drive' the taxi?

Was it challenging to navigate around the 'street' and avoid the obstacles along the way?

How was it to follow 'blindly'?

How do you relate this activity to leadership in school or in your organization?

What lessons have you learned?

How do you behave if you want to be a good taxi driver?

What makes a person want to follow the taxi driver?

To lead is to **communicate**. For leadership to exist, we need at least two people who in some way relate to each other. No one can lead in isolation. Leadership, therefore, is a form of communication. How one leads has a lot to do with how one communicates and what we communicate. Furthermore to communicate as a leader we need to have a vision, a goal.

## > Activity ONE

**Leadership styles.** Flip -chart, markers. 30 to 45 min.

**Objective and context of the activity:** There are many ways of exerting leadership; some support personal or group development while others inhibit it. In a group, there is often a person who takes all the decisions while the others observe or give their opinion. If this happens, the other people don't develop their own leadership potential and it could even be that they depend on the leader to know what to do. Another consequence of this situation is that the people don't develop leadership capacities, thus the group can't mature and continues to be dependent on one person.

This activity facilitates the acknowledgement of the characteristics and functions of personal leadership in relation with the internal leadership processes in a group.

**Begin** with a quick **buzz** about "Leadership": What is leadership? What images or characteristics come to mind when you hear or think of the word leader or leadership? Is leadership a personal quality then? Is it a trait that some people possess while others do not? What are the characteristics that make a leader? Note all ideas on a flip-chart.

**Explain** that leadership is often seen as a one-way communication. The superior assigns tasks and shows the way; subordinates follow and report the results. This form of communication doesn't allow any dialogue with the other person and implies force or authority.

**Explain** that you wish them to follow the idea of **Transformative Leadership**.

**Ask** them: Do you have any idea what **Transformative Leadership** could mean? Try separating the words, look at **transformative** on its own and then try to link it to **leadership**.

What does it mean to transform something? How can that concept be linked to leadership? What could some of the characteristics of that type of leadership be? Do you think that gender fits into this concept?

**Note** all ideas on a flip-chart.

**Now** relate the ideas of the participants to the following characteristics of transformative leadership. Leadership should empower others rather than dominate them and exert power over them. Highlight some of the characteristics of leadership that empowers persons: "co-operation", "consultation", "consensus-building", "sustainability", "commitment" and "responsibility".

**Power** is not an instrument of domination and exclusion but an instrument of liberation, inclusion and equity where sustainability is valued, and not only grown; time and resources are preserved; leaders are responsible and interested in the well-being of others.

**Leadership** is entering into a dialogue. Everybody participates; everybody learns. Decisions are not handed down in a bureaucratic top down manner. Instead, democratic participation by all members is emphasized. Decision-making processes are open and transparent and not secretive - set behind closed doors. The leadership is responsive and accountable to the general members of the organization, also setting high standards of non-corrupt behaviour.

They work towards building consensus through consultation and participation though these processes are time-consuming and challenging.

### > Feedback of Activity ONE

Together with the participants make a list of the characteristics, which a leader has to have.

Leadership skills cannot be separated from relationship skills since the merit and productivity of a leader is dependent on the quality of her/his interactions with her co-workers, supporters, or followers. Although there is no complete list of characteristics or qualities that defines a good leader in all situations, s/he is generally an effective decision-maker who is visionary and who works with others to ensure democratic and egalitarian objectives. A good leader is also conscious that the processes—the means by which the objectives are carried out—are just as important as the objectives themselves.

### > Activity TWO

**Is there a leader in me?** (Camacho, 2001). Handout I. 30 min.

**Objective and context of the activity:** Women's ideas are often left unsaid or unheard, even when women are present during discussions and decision-making. In community settings, employee gatherings, or family encounters, women may participate but still be invisible. Why is this?

This activity looks at the personal leadership to consider perspectives and assume ideas for proper leadership.

**Explain** to the participants that they will realize an individual exercise with the aim that each of them identifies actions related with the exertion of their personal leadership. Hand out a copy of Handout I to the participants and tell them that they have 20 minutes to work on it.

Re-unite the group and draw the same painting on the blackboard or a flip-chart and ask them to share some of the things they have written down.

### > Feedback of Activity TWO

By taking the contribution of all participants into account, make a conclusive statement at the end.

### > Activity THREE

**Steps to be a leader.** Working space, paper, pens. 30 to 45 min.

**Objective and context of the activity:** One of the reasons why women often shy away from leadership or decision making roles is because there is not enough encouragement around them. Families, media and institutions could do more to welcome and encourage women to share and grow their leadership talents. Young women can help themselves by finding positive role models they can aspire to and learn from.

**Tell** the participants to divide into groups of five and to find some working space. Ask each group to design a list of a few women leaders who are positive role models for them. Tell them to write a few of the specific qualities or achievements that make each of these women so inspiring. Encourage groups to consider a variety of women: they could be family, political leaders, businesswomen, artists, teachers or writers. Make sure all the group members contribute to the lists.

**Give** them 10 minutes to make their lists.

**Ask** the participants to choose one of the role models they admire and imagine themselves in their position. Tell each participant to imagine no more than six main steps they need to take in order to be more like their role model. For example study a certain subject, or develop a skill. If their role model has a specific strength such as courage or communication – participants should imagine a step that could build that certain strength in their own character. Tell the participants to make a note of these steps and keep them in mind for future reference.

### > Feedback of Activity THREE

At the end of the exercise ask the groups to present their lists to the others in turn. Ask a few of the participants to outline their personal six steps up to their role model.

### Discussion questions:

What or who can be role models?

Have they chosen role models who earned success for themselves or those who moved many people with them?

What style of leadership do the chosen role models have?

What qualities do they have in common or which qualities are the most unusual or important?

What do the participants have in common with these role models?

Is anything stopping us from actually following these steps – if so are these influences coming from outside or inside? How can we remove inner barriers?

Today, information is one of the world's most valuable commodities and those who have the greatest ability to produce and distribute information have the greatest power. Women's leadership is very much dependent on our ability to communicate information, ideas, and perspectives among ourselves and to the rest of the world. This means that women need to create spaces for themselves: to get information out and to promote women. To communicate well, like good leadership, is about how we speak to one another, work together, and make decisions. For women, particularly young women, barriers need to be broken. For this we need to look to women role models for inspiration, but more importantly is to motivate ourselves to take on challenges and aspire to be leaders in whatever we choose to be.

### > Activity FOUR

**\$1000 Dollar Dream.** Free space. 25 min máx.

**Objective and context of the activity:** This exercise rounds off an intensive workshop with some light-hearted fun, though still leaving them with a keen message. **A leader must be able to communicate a vision.** Some people find it difficult to develop their own plans or visions, or they feel shy or awkward sharing their ideas. With practice and support, it gets easier. This can be quite a fun exercise because of the speed. Additionally the atmosphere is lightened, often helping participants to forget their shyness.

**Tell** the participants to imagine that there is \$1000 to spend. Each one has to imagine how to spend it – they can spend it any way they choose (\$1000 for ice-cream! \$1000 for the rainforest!). Next, **divide** the participants into two groups of 10. **Tell** the participants that they have to take in turns to explain or communicate their own idea to the others and at the end each group has to choose the idea they liked the most. However, this has to be done fast!

**Give** the groups only 1 minute to prepare their idea and any materials they might need, such as items to draw. Then **give** each participant a limit of thirty (30) seconds to speak. At the end only **give** the groups 2 minutes to choose which way to spend the \$1000.

**Assign** one member of each group to be the timekeeper, using a stopwatch or something similar. Encourage all participants to join in; keep the speed up, this is a fun exercise!

Bring the exercise to an end when the time is up, regardless if it is finished or not.

### > Feedback of Activity FOUR

This is an exercise that encourages participants to generate ideas and recognise good solutions. These are essential skills in leadership, for others and for us too. Discovering a leader in ourselves is often about discovering an idea we are passionate about. Ask the groups to come together. Have the timekeeper from each group announce their chosen \$1000 dollar dream.

### Discussion questions:

Do these ideas serve many people or few?

Are the ideas positive or potentially harmful? – is it safe, or would other people suffer?

Is the idea realistic? – If so, is there a way to make it happen without the money?

### > End of Session

We have now seen how we can lead and serve in our everyday life, with friends, family and in the school. We can practice and enhance our skills now and in the future we will then have the confidence to include our visions and determination into everything we do as adults. But achieving our aims should not come at any price or cause harm:

positive leaders are trustworthy, inspiring and have courage. By first recognising our actions as leaders in our everyday lives we will see that we all have the potential for leadership even in small ways. When we identify these ways, we can then begin to develop the confidence to apply our leadership to other, perhaps unfamiliar or greater challenges.

One area where we could begin to make changes is by rethinking our **vision and commitment and our behaviour** in order to challenge the hierarchical leadership styles that most of us have learned at home, in school, at work, and in places of worship. Once we accept the possibility that we can learn and decide together, we will be on our way to a different and more productive interrelationship, creating a far better future. How citizens communicate with authorities, how parents communicate with their children, how colleagues communicate with their peers—each of these is a leadership interaction.

**Go-around the circle.** Have the participants stand in a large circle. Ask the participants if they learned anything new about their leadership potential in the session and allow a few participants to respond. End with a shake and stretch out warm-down exercise.





# Material for the Facilitator

## **Reconstruction of feminine leadership: experiences from the daily, personal and collective sphere** (extract, translated)

Asociación servicios de promoción laboral, Alforja, Centro de investigación de estudios de la mujer, Centro feminista Francisca Carrasco.

### **Some conditions that facilitate the leadership of women are:**

- Taking into consideration the discrimination they suffer, their rights that have been denied for centuries, as well as their gender condition.
- Access for women to areas of participation.
- Moments of transition: changes of group and/or organization, of functions inside the different areas of exercise, transitional moments (struggles with their demands).
- Changes in the way of thinking.
- Acquisition of knowledge.
- Access to information.
- Safety and autonomy.
- Rupture with the prejudices and stereotypes imposed by socialization.
- Changes in the interpersonal relationships.
- Having greater control over their lives.

### **Some conditions that hinder the leadership of young women are:**

- The imposition of ideas and actions by other organization members, the resistance of adults to youth participation, along with others.
- The opposition against and confrontation of leaders that consider themselves to be feminists.
- The deterioration that provokes confrontation, minimal support and discrimination.
- The rigidity and formality of some areas that do not allow the renewal of the structure to organize and participate.
- The contradictions between what is said and done, the recognition of weaknesses, knots and gaps, and the assumption of responsibilities of this process.
- The presence of personal restrictions as self-blame whenever they establish power and realize actions that could favour them personally and collectively, when they are seen as "incapable" of assuming responsibilities in institutions and organizations.



# Handout I

> **“A Glance at my personal leadership”** (Camacho, 2001)

	In my family relations	For my health	In my studies or at work	In my institution/ organization (school, university, local young women’s council)
<b>Actions that I’m taking to exert my own leadership.</b>				
<b>Actions that I would like to accomplish to exert my own leadership.</b>				



# Session 13 | Power and Empowerment

## Preparation for facilitator

Duration of the session: 3-4 hours

### > Objectives of the Session:

- To explore what power means.
- To recognize our own and the other young women's potentials and power.
- To learn how to empower yourself.

The issue of power is very complex and one session can't cover all the aspects related to power. Hence, this session deals with the issue of power at a more personal level, raising awareness about the innate potential of power and empowerment that all of us have. It would be very useful to connect this session with other materials that deal more with the issue of collective power, political power etc. Hence the facilitator may adapt this session in line with the particular interests of the participants of each local council.

### > Resources for the facilitator:

<http://www.sida.se/shared/jsp/download.jsp?f=SidaStudies+No3.pdf&a=2080>.

[http://www.siyanda.org/docs/bridge\\_rpc\\_empowerbiblio.doc](http://www.siyanda.org/docs/bridge_rpc_empowerbiblio.doc)

[http://www.mediterraneas.org/rubrique.php3?id\\_rubrique=84](http://www.mediterraneas.org/rubrique.php3?id_rubrique=84)

**Sources:** Vene Klasen with Miller (2002). *A New Weave of Power, People & Politics*. Oklahoma: World Neighbors. WLP 2001 "Leading to choice: A leadership Training Handbook for Women", Zaldaña, Claudia: 1999: "La Union hace el poder: procesos de participación y empoderamiento, San Jose. Adaptations are made for this Manual.

## > Introduction to the Session

Society is patriarchal. This means, that the world is structured economically and socially based on unequal relations, with the male dominating the female. Power is one of the characteristics of the social order based on a masculine normative or on the so-called "masculine hegemony". This social order determines male and female identities which replicate themselves from time to time through extensive power relations. This way, in many zones of life, men decide about essential aspects in the life of women. The assertion of male power is responsible for the fact that men learn to be aggressive and competitive, and women learn that they are discriminated against. In these processes of socialisation, women cannot escape being subordinated to the patriarchal power. The forms in which it is exercised, as if it was the only existing model, are taken on by the women and reproduced in the relations they establish with persons who are equal or less powerful: other women, girls and boys (Zaldaña, Claudia: 1999). In order to transform these power structures into democratic and equitable power relations with an empowerment-potential, we have to identify them, be aware of them and confront them.

In this session we will talk about power, what it is, where it comes from, what power is for, what power we have and what our own power and potential is.

## > Activity ONE

**Power Diagram.** Copies of Handout I, flip-chart, markers. 60 min.

**Objective and context of the activity:** To explore our different perceptions of power and of the diverse means and forms of exercising power. What is power, power for what?

**Ask** participants to share their ideas about power. **Collect** the ideas and discuss the following questions and create on a big flip-chart a Power Diagram or a spider Web. Put the word "power" in the middle and then draw lines for the sources of power.

### **What is power, where does it come from?**

Power defines our social relations and therefore exists at very different levels. Power exists in individual, collective and political relations. What are the sources of power related to win-lose situations, control, domination and what are the sources of power related to win-win situations, cooperation, and mutual support?

### **What is power for?**

We use power to control things. Look at your family: Who has the most power there? It's probably your father, and with this power he controls what's going on in your family. Who has power? What aspects determine the amount of power you have? Being male or female, age, ethnic background, social class etc. all influence the amount of power that someone has.

The one who takes a decision is the person with more power than the others?

### **> Feedback of Activity ONE**

**Hand out** copies of the illustrations (Handout I) and ask the participants to identify and describe the kind of power they see in the four drawings.

#### **Ask them**

What kind of power do citizens have?

What can we do to have an influence on the process of political decision-making?

Which instruments do we have, which power do we have?

How can we use the power we have to mount pressure, to mobilise and to participate in the decision-making process?

Reflect on what the ideas were about the different sources of power and put these in relation to the different forms of exercising power.

### **> Activity TWO**

**Power Flower.** Copies of Handout II, markers or pens. 60 min.

**Objective and context of the activity:** The Power Flower exercise helps to explore personal experiences with power and powerlessness and shows us that there are alternative sources of power, even in politics.

**Instruct** the participants to use the outer circle of petals to describe situations where they have felt powerless.

Once each person has completed their flower, ask the participants to share their experiences and lead a discussion around questions such as:

#### **Suggestions for the facilitator**

Why did this situation make me feel powerless or powerful? What happened?

In a situation where I felt powerless,

Can we identify aspects that we can focus on and strengthen our feeling of being powerful?

In this situation, was I alone?

Would it have made a difference had I been with someone else or in a group?

Would that change my feeling of being powerless?

Why?

What are our potentials for power?

What are the things we can do?

The power of collective mobilisation, mutual support power of our own knowledge and experience, Power of numbers, Solidarity, humour, commitment, information, persistence, etc.

### **> Feedback of Activity TWO**

Let the participants cut out the inner petals of the power flower and let them throw away the outer parts. Tell them to keep the inner petals.

### > Activity THREE

**EmPOWER** (WLP 2001). Copies of Handout III. 60 min.

**Objective and context of the activity:** This exercise is designed to offer a brief lesson on how to empower each other through the giving and receiving of positive feedback.

**Tell** the participants to find a partner. You can also make this easy by dividing the group into two and giving each group a number. Then they have to form pairs by numbers.

For five/ten minutes the partners in each pair speak to one another. Each partner will provide the information requested in Handout III. Partners may take turns responding to each item, or each partner may answer all three at once.

After five/ten minutes, ask everyone to seek out a new partner with whom to repeat the exercise. The new partner can also be determined by a new number combination.

When everyone has spoken to four partners in total, the group reconvenes to discuss the exercise and to consider the following questions:

#### **Suggestions for the facilitator**

Was any of the information received from the other participants particularly welcome or helpful?

If so, what was it? Why did you like hearing it?

Was it the manner in which the positive information was conveyed, or was it what was said?

### > Feedback of Activity THREE

Discussion: what did you get out of the activity, what were the problems, what did it change?

What was easy about this exercise? What was difficult?

Did the exercise help you to know or understand better the person you talked to?

Did the exercise generate trust? Was communication open? Why or why not?

Did the exercise enhance your feelings towards the group? Why or why not?

### > End of Session

This session showed us that there are very different ways of perceiving and experiencing power.

Now, close your eyes and imagine a situation where you felt powerless and then imagine something that would have made you feel more powerful if you had received support in this specific situation, such as an encouraging word from somebody, a hug, or a glance. Do not let the participants express these feelings, just let them indulge their imagination and finish the session.





# Material for the Facilitator

## Resources, Agency, Achievements: Reflections on the Measurement of Women's Empowerment

by Naila Kabeer (Extract)

<http://www.sida.se/shared/jsp/download.jsp?f=SidaStudies+No3.pdf&a=2080>

### > Section 1: Conceptualising Empowerment

#### Introduction

Advocacy on behalf of women which builds on claimed synergies between feminist goals and official development priorities has made greater inroads into the mainstream development agenda than advocacy which argues for these goals on intrinsic grounds. There is an understandable logic to this. In a situation of limited resources, where policymakers have to adjudicate between competing claims (Razavi, 1997), advocacy for feminist goals in intrinsic terms takes policymakers out of their familiar conceptual territory of welfare, poverty and efficiency into the nebulous territory of power and social injustice. There is also a political logic in that those who stand to gain most from such advocacy viz. women, particularly women from poorer households, carry little clout with those who set the agendas in major policy making institutions.

Consequently, as long as women's empowerment was argued for as an end in itself, it tended to be heard in policy circles as a 'zero-sum' game with politically weak winners and powerful losers. By contrast, instrumentalist forms of advocacy which combine the argument for gender equality/women's empowerment with demonstrations of a broad set of desirable multiplier effects offer policymakers the possibility of achieving familiar and approved goals, albeit by unfamiliar means. The persuasiveness of claims that women's empowerment has important policy payoffs in the field of fertility behaviour and demographic transition, children's welfare and infant mortality, economic growth and poverty alleviation has given rise to some unlikely advocates for women's empowerment in the field of international development, including the World Bank, the major UN agencies and the OECD-DAC group.

However, the success of instrumentalist forms of advocacy has costs. It requires the translation of feminist insights into the technicist discourse of policy, a process in which some of the original political edge of feminism has been sacrificed. Quantification is one aspect of this process of translation. Measurement is, of course, a major preoccupation in the policy domain, reflecting a justifiable concern with the cost/benefit calculus of competing claims for scarce resources in the policy domain. And given that the very idea of women's empowerment epitomises for many policymakers the unwarranted intrusion of metaphysical concepts into the concrete and practical world of development policy, quantifying empowerment appears to put the concept on more solid and objectively verifiable grounds. There has consequently been a proliferation of studies attempting to measure empowerment, some seeking to facilitate comparisons between locations or over time, some to demonstrate the impact of specific interventions on women's empowerment and others to demonstrate the implications of women's empowerment for desired policy objectives.

However, not everyone accepts that empowerment can be clearly defined, let alone measured. For many feminists, the value of the concept lies precisely in its 'fuzziness'. As an NGO activist cited in Batliwala (1993) put it: 'I like the term empowerment because no one has defined it clearly yet; so it gives us a breathing space to work it out in action terms before we have to pin ourselves down to what it means. I will continue using it until I am sure it does not describe what we are doing.' This paper offers a critical assessment of the various measures of women's empowerment evident in the burgeoning literature on this topic. It uses this assessment to reflect on the implications of attempting to measure what is not easily measurable and of replacing intrinsic arguments for feminist goals with instrumental-

ist ones. However, given the contested nature of the concept, it is important to clarify at the outset how it will be used in this paper, since this will influence how the various measurement attempts are evaluated. This is attempted in the rest of this section. In subsequent sections, I will be reviewing various measures of women's empowerment, the extent to which they mean what they are intended to mean, the values they embody and the appropriateness of these values in capturing the idea of empowerment.

**Conceptualising empowerment: resources, agency and achievement.**

One way of thinking about power is in terms of the ability to make choices: to be disempowered, therefore, implies to be denied choice. My understanding of the notion of empowerment is that it is inescapably bound up with the condition of disempowerment and refers to the processes by which those who have been denied the ability to make choices acquire such an ability. In other words, empowerment entails a process of change. People who exercise a great deal of choice in their lives may be very powerful, but they are not empowered in the sense in which I am using the word, because they were never disempowered in the first place.

However, to be made relevant to the analysis of power, the notion of choice has to be qualified in a number of ways. First of all, choice necessarily implies alternatives, the ability to have chosen otherwise. There is a logical association between poverty and disempowerment because an insufficiency of the means for meeting one's basic needs often rules out the ability to exercise meaningful choice. However, even when survival imperatives are longer dominant, there is still the problem that not all choices are equally relevant to the definition of power. Some choices have greater significance than others in terms of their consequences for people's lives. We therefore have to make a distinction between first and second order choices where first order choices are those strategic life choices, such as choice of livelihood, where to live, whether to marry, who to marry whether to have children, how many children to have, freedom of movement and choice of friends, which are critical for people to live the lives they want. These strategic life choices help to frame other, second-order and less consequential choices which may be important for the quality of one's life but do not constitute its defining parameters.

Empowerment thus refers to the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them.

Changes in the ability to exercise choice can be thought of in terms of changes in three inter-related dimensions which make up choice: resources, which form the conditions under which choices are made; agency which is at the heart of the process by which choices are made; and achievements, which are the outcomes of choices. These dimensions are inter-dependent because changes in each contributes to, and benefits from, changes in the others. Thus, the achievements of a particular moment are translated into enhanced resources or agency, and hence capacity for making choices, at a later moment in time.

# Handout I

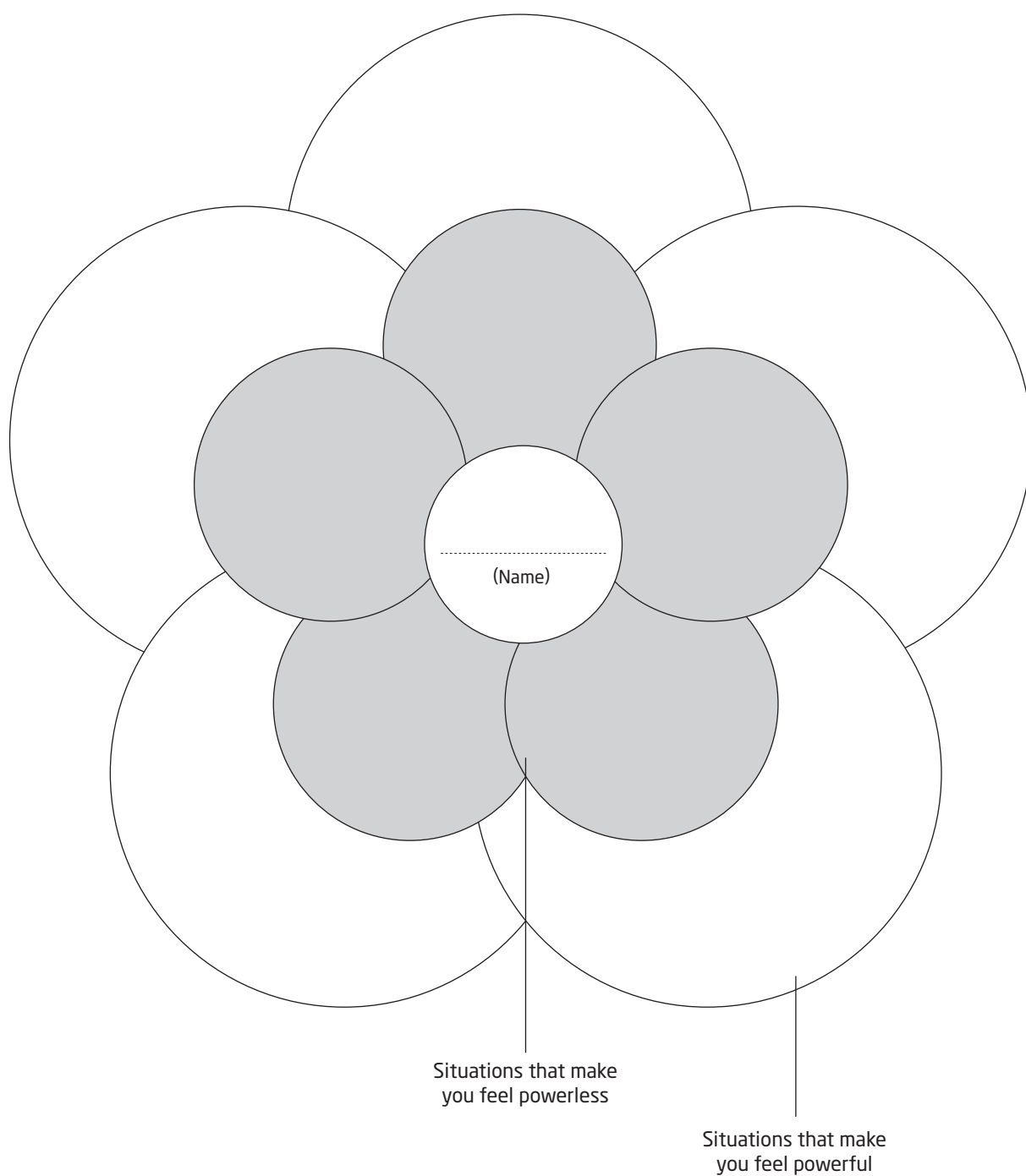
## > Sources of Power (VeneKlasen/Miller, 2002)





# Handout II

## > "Power Flower"





# Handout III

## > Questions EmPOWER (WLP, 2001)

**Sit with your partner and ask the following questions. One partner can answer all three questions in one or you can take turns after each question.**

1. Tell your partner something you particularly like about her (her ideas, the way she talks, listens, speaks, something that she did you liked, something she said, perhaps in another session etc.).
2. Tell your partner about an activity you would like to do with her or something you would like to learn from her.
3. Give your partner some advice that might be helpful to her.





# Session 14 | Me on the Podium • Communication

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To learn why it is important to have a positive self-image.
- To gain self-confidence in order to let this show in the presentation of oneself and colleagues.
- To get to know the fundamental aspects of a message.

### > Resources for the facilitator:

[http://alainet.org/mujeres/indice\\_mujer\\_en.php3?id=0](http://alainet.org/mujeres/indice_mujer_en.php3?id=0)

<http://www.riverways.com/articles/tao-8.htm>

- For this session, it is important to bring magazines, newspapers etc., so that the participants can choose the topic they want to present.
- Additionally, bring articles, like legal norms, statutes, laws, articles of national and international declarations. You could use the International Conventions that you got as Handout in the Session on Health and Violence and Human Rights (CEDAW).

### > Introduction to the Session

**Ask** the participants: "What are you afraid of?" They might come up with things like spiders, darkness, etc. After listening to some of their phobias, say, "Did you know that statistics show that the greatest phobia of people worldwide is speaking in public?"

Young women, and generally women, have often been socialised in a way that places them in the "second row" of public life. They frequently do not receive the training or opportunities to participate on a public platform or the chance to be in positions where leadership skills are needed and encouraged. The result is a lack of self-confidence which keeps young women in the background and under-represented. But, for young women to become leaders, not only in the public sphere, but in all aspects of their lives, these limitations must be challenged. Techniques are needed: mental as well as technical (e.g. computer) skills.

### > Activity ONE

**Presenting Projects.** Magazines and newspapers, scissors, flip-charts, markers. Handout I. The participants can use whatever tool is available: The blackboard or a flipchart or even a big piece of paper used as a poster. Make sure that you can offer materials such as old magazines, scissors. 30 - 40 min.

**Objective and context of the activity:** Encourage the young women participants to overcome their mental and technical barriers and to empower themselves by learning how to present their visions and ideas in order to get them going.

**Have** the participants get into small groups (5 to 7 per group) and to choose a topic out of the magazines, newspapers or of their own interest which they would like to present. It is very important that they are able to find diverse information about their topic, to learn how to make a short presentation with all the important aspects included.

Allow each group 20 minutes to prepare for a joint group presentation which will take no more than 3 minutes. Every group member has to have a role in the presentation.

**Distribute** the Handout I and have the groups consider what it is they want to tell their audience.

What is the project or topic about?

Who is involved?

Why is it important?

What are the activities?

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What is the change or positive impact?

What are the potential outcomes or results?

**Encourage** the groups; remind them that there are no limits. To be creative! They are artists. They could either stage a scene, or be poster-artists creating a collage using old magazines... They should use whatever material they can find and keep the Do's and Don'ts of presentation in mind. Finally, show and tell!

15 minutes for all the groups to show their presentations.

### > Feedback of Activity ONE

Which presentation did you like most? Why? Why not?

Which project could you describe best now? Why?

**Tell** them that there is no correct or incorrect way of presenting something. There are always many possible approaches. Therefore, there is no need to be shy or insecure about the way you designed your presentation. The most important thing is to be well-prepared, and to be yourself!

**Emphasize** that oral communication functions in a different way than written language. A speech is much more interesting if it is NOT just a reading-out of a written word. Your audience can follow you much easier and understand you better if you talk as if you would tell a story. Therefore, it is the best way to have notes or - as we already trained - an electronic presentation which structures and supports your talk.

**Keep in mind** that your audience is listening to something they might never have thought about before!

### > Activity TWO

#### Presentation and Feedback

> **Part One: Making abstract issues concrete.** Pens, paper, copies of examples of rules, statutes, laws, etc. 45 min.

> **Part Two: Giving Feedback.** Handout II with the feedback-rules.

**Objective and context of the activity:** To find ways to present a complex, abstract piece of information, and to learn how to give feedback.

#### Part One: Making abstract issues concrete

Create four groups. Each group gets a sheet of paper with an abstract rule. The group has to come up with a strategy on how this rule can be made understandable and presented to the listeners. Each group should produce a slip of paper with keywords only to assist the speaker for the presentation.

Time allocated for each presentation: three minutes.

#### Examples of rules:

**Article 1 > The Universal Declaration of Human Rights:** "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

**Article 1, Convention on the Elimination of All Forms of Discrimination Against Women:** "... the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

### Suggestions for the facilitator

Have the participants think about the following:

Do you say the name of the rule at the beginning or at the end?

Is the explanation only factual with definitions or will you use examples to get the message across?

Do you show the essence, the main point, at the beginning or at the end?

Will you hold a group presentation (then you have to define a part for each of the speakers) or is one of you going to be on the podium?

Once every group has its presentation prepared, have all participants come together for the introduction in the second part of this activity.

### > Part Two: Giving Feedback

Take 5-10 minutes to read through the feedback-rules and discuss them with the participants.

**Speak out loud.** If presenting something, holding a speech etc., it only matters what reached the audience. The information you get about that, the feedback the audience gives during a speech is quite scarce – sometimes a listener will give a friendly nod in your direction, and you can interpret this as: “Ok, it is interesting for her, she understood what I meant”. If anyone yawns, it could mean that he/she is bored, but could also mean that he/she is just tired.

That’s why getting feedback is so important for the person on the podium. The aim is to get a response from the audience on how the presenter comes across.

**Before** each presentation, every group gets a special task.

**The first** group should concentrate on the content of the presentation (Could you follow everything? Was it understandable? Etc.).

**The second** group concentrates on the body language that was used (did body language and content fit together? Etc.).

**The third** on the general structure of the presentation (intro-body-conclusion: what was what? Was the aim clear? Did the intro really introduce you to the lecture? Was there a punch line in the conclusion? Etc.)

**Now**, every group is holding its prepared presentation. Each group gets three minutes for the presentation. After every presentation, each of the groups has to give their feedback on the special aspect they had focused on during the speech.

Ask the speakers:

How are you?

Are you satisfied with your speech?

Nervous?

Was it like how you imagined it?

### > Feedback of Activity TWO

Ask the participants to give feedback on what they observed and ask them what they have learned from this activity.

### > Activity THREE

**Four aspects of every message.** Copies of Handout III. 30 min.

**Objective and context of the activity:** To practice with some examples of messages, to analyze them and to dis-

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cover their possible meaning and finally to find out what the person really wanted to communicate. Furthermore, to realise all the meanings that a message can have.

**Hand** out copies of the Handout III and read with the participants the four elements of the message.

**Now** say aloud: A friend says: "I have called you 5 times."

**Ask** the participants: "What did the person mean by this?"

### Suggestions for the facilitator

¿Is the friend disappointed because you did not call her/him or does s/he wants to stress her/his exactness?

Does it mean: "Where have you been?" or "You are important for me."

And what is the interest, that is to say, the objective of this declaration?

Could it be "I want you to call me" or "I would have liked it if you had answered my call"?

In pairs, find a similar message like the example, one that could have several meanings. Try to analyze it within the framework of the four elements of the message. Change the roles and repeat the activity.

**Draw the attention** of the participants to the fact that there is also a gender dimension in all forms of communication. The different styles that stem from communication of men and women in the processes of socialization are responsible for the creation of gender stereotypes, the stereotypical expectations of men and women and how they would have to speak and to behave. Some of these stereotypes include: women are more sensible than men, women are more sensitive, men speaks about facts, men are more aggressive and are focus more on objectives, etc. All these stereotypes of gender can play an important role in the communication.

### Suggestions for the facilitator

Ask the participants if they can think of some stereotypes of women and men.

How do these stereotypes influence the communication between the sexes?

Who are the better communicators: men or women and why?

Are there real differences between how men and women communicate?

Or do you think that the differences are based more on the individual personalities?

### > Feedback of Activity THREE

Sometimes, the verbal part and the nonverbal part of a communication can also be contradictory. Usually, the non-verbal part of communication takes place in a less reflective manner, including in an unconscious way. But if you take care, you can use non-verbal communication to emphasize what you want say. In the same way we changed the frozen images consciously and gave them another meaning, we can also learn how to strengthen our messages through the use of non-verbal communication.

### > End of Session

**Go-around.** All participants should give a few sentences on what they learnt or what they got from the workshop.

# Handout I

## > The How of Public Speaking

Oral speech style is structured in a simpler and more concrete way than written language.

**The KISS-rule:** Keep It Short and Simple! This means: clear-structured, short, simple sentences, and speak slowly!

Just imagine, you take your audience by the hand and guide them through a garden.

'This is the first point I want to make' (imagine the first flower you pass by, you show it to the people and then you move on, step by step, flower by flower)... and 'this is the important fact I want to get across'.

Another important factor in presentation is: **Take your time!**

When you are nervous, you often want to just get over a situation as fast as possible. This is normal. But if you are on the podium, you want to raise interest in what you are saying. Therefore, you have to give the audience time to think and reflect. Take a sip of water, breathe deeply. Then, go on. Your audience will thank you for that!

**The most important questions you have to consider while preparing a speech are:**

What is the best order to tell the story?

Is it possible to include examples and comparisons?

How can you use: body and hand movements, reference to the room and the situation be used for illustrations (for example to show proportions, you could say a sentence like "if 5 of you people would leave the room, this would conform to x percent")?

**Every speech is structured into three parts:**

**Introduction>** The intro of a speech is like welcoming a person you know.

Which first sentence can catch the interest of the audience? Keep in mind that you want to raise awareness with it, to establish contact with the audience and to introduce the situation and issue.

**Body>** Think of your audience! It all depends on what reaches them, not so much on what you say. Therefore it is important:

That they can follow you notionally,

That the whole speech feels more like a dialogue where you have a partner, who is listening to you and shows you that he/she understood what you were saying. It is people you are talking to! No wall. No abyss. No hungry lions.

**Conclusion>** Do you want to end with an appeal, or present an outlook?

What will be the last sentence? How can this sharing get a "catchy" punch line?



# Handout II

## > Feedback Rules

Giving good feedback has to be learned, too! There are some rules for constructive feedback.

- Feedback only makes sense if it is expressed in a positive, encouraging way.
- Formulate feedback in a way that the addressee can accept it.
- Feedback is subjective and should be expressed like that (I think..., for me, ...)
- Many different people should give feedback because this is what happens in an audience: there are different personalities. Some might like something which others completely dislike. But if nearly everyone had difficulties hearing you, you know that you were talking too quietly for the size of the room.
- Feedback should not be to express assumptions about the speaker's psyche ("it seems you've been afraid"; "I assume this was embarrassing for you"...). It should rather state facts and how the speech and appearance sank in from your own perspective. ("You didn't look toward me. Therefore, I didn't feel addressed. In the end, the effect was that I didn't catch your point.")
- The more direct the information is, the more effective is the feedback. E.g., a speaker who has been given the clear feedback that she had been knocking on the lectern throughout the session will keep it much better in mind and correct that behaviour for the next time than just being told that she had seemed agitated.
- Talk directly to the speaker and not to the facilitator, when giving feedback to her.





## Handout III

> “ **One cannot not communicate**” (Paul Watzlawick, famous psychologist and sociologist).

What this saying implies is that everything is a form of communication; you do not have to say something to communicate.

### Four Aspects of Each Message

- The first aspect of all messages is the **objective content**: about what I inform you. Human communication that just aims at the content leads to misunderstandings.
- The second element is the **auto-revelation aspect**: what I reveal of myself. While communicating, our personality is always reflected in our communication. This aspect refers to the authenticity.
- The third element is the **relational aspect**: what I think of you and how we are related to each other. The form in which I speak to someone as a person demonstrates what I think of her; for example, the addressee of the message feels accepted or not, taken seriously or not.
- The fourth element is the **objective or interest**: what I want. If we say something, usually we want to have influence on something else.

To have in mind these four aspects while you communicate can help you communicate better. It is important to know that these four elements can be contradictory at times and in this case the communication can cause misunderstandings and it can also fail. In order to make others understand us, we must try to be as clear as possible. This model demonstrates that the transparency of a message must also include these four dimensions.



# Session 15 | Advocacy and Negotiations

## Preparation for facilitator

Duration of the session: 3-4 hours

### > Objectives of the Session:

- To introduce the participants to the 10 steps of advocacy and to explore the concept and practice of political lobbying.
- To discover what can be done to bring about change and ways of making interventions most effective.
- To learn how to reach agreements and negotiate about issues of interest.

This session is designed to introduce the participants to the concept of political lobbying by taking them through a 10-step process of "how to advocate for change." The task of the facilitator is to guide the participants through the 10-steps by merely providing prompters to get their imaginations and minds ticking.

Advocacy is a very complex subject and needs profound revision. Hence this session can only be an introduction to the theme.

**Material:** Make copies of Handout I and cut the advocacy cards. Prepare three to four complete card games.

### > Resources for the facilitator:

<http://www.justassociates.org/MakingChangeReport.pdf>

<http://www.justiceforgirls.org/links/index.html#advocacyresources>

**Sources:** Antezana, Paula, Dobles, Cecilia (2001) „Participando y Opinando: Manual de Incidencia para Mujeres Rurales”, Fundación Arias para la Paz y el Progreso Humano, San José, Costa Rica; [www.takingitglobal.org/guidetoaction](http://www.takingitglobal.org/guidetoaction); USAID Proyecto Policy (1999) "Formando redes para el cambio de políticas: Manual de capacitación en defensa y promoción". <http://www.justassociates.org/taller.htm>.

## > Introduction to the Session

All over the world, people are speaking up and speaking out. Young women are informing themselves and pushing forward for change. Everyday and in numerous ways, people are advocating for change, whether it be at home, in school, at work or in parliament. Sometimes this process of change has a distinct structure that can help to make it more effective. This session looks at some of those strategies, giving the young women participants the tools needed to participate in the public policy process.

## > Warm-Up Activity

**Point and turn.** 10 min.

**Objective and context of the activity:** The aim of this exercise is to develop and to become conscious of one's personal power. How far can we go, what are the limits of our personal power, and who sets these limits?

Find a place where you can stand firmly on foot and where you can open your arms wide without touching anyone or anything. Your feet should be firmly on the ground, and you can only move your torso. Keeping your feet firmly on the ground, raise your right arm, and then slowly point towards the right (those who raise their left arm should point towards the left). Now move towards the right with your torso to the farthest extent possible without moving your feet. Return to your initial position. Now close your eyes. Now solely in your imagination (Don't MOVE!) raise your right (left) arm and then point. Turn your torso, and reach a point a bit farther than you did physically. Return, (only in your mind) to your initial position. Now, again raise your arm solely in your imagination, point, turn and make a circle of 360 degrees. Return to your normal position. For the third and last time, raise your arm, point and turn and turn, (in your imagination) like a cartoon figure. Again return to your starting point in your imagination. Open your eyes, raise your arm, point and turn as much as you can.

You will find that all of you can turn more than you could the first time.

A round of questions: What do you think about this exercise? What does this mean to you personally and what could it mean for the workshop?

## > Activity ONE

**Definitions of Advocacy.** 100 min.

**Objective and context of the activity:** There are many definitions of political advocacy or lobbying. What is advocacy? What is people's advocacy or women's (feminist) advocacy? It is very important to understand that advocacy is a planned process of political participation that enables people, through a process of negotiation, to reach an ideal, that is, an organised and systemic process that allows people to impact public opinion and the politics of the State to reach change.

It is about people bringing positive change to attitudes, behaviours, and relationships at all levels of society - family, workplace, schools, community, and state. It is about identifying issues, taking a position, mobilizing resources, organizing structures and ways, and getting things done. Association and collective mobilization is very important. It is not possible to greatly act on and resolve political issues that affect a large number of people, as individuals. When you organise, it is important to clarify why and for what the organisation is created. With a unified proposal you can achieve a lot.

The aim of the activity is to offer the participants a chance to reach a common definition of the term advocacy and to understand that it is a complete process that has to be planned in a systematic manner.

Feminist Advocacy is a process of **social transformation** that involves strategies, abilities and tools that seek to bring about change in the practices, ideas and values in the public private and intimate sphere that perpetuate the subordination, exclusion and poverty of women and other marginalised sectors. By means of this change, we seek to create a larger transformation of the power relations and structures with the aim of eliminating gender inequality and the diverse forms of oppression and exclusion and replace this with respect for diversity and difference.

[www.justassociates.org/taller.htm](http://www.justassociates.org/taller.htm).

## > Stage I > Brainstorming

### What is advocacy?

**Write** "Advocacy" on the paper board and ask the participants what comes into their mind when they think of the word.

**Write** all the responses on the paper board and divide the group into sub groups so that they can reach a definition of what they mean by advocacy. Ask the groups to write their definitions on paper and then to pair off in groups.

**Read** in a loud voice each definition and ask them to identify common strands and unique aspects of each definition.

**Ask** the participants if any of the definitions that have been reached can be adopted by their local Council or if they wish to elaborate on a new usage for the word based on the common ideas that have come through their definitions.

**Write** down the definition on a paper board and stick it to the wall.

## > Stage II > Stages of the Process (USAID 1999)

**Divide** the participants into three subgroups and distribute Handout I, one set of cards of the advocacy game (10) to each group. Tell them there is no correct order in which the cards should be arranged.

**Tell** them that on each card, on one side is one of the 10 steps of advocacy written and on the other side of it, the definition of that step.

**Ask** the participants to read the cards and then to put them in an order that would follow the implementation of a political campaign. Set aside 20 minutes for this activity.

**Ask** the participants to put their cards on the wall or to arrange them in such a way that they can be seen by everyone. If it is possible ask the three subgroups to put their cards one against the other in such a way that they can be compared.

After each team has put up their cards, ask the three teams to gather around their groups of cards and try and identify similarities and differences.

Refer to the first game, and then ask the participants about what they think is the best order for the cards.

### Suggestions for the facilitator

Did the entire group agree regarding the final order of the cards?

At what point in the sequence did people begin to disagree regarding the order of the cards and what were the areas of debate?

Was there anything in the process that the participants did not understand?

**Ask** the participants if there was anything that they wanted to ask about the formation of the teams?

**Repeat** the process for the rest of the teams?

**When** all the teams have presented their work, moderate a general discussion around the following questions.

### Suggestions for the facilitator

Did all the teams start with the same stage or card?

Did they arrive at the same stage or card?

Were there instances when the order of the cards was the same for more than one group?

Was something important omitted in the process?

**Explain** to the participants that the aim of the exercise was to present advocacy as a systematic process with distinct stages. Just as things do not happen always in the same order in a real political campaign, it is important to consider each stage as a critical piece in the effort of a political campaign.

## >Stage III > Advocacy in Action

Ask the participants to find a message to create consciousness for their cause, and to write it on a flip-chart paper which can be shown to the others. Tell them that the message has to be clear and simple.

Now, work step by step through the 10 steps of advocacy.

Explain every single step of the process, using the notes of continuation as guide. Give them time to ask questions and express doubts. Ask the participants to note the key elements of each step on the flip-chart.

### > Step 1: Identifying the issue which affects us.

We have to find the issues which we have in common, for example, we are all young women who participate in this project and are interested in politics. Which issues do we have in common, that we want to change?

We need information about the identified problem. Which information do we have? How can we get more information, who could give us information? We have to make a list of people, institutions/organizations which have information.

We need financial and human resources to realize the advocacy plan.

Do we have time to dedicate ourselves for the elaboration and execution of the advocacy plan? Who has time, which resources can we count on, etc.?

### > Step 2: Know the facts and analyze the problem.

What is known about the question or issue? Where can information be found on this issue? Which abilities and expe-

periences do we have in this regard?

Inform yourself and get in touch with organizations which have accomplished or are making similar plans and are able to help you.

Get to know the position of the State towards the issue of interest. What is it doing, what has been done, how has the issue been treated before? Etc.

Get to know the position of the State towards citizenship participation and the political participation of young women. These facts help you to face the possibilities and obstacles which can be expected.

Invite a thematic expert to train and capacitate ourselves and to exchange experiences. We have to analyze the issue where we want to bring about change; we have to know the causes and consequences of the problem that we want to tackle. Why do we want to bring attention to this specific problem?

**> Step 3: Define and formulate the proposal.**

Clarify the proposal: What is the goal the group wants to meet? Which change are we looking for?

**> Step 4: Understand the System. Analyze the power relations of the institutions, organizations and involved persons.**

It is important to know who makes the decisions and when. Ask the groups to think about and brainstorm which departments in the government would be appropriate to their cause, and who should be contacted. Who would support their cause?

The power analysis allows all the actors to understand, how they are in one way or the other related with the problem we want to solve. They could be our allies, or persons/institutions that oppose our proposal. It is very important to know the "space of decisions", where the different groups take the decisions which affect the problem, and even more so, the proposal which we formulate as part of our advocacy plan. It would be good to elaborate a map of power which also includes an auto-analysis of the power relations of the organization or group that is bringing the proposal forward.

**> Step 5: Timing and coordination.**

When will we take action? When would be the appropriate or most effective time to deliver their campaign's message? Who will be the actor(s)?

**> Step 6: Identify Target Group.**

It is important to define well the target group. To whom is the message or action directed to and why are those groups or persons important in advocating for change. It is fundamental to identify all the actors (people, organizations etc.) who can influence in decision-making: members of the Government that support the idea, people from the community, NGO's etc.

**> Step 7: Definition of strategies and activities.**

Once we know the problem, we have a proposal and we have identified the involved groups, we have to elaborate a strategy and an advocacy plan:

A strategy is a compilation of activities directed towards one particular intention. The strategy has to be directed towards the goal that our proposal will be accepted. A strategy can be the communication (broadcast, disseminate and making public), the organization, the mobilization etc. With our strategy we define the activities that we want to realize in order to get acceptance for our proposal. The definition of the activities includes the elaboration of a timeline, to divide the tasks and to determinate who is responsible for what.

**> Step 8: Build support.**

Have the groups think about and list some of the people or organisations they could approach to gain support. Also, list some ways that support can be built, for example by sending out information, putting up posters, holding information sessions with guest speakers, getting signatures on a petition, etc.

> **Step 9: Mobilise resources.**

What resources are needed? Money, writing supplies, etc. Where and how can these be found?

> **Step 10: Monitoring and Evaluation**

The tools evaluation and monitoring allow us to measure the advocacy process constantly and on different levels. What have we learned during the execution of the elaborated strategies and activities, what have we learned through the process of associating ourselves and establishing alliances? What are some of the positive outcomes? Were the results as expected? What outcomes are individuals as well as the group most proud of? Have the participants discuss these questions.

> **Feedback of Activity ONE**

What was learnt from this exercise?

What could some difficulties or problems be?

What would be some ways to deal with them?

How can an action and its impact be sustained?

> **Activity TWO**

**Communicating and Negotiating with Authorities.** Copies of Handout II. 60 min.

**Objective and context of the activity:** In this role play the participants can learn practically how to behave in different situations while dealing with authorities.

**Tell** the participants to go into groups from five to six persons. The facilitator can also determine the groups. Every group receives a Role Play Card and a "Remember" Card (Handout II) with the description of a scene which they have to prepare and present.

Explain the group that they have to initiate a dramatic representation of the scene described in their card. In this the group has to decide who is playing which role.

It is important that they identify two or three key ideas that they would like to bring out most strongly in the role play.

Now **give the groups 20-30 minutes** to design and rehearse their play. Explain that it should be a group effort and everyone should have a role in the production of the play.

After that, gather the groups together so that everyone can watch each other's performance.

**Form** a circle and make sure that there is enough space for the performance in the middle of it. Each group has 5-10 min. to present their role play.

**Note**

It is up to the facilitator to stop the action in the middle of the scene and ask the participants to exchange roles and continue the action from that point.

**When the presentations are finished ask the participants the following questions:**

How did you feel presenting the scenes? Comfortable? Nervous? Confused?

What happened during each presentation? The participants who were acting in the scene shouldn't answer.

What kind of problems did you face trying to communicate with the authorities?

Have you ever felt something similar in other circumstances? Explain.

What do we have to remember when we meet with a person that has authority or is in charge? Make a list.

**It is possible to finish the activity here.** If there is more time you can make a brainstorm about the following questions:

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### Advocacy and Negotiations

What would you do if you were not able to continue with your work or project, because the person in charge of the government is against your work?

What can we do to obtain support from the authorities who from the beginning on were against our idea or project?

What do we have to do to obtain the support and collaboration from young men?

What can we do in the case that the authorities doubt that we are capable to bring a project forward?

#### > Feedback of Activity TWO

It is important to review the role-play and ask the participants what they feel about this activity.

What was difficult to do and what was easier than you initially thought of?

What did you learn from it?

Were there similar ways between the different presentations from the group, and if so, what and where?

To deal with authorities is a learning process and each time we learn something new which we can integrate in future contacts. It is also important to face these diverse situations in reality and to learn by doing and also by making mistakes.

#### > End of Session

Activism is not something that starts by taking part in a large protest or demonstration. It simply starts inside, when looking out and seeing others and then asking: Do I care? What can I do? Where do I go? Activism starts there!

Have the participants reflect quietly and on their own about the session. After about 5 minutes, have a go-around and ask the participants to contribute some of the key points they learnt in the session.



# Handout I

<p><b>IDENTIFY THE PROBLEM</b></p>	<p>✂</p> <ul style="list-style-type: none"> <li>• What is the problem that requires a political action?</li> <li>• What is the question in which our group is mostly interested in take action?</li> <li>• Why do we want to call attention to this topic?</li> </ul>
<p><b>KNOW THE FACTS</b></p>	<ul style="list-style-type: none"> <li>• What are the facts?</li> <li>• What do you know about the issue?</li> <li>• Where can you find more information?</li> </ul>
<p><b>DEFINE AND FORMULATE THE PROPOSAL</b></p>	<ul style="list-style-type: none"> <li>• What is (are) the objective(s)?</li> <li>• What do you want to achieve?</li> <li>• How do we want to achieve that?</li> </ul>
<p><b>UNDERSTANDING THE SYSTEM</b></p>	<ul style="list-style-type: none"> <li>• Analyze the power relations.</li> <li>• Who is taking the decisions and when?</li> <li>• Who can we contact? Who could support our cause?</li> <li>• Who are the allies or persons/institutions which might oppose our proposal?</li> <li>• What is the "space of decisions"?</li> <li>• How does the "power-map" look like?</li> </ul> <p>✂</p>
<p><b>TIMING AND COORDINATION</b></p>	<ul style="list-style-type: none"> <li>• How should you plan your activities so that the deadline can be met?</li> <li>• What should be achieved by what date?</li> </ul>



# Handout I<sub>(cont.)</sub>

<p><b>IDENTIFICATION OF TARGET GROUP</b></p>	<p>✂</p> <ul style="list-style-type: none"> <li>• Group objective.</li> <li>• Who is your message directed towards? Why?</li> </ul>
<p><b>DEFINITION OF STRATEGIES AND ACTIVITIES</b></p>	<ul style="list-style-type: none"> <li>• How to launch our message to make it heard?</li> <li>• Define strategies and activities.</li> <li>• Timeline.</li> <li>• Division of tasks/responsibilities.</li> <li>• Human and material resources.</li> </ul>
<p><b>ESTABLISH ALLIANCES</b></p>	<ul style="list-style-type: none"> <li>• Establishing alliances with institutions and individuals dedicated to the issue.</li> <li>• How can we get support or establish alliances? Maybe a protest or a petition?</li> <li>• What are some other ways?</li> <li>• Which organizations could be contacted?</li> <li>• Which persons could be contacted?</li> </ul> <p>✂</p>
<p><b>MOBILIZE RESOURCES</b></p>	<ul style="list-style-type: none"> <li>• Identify and attract resources (money, equipment, volunteers, space) for the action.</li> <li>• What do we need to make the campaign possible - money, supplies for posters, etc.?</li> <li>• Where and how can you get these?</li> </ul>
<p><b>EVALUATION AND MONITORING</b></p>	<ul style="list-style-type: none"> <li>• Measure the process on the basis of the objectives and expected results of the action.</li> <li>• What do you want the outcome to be, your expected outcome?</li> <li>• How will you know if you are successful?</li> </ul>



# Handout II

## A) Role Play Cards



### Role play I

In your school, gendered based violence is a big problem. A group of young women has taken the decision to take action. Therefore they asked to have a meeting with the director of the school to inform her/him about the issue. The group of young women meet to take a collective decision on what they want to achieve in the meeting with the director. The group decides on one or two persons who have to represent the women's group and to present a synthesis of the problems and possible improvements to the director.

### Role play II

Recently, you have formed a Committee against the construction of a new hotel and tourist centre which are causing environmental damage in the region. The committee wants to present the case to the public through the press. Therefore you have to talk to the editor of a local newspaper. Choose one or two people who will represent the Committee and its objectives to the editor.

### Role play III

The physical existence of the Young Women's Council is at risk. There is a new construction plan for a new street. To realize this street the municipality has to destroy the building of the Young Women's Council, because it is right in the way of the new street. You were just informed about moving out and giving up your building. Your group has formed a Committee and this Committee wants to meet the responsible person to discuss the problem. The committee has to choose a spokesperson and then you go and meet a civil servant of the Urban Planning Department.

### Role play IV

The two year time period of the project Local and International Young Women's Council is almost coming to an end. You have established a good working structure and want to keep on working. For this, you want to ask for financial and institutional support in your municipality. You go to the responsible Department in order to talk to the civil servant who is responsible for the distribution of the budget for youth projects.

### Role play V

The local Young Women's Council wants to organize a conference about a local problem in order to sensitize the municipality about this issue from a youth and gender perspective. You can choose a topic such as transport, garbage, pollution, water, no lights in the streets etc. You go together to meet a civil servant of the municipality and ask for financial and logistic resources in order to realize this event. You go as a group but you have to choose one or two spokespeople.



## Handout II (cont.)

### B) “Remember” Cards for Role Play



#### **Remember:**

- Get informed. What do we know about the topic, what are the strong parts, what are the weak parts?
- Who is affected by the problem?
- What is the common objective? Why do we have this meeting?
- What are the possible problems and obstacles we might have to face?
- The person in charge gives you incentives in order to support you. Why is a solution important for the municipality?

**Remember: We want to collaborate and communicate with them. They are our collaborators. We want to convince them that our proposal is good for the municipality and that we don't just want something from them, but that we want to improve a collective situation.**

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# >MODULE III

## **TOWARDS POLITICAL ACTION**



# Introduction to Module III

## TOWARDS POLITICAL ACTION

Having been introduced into the study of the basic topics in order to start a critical reflection from the gender analysis, we will now focus, in this module on some thematic areas that are considered traditionally political.

The gender perspective consists in the institutional commitment to plan political actions that could modify the reality of inequality and discrimination in which, especially women, have to live. In this way, this module raises the analysis of the political situation through the equality plans between women and men talking about political legislation as for the struggle against the inequalities and the institutionalization of the gender perspective.

It is important to emphasize that all politics must have an assigned budget. In this sense, it is crucial to admit that the budgets are not foreign elements to the daily reality, but, it is fundamental to recognize the relation that exists between the quantities assigned to every budget and the real actions towards the attainment of the end of the gender inequalities.

And as regards to all of this, it is important to encourage a critical thinking on the environment both from the local and the global since it is the first factor of influence in life, because it deals with our closest surroundings.

Another topic that is very close to the environment is health. Both can be approached with a view on rights: the right to enjoy a healthy environment and the right to have good health. Young women, with regard to other groups, have some different needs in access to health services and to the exercise of their own health, determined in many occasions by social and cultural practices.

The topics above are related to the considerations of the social affairs in every context and the vision of youth. It determines the opportunities for young people to their rights to education and work. The gender analysis demonstrates that the access to education does not guarantee women's access to jobs, since the power relations keep women subordinated to men from their school enrolment onwards, and hinders them to have equal opportunities in the professional field.



# Session 16 | Politics from a Gender Perspective

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To explore what policy-making with a gender perspective means and how public policies with a gender perspective can be made.
- To get to know the concept of quotes and its implications.
- To look at Gender Equality Plans of the municipality or the country.
- To introduce into the concept of gender mainstreaming.

### > Resources for the facilitator:

[http://www.glow-boell.de/media/en/txt\\_rubrik\\_2/Thesen\\_GMS\\_engl.pdf](http://www.glow-boell.de/media/en/txt_rubrik_2/Thesen_GMS_engl.pdf)

<http://abcdelaglobalizacion.org>

[http://blap.infopolis.es/segment.cfm?segment=1251&table\\_of\\_contents=1178](http://blap.infopolis.es/segment.cfm?segment=1251&table_of_contents=1178)

[http://www.idea.int/publications/wip/upload/chapter\\_04a-CS-LatinAmerica.pdf](http://www.idea.int/publications/wip/upload/chapter_04a-CS-LatinAmerica.pdf)

<http://www.flora.org.pe/>

**Look at Gender Equality Plans in your country or the municipality. Divide it into parts that would be most interesting to work with in a session.**

## > Introduction to the Session

Public policies are the result of social demands that are transformed into political options and, therefore, into topics of decision for the public authorities. The government makes decisions and puts them into practice; and these decisions affect our lives in different ways. Well designed policies which can satisfy the needs and interests of men and women, girls and boys, as well as of different people are essential.

Generally, public policies are considered to be neutral. This means that they are designed to keep the general interests of all the people in mind. But the question is: What is the general interest of people? Do all of us have the same needs and interests?

There are critics who allege that politics and policies are not gender neutral but are gender blind. (What governments do not consider when public policies are made is the dimension of the gendered power relations).

## > Activity ONE

**Brainstorming: What are public policies from a gender perspective?** 20 min.

**Objective and context of the activity:** Explore and develop knowledge on what it means to make policies from a gender perspective.

**Explain** that our gender identity affects our opportunities, our access to public resources etc. Why? This is because public policies are made in such a way that some members of society have more opportunities, more access to resources, etc. than others. Therefore, to make public policies from a gender perspective simply means taking into account diverse interests.

**Ask** the participants if they can give some examples of the diverse interests of the diverse citizens of their communities.

### Note

Tell them to reflect, for example, on the subject of transport. Do conditions of transport cover worldwide needs? Do they fulfil the necessities of a specific group? (For example, that of a young man without a family and with work or those of a handicapped person. Are there proper places for these people within the means of transport?)

## Session 16

### Politics from a Gender Perspective

**Initiate** a debate around these aspects.

#### Suggestions for the facilitator

What interests do women have in health issues and what interests do men have?

If we observe our community, which are the interests that are represented, for example, in health, education, transport, etc.?

Do you think that these public policies have considered the different interests of women and men, girls and boys?

Do you know if a policy that addresses gender equality exists in your municipality?

**Write** down the ideas.

**Ask** them for whom are policies from a gender perspective?

**Make** a small summary of the definitions and emphasize that gender policies are not exclusively for women. It is important to have this always in mind. Policies from a gender perspective can be directed towards women to overcome inequalities, which is a huge difference.

#### > Feedback of Activity ONE

Gender policies are directed to change the structures of our system that create inequalities. This means thinking about how these policies are made, and also the norms and values by which society is constructed. This means that we must challenge the gendered social power relations that determine who decides, who does what, who receives and who exercises power.

#### > Activity TWO

**Gender Equality Plans.** Copy of the introduction (or that part that the facilitator considers convenient, or more appropriate or interesting) of a Gender Equality Plan of the municipality or the country. 60 min.

**Objective and context of the activity:** To learn about the existence of specific public policies to achieve equality/equity between men and women, by using the equality programs that are elaborated by every government.

Gender Equality Plans respond to specific public equality policies, understanding the set of intentions and decisions, objectives and measures adopted by the state for the promotion of the situation of women and the general aim of gender equality/equity.

The gender perspective implies putting into question whether policies are neutral with respect to gender and assumes that the discrimination against women is produced by social structures and through policies that reproduce and perpetuate them.

**Divide** the participants in sub-groups and give each sub group one part of the equality plan that has been chosen previously. Each sub-group will work on the material given to them with reference to the following questions: What does the equality plan say and what are the concrete measures that are being proposed?

**After 20-30 min.** A spokesperson for the group expresses the views of the group and their analysis. Then, they write down the commentaries on the flip-chart.

#### > Feedback of Activity TWO

Make a final reflection on how they plan to mount pressure for these programs of equality, and what public policies will be fulfilled.

### > Activity THREE

**The quota system.** Copies of Handout I. 30-45 min.

**Objective and context of the activity:** To learn what the quota system is and to reflect on its implementation.

**Ask:** Do you know the quota system and its meaning? Do you have an opinion about it?

**Then** ask them to read the text supplied on Handout I.

#### **Suggestions for the facilitator**

What do you think of this text?

What do you think about the arguments, do you agree?

What are the "structural barriers" that this text refers to?

Why does the writer focus on the political parties' responsibility?

### > Feedback of activity THREE

The system that regulates access to the resources, as jobs, is based, among others, on merits to which the majority of women hardly can aspire. In societies, where the androcentrism is considered as the axis of knowledge, other types of knowledge like the feminine ones can hardly take hold.

The laws for equality of opportunities try to reduce the gap between men and women and contemplate the so-called affirmative actions. In the cases in which a positive action has been made in the form of quotas, important results have been obtained regarding the increasing number of women standing in elections (or that occupy charges of responsibility in the government).

The quotas will produce immediate results in the sense that these mechanisms are accompanied by processes of change which could be capable of generating a more balanced social standard between genders in terms of access to education, health and employment. It would imply, at first, the introduction of a set of political reforms of social well-being, directed to guarantee the existence of social institutions of effective support to the domestic, such as childcare facilities, unemployment insurance, child health centre and parental leave, etc.

### > Activity FOUR

**Gender mainstreaming.** Copies of Handout II. 30-40 min.

**Objective and context of the activity:** To learn about a strategy that has been used to implement the gender perspective as an integral part of all political decision-making and actions.

**Ask** the participants to read the text on Handout II and write the comments on the flip-chart.

#### **Suggestions for the facilitator**

What is the main idea of the text?

Is the strategy of gender mainstreaming opposite to other strategies towards gender equality?

What is the main argument for and against gender mainstreaming?

Why is it said that mainstreaming is not an alternative?

What would be the "neutral" areas?

Which role do men play in gender mainstreaming?

## **Session 16**

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#### **> Feedback of activity FOUR**

Make clear that gender mainstreaming tries to put aspects of gender inequalities in the centre of political decision-making (into the mainstream) in order to eliminate these inequalities in the centres of power and their institutional structures. This means to analyze the impact that any politics will have on all women and men who make up a certain society.

Talking about gender mainstreaming implies talking about transformation and change in spite of the instrumentalization of the concept of gender mainstreaming for certain political and intellectual groups.

#### **> End of Session**

Ask participants if they want to comment or to express a doubt or suggestion related to the subject.



# Material for the Facilitator

## Reflections on Gender Mainstreaming

Taking stock of a radical social-political concept ten years after the Beijing World Conference on Women (extract)  
[www.glow-boell.de/media/en/txt\\_rubrik\\_2/Thesen\\_GMS\\_engl.pdf](http://www.glow-boell.de/media/en/txt_rubrik_2/Thesen_GMS_engl.pdf)

### Heinrich Boell Stiftung

The UN World Conference on Women, held in Beijing in 1995, was a milestone in the history of international women's policy and was a global trigger for numerous state initiatives for more gender equality. The Beijing Platform for Action introduced the category of gender into international politics.

Thus, it was recognised in an international document that gender roles are embedded in social, political, economic and cultural contexts. They vary significantly within and between societies. Gender roles, in their social contingency, are subject to constant transformation and are changeable.

With the gender mainstreaming instrument – anchored in the Beijing Platform for Action as strategic approach – state institutions, international organisations and enterprises are to focus on gender relations. Gender sensitive restructuring of all levels of institutions and enterprises, calling into question stereotypical gender roles both in private and public space, and calling for change in an emancipatory sense - these are the objectives of this strategy. Gender mainstreaming aims explicitly at the dynamic between the genders. The dismantling of inequality between the genders should not be the exclusive task of women, but a matter for men and a task for the entire society as well.

"Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in all policies and programmes so that, before decisions are taken, an analysis is made of the effects on women and men, respectively" (UN 1995, para 202).

In other words: there is no place anymore for the myth of gender neutrality in political and business measures and decisions! No sector – whether it be finance and tax policy, foreign and security policy, labour market and social or transport policy – may be excluded. Taking gender mainstreaming seriously means reflection and analysis of the impact of gender relations must precede political, organisational and entrepreneurial action and aim at more gender equality. Moreover all social structures, which (re)produce inequality and stereotypical gender roles have to be reshaped.

The Beijing Platform for Action provides an important and valuable international frame of reference. It supplies a basis for demanding gender-just policies at all levels of political and social action. The most important levels of action remain the nation-states. Governments and their institutions should assume the vanguard roles in the implementation.

The gender mainstreaming concept de facto presumes functioning institutions which are to a certain extent committed to the general welfare. The reality in the majority of countries is quite different.

The institutional prerequisites and institutional addresses for gender mainstreaming at nation-state level are fundamentally different in the industrialised countries and developing countries. The action and design potential for gender mainstreaming is anchored in heterogeneous national and local contexts and traditions. It is therefore necessary to analyse the various frameworks for institutional action in order to draw conclusions about the effects of the gender mainstreaming concept and instrument.

Despite all the differences in political systems: there are common structural features that determine the limits and potential of the instrument gender mainstreaming.

## Session 16

### Politics from a Gender Perspective

The experiences in gender mainstreaming, remarkably similar worldwide have been studied from various angles and reveal more than a few disappointments. In numerous of her analyses, the African sociologist Sara H. Longwe has used the metaphor of a patriarchal cooking pot in which gender-policies evaporate:

- A consistent and systematic gap between stated policy and implementation has been found: it can be seen that in the political and public discourse and decision-making processes the impact of gender relations continues to be a marginal topic. Gender mainstreaming as a method of measuring gender impact and checking economic policy for direct and indirect exclusionary mechanisms is nowhere to be found. It applies – with corresponding differences – likewise to the North, South, East and West.

- Under the reference to Gender mainstreaming there is an alarming decline in the support given to emancipation-oriented women's organisations, projects and programmes.

Women's organisations have been recast as social enterprises owing more accountability to their funders than their base. Hence they are placed to pursue an empowerment mutated into a market category à la World Bank - making the "business case for gender" - in the service of neo-conservative and radical free-market governments. In general, gender mainstreaming is being linked to a discourse borne and shaped by political and economic fundamentalism rather than concepts embedded in self-realisation and social justice.

- First of all, gender mainstreaming is a demand on institutional leadership (from the top down) to make gender policy commitments. Whatever gender mainstreaming sets - or doesn't set - in motion within an institution remains governed by the rules of confidentiality and procedures rooted in hierarchical structures and the male-bonding (or networking) of business culture. Moreover, gender mainstreaming takes place on a terrain which is barely sensitive to gender. Yet, it is from this base that gender-just results are to emerge.

Where there is political will and a functioning equal opportunity policy in institutions, however some gains can be recorded in many countries:

- Recognition of the gender dimension at the level of public administration can open new perspectives. Gender knowledge and new forms of private life can enter into administrative action.

- Male dominance culture within organisations can be called into question in favour of a more gender-democratic viewpoint.

- New practices such as gender analysis and gender budgets contribute to new socio-political knowledge about the gender consequences of policy and create thereby pools/stocks of innovative knowledge for policy-makers and public administration.

- Gender-differentiated data collection – even today often missing – supplies the foundation for targeted decisions. Thanks to this data, empirical support is given to empowerment approaches for women (and men).

The goals of the Beijing Platform for Action are ambitious. Gender mainstreaming has already anchored "gender" and "gender relations" as a deeply social category. Gender justice is the aim of all policy fields. At the heart of gender justice is the issue of allocation of power and resources.

However, the virtually exclusive focus of gender mainstreaming on institutional actors and methodological-instrumental procedures negates the fact that gender hierarchies, power structures and identity models are difficult to change in any society.

Where institutions function can promote learning processes, emancipatory goals and projects from the top down. To what extent gender knowledge can penetrate political concepts and decisions as well as institutional processes essentially depends on the degree to which a society is (non-)democratic and the organisational strengths and negotiating power of gender democratic actors. This implies that gender justice as a challenge for society in general and its implementation are seen as part of the implementation of democracy.

The limitations and potentials of institutional policy must be more clearly analysed than in the past. The gender mainstreaming instrument can shape negotiating space within institutions for social and political actors with different interests and perspectives. The focus should thus not be on the size of the gap between expectations and reality but the question on how much political stamina is needed to reach which stage on the route to gender justice.

# Handout I

## > The Quota System for the Increase of Women's Political Representation

(extract, translated)

Drude Dahlerup

[http://blap.infopolis.es/segment.cfm?segment=1357&table\\_of\\_contents=1176](http://blap.infopolis.es/segment.cfm?segment=1357&table_of_contents=1176)

Considering the slow growth of the female representation in politics, women are asking for more effective methods that should increase their representation and for the introduction of a system of quotas, which might be an adequate mechanism. Due to the success of most practical experiences with the quota system, there is the hope that the use of this system can increase the representation of women in politics to a great extent.

### What is the quota system?

The basic idea of the quota system is to put women in political positions and to make sure that they do not represent only merely symbolic positions. Also, they demand that women should represent a certain number or percentage of members of the institutions, which can be a list of candidacies or a Parliamentary Assembly or a Committee or a Government.

The quotas systems do not give the responsibility to the individual woman but to the people in charge of the recruiting process.

The main objective of the quota system is not to be long lasting, but it is supposed to be something temporary, until the structural barriers which make the entry in the political life difficult for women will be eliminated. Therefore, the good use of this system and the change of the social roles also can lead to a positive change for men since it would give them entry in sectors where they find themselves underrepresented, for example, in the field of social intervention, where the majority of director positions are occupied by men but they can't be found in the service posts.

To show, as the author does, that the problem with which women are confronted, will not be solved only with the quota system, but social change is necessary and the support of political parties, the education system, the NGOs, the unions etc., that also are in charge of promoting the female participation. But this will take some time.

It is necessary to bear in mind that:

- The quota system for women do not discriminate; therefore, it does not violate the principle of equality, since the target of the quotas is to compensate the current barriers that prevent women from gaining access to their part of the benches. While there is no equality of opportunities it will not be possible to speak about real equality between women and men.
- Quotas imply the existence of several women in Committees and Assemblies, this is reducing the tensions that can arise if there is only one token woman.
- Women have the right as citizens to obtain an equitable representation.
- The experiences of women are necessary in the political life.
- Women can be as good as men but the qualities of women are degraded and minimized in the political system.
- The political parties are in fact those that control the nomination of candidates. Therefore, it is not possible to argue against quotas by saying that the votes of the electorate are those that decide which candidate will be chosen, since there is a pre-selection realized subjectively by the party, that discriminates against women, and where the rest of the citizens have nothing to say.
- The introduction of quotas can cause conflicts, but only temporarily, until the situation is rationalized and the system will be seen as a normal part of the political system.



# Handout II

## > Mainstreaming and Specific Equality Policies (extract, translated)

Universidad de Edimburgo Escocia

[http://blap.infopolis.es/segment.cfm?segment=1251&table\\_of\\_contents=1178](http://blap.infopolis.es/segment.cfm?segment=1251&table_of_contents=1178)

In the last two decades, the political actions for equality have consisted of measurements to promote changes in attitudes and initiatives in order to promote women. They have been based in the liberal conception of equal treatment, which assumes that treating men and women equally already guarantees their equal opportunities.

There has been progress, but the reality demonstrates that the inequalities keep on existing and that the position of many women keeps on being disadvantageous.

The political policies of positive action try to minimize some of the existing inequalities and seek to assure that men and women "should play in the same game", but the persistence of the discrimination makes clear the complexity of the topic and the need for new strategies, methods or expositions, as is the case with gender mainstreaming.

The report of the University of Edinburgh points out that a debate has been established on, if the strategy of gender mainstreaming understood as such, denies the need to support the political machinery for equality because, in some cases, putting mainstreaming in practice has turned out to be accompanied by the dissolution of units and committees for the equal opportunities.

Anyhow, despite this polemic, the majority of the organisms that have developed the frame and the handlebars of the mainstreaming strategy (European Council, European Commission, Commission for the Equality of Opportunities-EOC, Great Britain-) believe necessarily that **mainstreaming should be carried out jointly with the traditional political practices used to promote equality**: gender mainstreaming cannot replace the political policies and specific mechanisms of equality but only complement them.

Mainstreaming and equality politics are two different issues, but they are parallel strategies, they look for a common target and must walk together until there exists a real culture of gender equality in the whole society. They have different starting points, involve different actors and different types of politics:

	Traditional Policies	Mainstreaming
<b>Strating Point</b>	A specific problem as a result of a situation of inequality.	An existing policy.
<b>Actors</b>	Development of a specific politics for this problem by means of the specific existing instruments that are in place to work for equality.	Reorganization of the political process achieving that the "ordinary actors" bear the gender perspective in mind (to achieve equality as the aim).
<b>Type Of Political Actions</b>	Short/medium term: limited to specific policies and does not affect the whole political process.	Long term (looks for a transformation).- It will affect the whole political system.

## Session 16

### Politics from a Gender Perspective

In the report a series of roles are identified that **the political instruments for equality can redeem to complement and to support the strategy of mainstreaming**:

- To face the specific problems of inequality through specialized policies and initiatives.
- To act as a strategic hub to develop the analysis of the inequality.
- To develop skills and instruments for mainstreaming.
- To provide experts and specialized knowledge.
- To make the governmental commitment for the attainment of gender equality and its achievements public.
- To increase the level of knowledge or information about the topic.
- To operate like an internal lobby.
- To act as coordinator of the initiatives of mainstreaming and as contact point.
- To supervise all the governmental performances for the achievement of equality.

The complexity and persistence of the problem makes necessary some strategies that work horizontally (involving the society as a whole), as well as vertically (special equality policies).

### Arguments for gender mainstreaming

- It is a basic tool to meet the objectives of public policies for the promotion of equality and the effective distribution of public services.
- It places the people and their needs and specific interests in the center of the political process.
- It drives towards a better government across a major transparency of the political process.
- It uses fully the human resources, involving men and women in the struggle for equality.
- It helps to confront the democratic deficit promoting a wider participation in the political process and the use of mechanisms of consultation.
- It makes the topics of equality visible and important in the society, with consequences for everybody.
- It challenges the social structures that contribute to the discrimination or segregation of gender.
- It helps to avoid the adoption of politics and programs that are discriminatory or that increase the existing inequalities.

# Session 17 | Gender and Budgets

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

To learn about the power relations in budgeting and how to integrate gender dimensions into a budget.

**Think beforehand of possible examples related to your local or regional realities. Find out the Government Budget and the distribution!**

### > Resources for the facilitator:

<http://www.bridge.ids.ac.uk/reports/cep-budgets-report.pdf>  
[http://www.bridge.ids.ac.uk/reports\\_gend\\_CEP.html#Budgets](http://www.bridge.ids.ac.uk/reports_gend_CEP.html#Budgets)  
<http://www.bridge.ids.ac.uk/reports/cep-budgets-report.pdf>

**Sources:** CASE, GETNET and UNIFEM, 2002, Money Matters: Workshop Materials on Gender and Government Budgets. Botswana, South Africa, and Zimbabwe, South Africa.

<http://www.undp.org/gender/CD-Gender-and-Budgets-2004/5-tools.htm>

Budlender, D. and Sharp, R., (with K. Allen), 1998, How to Do a Gender-Sensitive Budget Analysis: Contemporary Research and Practice, Canberra: Australian Agency for International Development and London: Commonwealth Secretariat.

## > Introduction to the Session

In order to carry out and to put into practice public policies, a government needs different resources, such as human resources and financial resources. As "money has power", in this session, we are going to give an introduction to what a budget is.

### > Activity ONE (CASE, GETNET and UNIFEM, 2002):

**Part I > Budgets, Part II > Household spending.** 100-120 min.

**Objective and context of the activity:** In order to carry out public policies a government needs different resources, such as human resources and financial resources. The budget and budget management are very important aspects for the government, any institution and the family. With this activity, the participants can learn about power relations that determine the distribution of the financial resources.

### > Part I: Brainstorming: Budget. 15 min.

**Ask** participants to come up with a brainstorming with the partner next to them. What thoughts does the word "budget" trigger for you? Ask them to write down the words and phrases that come to mind. If necessary, help them to answer faster, and add questions such as the following to spark off the discussion: What comes to mind when you think of the word "budget"? Are you making budgets?

Reunite the group and let each of the participants report quickly on their immediate answers. Then ask participants, in the same pairs, to discuss: What are budgets for?

#### Note

Ideas like planning and spending should come up.

Ask participants to list different parts of life where they have come into contact with budgets.

Write down key points on flip-chart.

> **Part II: Household spending.** Envelopes with copies of Handout I, copies of Handout II, paper, pens, flip-chart, markers, scissors. 90 min.

**Ask** the participants to form subgroups and ask each group to use scissors to separate each one of the points in Worksheet I.

**Ask** one group to role-play that they are from a household that has a monthly income typical of a wealthy household.

**Ask** another group to role-play that they are from a household that has a monthly income typical of a middle-income household. Ask the rest of the groups to role-play that they are from a household that has a very low monthly income. Remind groups that this is the typical distribution of incomes in society - a few households at the top and middle, and most at the bottom.

**Tell** each group to decide the appropriate monthly income amount (you can also determine it) and give them the money.

**Explain** that their job is to decide which items their household, given its specific budget, will spend its money on. Make slips of papers with different roles. Use typical roles for your community. For example, you could use the following roles:

- > Man, 55 years married, unemployed
- > Man, 50 years unmarried, teacher
- > Woman, 45 years, married, "housewife"
- > Woman 25 years, unmarried with child, unemployed
- > Girl, 16 years, at school
- > Boy 14 years, at school
- > Woman, 27 years, unmarried, teacher
- > Man, 21 years, unmarried, unemployed
- > Woman, 40 years, married, university lecturer
- > Man, 45 years married, manager
- > Baby, male, eight months old

Put the slips in a hat and let each participant choose one. They must then pretend they are that member of the household.

Give them Handout II and each group must decide which of the items/squares in their envelope falls into each of the three categories and how much money they would spend on.

Having completed that, ask the groups to think about it and discuss it:

### **Decision-making and who benefits**

Ask the group from the wealthy household and one group from the poor households to explain their distribution. Then ask the other groups to add any different decisions or new points they would like to make.

### **Discuss the following questions:**

- Who in the household your group worked with decides how much money is spent on what?
- Who in the household your group worked with benefits most and who benefits least from the priorities?
- What payments take up the largest part of the household's money?
- Which members of the household have greater decision-making power?
- Are the needs of all household members met?
- What dynamics were there in the group during the decision-making process?

**Point out** that they have made "policies" regarding household spending.

**Take a break.**

**Relate** their experience now to a government budget.

What similarities are there between what happened in the household group and what happens with government budget decision-making?

**Talk** with them about the similarities of a government budget and a household budget.

Ask participants in pairs to list all the different government ministries/departments they can think of. You can give



them the Organization Chart of the Municipality.

**Now** ask them about any particular government policy they can think of and write them down.

Write down any particular policy that a government ministry/department, like health or education, has.

**Then look for and write down a definition and explanation of a government budget:**

**Definition**

A budget is a tool the government uses to put its policies into practice.

**The budget as a tool**

The budget reflects the choices that government has to make, and is the tool it uses to achieve its economic and development goals. In the budget, government sets out what it is going to spend (expenditure) and the income it collects through taxes (revenue), which it needs to finance expenditure.

**Functions of a government budget**

- Distribute resources
- Distribute income and wealth
- Stabilize the economy

**> Feedback of Activity ONE**

In this activity we have learned that power relations determine both a family budget as well as a governmental budget.

The analysis of the budgets allows us to know how public resources are distributed. A budget that is made from a gender perspective is a budget that reflects that the public policies have taken into account the diverse interests of all citizens.

Ask the participants how they can include gender aspects into the budget, both in the family and in the government. Collect the ideas and note them in the board.

**Explain** that in doing gender budget analysis, we don't start with the numbers. Instead, we start by looking at the situation of ordinary women and men in the country and what government needs to do to address their problems. So, gender budget analysis is a form of policy analysis that is sensitive to gender issues and describes the situation of women and men, girls and boys (and different sub-groups) in the different sectors (e.g. education, health).

**Ask** them to share their ideas on how they analyze the reality of male and female citizens and to note down their ideas on the flip-chart.

**Example for the facilitator > Education**

**> Step I: Analyze reality**

Who is attending school? Define Indicators.

**Indicators:**

Girls and boys enrolment in school; Girls and boys drop- out rates of school.

**> Step II: Analyze the results of your "reality check"**

Look at the results of your analysis, the numbers.

**Example:**

A high drop- out rate for girls at the age of 14 or 15.

(cont.)

**> Step III: Find out why**

You have to analyze why girls are dropping out.

**Indicators:**

The pressure of their families and other males in the community who expect them to find husbands; Violence in school or general violence in the community; Teenage pregnancy; Older girls have to take care of younger siblings.

**> Step IV: What budgetary issues will you raise?**

With all this information, where do you think that the money has to go to in order to give everybody the right to education?

**Example:**

Child care; Programme to fight violence at school; awareness-raising of parents...

**Ask** participants which issue they would give greatest importance and thus direct more financial resources to, if they would have decision-making power.

**> End of Session**

Ask participants if they know or would like to guess what their Government overall annual budget is and where they think most of the money is going to.

# Material for the Facilitator

## BRIDGE - Gender and Budgets. Overview Report (extract)

<http://www.bridge.ids.ac.uk/reports/cep-budgets-report.pdf>

Unequal gender relations that leave women in a subordinated position to men prevail despite the commitment of governments all over the world to gender equality. Gender-sensitive budgets are one tool for advancing towards equity.

### >Gender and budgets: the examination of gender-blind economic frameworks

Economic frameworks assume the behaviour of the individual to be rational, self-interested and market-oriented. This individual is presumed to have no sex, no gender, no class, no age or ethnicity and to live outside of any particular historical, social and geographical context. As a result, the differences between men and women go unrecognized under the assumption of gender-neutral, broadly applicable policy objectives and instruments.

Consequently, budgets have inherited the gender-blind nature of economic models, addressing the needs of everyone in a uniform, apparently neutral way. The budget of any government is the technical instrument by which commitments should translate into monetary terms. It reflects a government's policy priorities. While budgets have been instrumental in transmitting and reproducing gender biases, they also offer a possibility for transforming existing gender inequities.

### >What are gender budget initiatives and what can they contribute?

Gender budget initiatives (GBIs) break down the government's budget in order to see how it responds to the differentiated needs of and impacts on women, men, girls and boys. As such, GBIs can make significant contributions in terms of equity, equality, the realization of women's rights, efficiency, effectiveness, accountability, and transparency. The purpose and objective of GBIs distinguish two stages of a long-term process: gender-sensitive budget analysis and the formulation of gender-sensitive budgets. The ultimate objective of GBIs should be the latter, i.e. to push for and support the achievement of a gender-sensitive allocation of resources.

### >GBIs as a process

To date, more than 40 countries worldwide have conducted some kind of GBI. These initiatives have been carried out at the national, sub-national and local levels, and are based within the government or outside of it, sometimes seeking to bridge the two. Mainly they have involved a multi-layered and multi-stakeholder process, blending together research, analysis and advocacy.

There are many diverse players that are crucial in taking a GBI further. The executive branch of government ultimately must incorporate gender among the criteria that drive the allocation of resources. It is the legislature, however, who holds the executive accountable for what ought to be done in order to eliminate existing inequalities. Civil society, in its many diverse forms, plays a crucial role in opening up debates and advocating for issues that are usually shrouded with secrecy, such as the budget. Their interaction in a highly political process, that questions core elements of the structures of power, is essential in this long-term process.

### >Strategies for outside-government initiatives

Those who work for achieving an equitable allocation of resources in order to redress existing inequalities, need to be well informed. Knowing technical facts and figures is not only essential for the credibility of the initiative, but crucial to ensure the leverage needed to engage decision-makers. If workshops designed to demystify the budget

## **Session 17**

### Gender and Budgets

are essential for advocates, training to sensitize public officials is a crucial follow-up. Furthermore, building up the legislature's capacity to hold the executive accountable for the impact of its budget on different groups of women, men, girls and boys is also essential.

# Handout I> Household spending

(CASE, GETNET and UNIFEM, 2002)



Cost for Clothing	Loan repayment to financial institution	School uniforms	Books for school
Entertainment	Property rates	Contribution to pension fund	Medical aid
Cigarettes	Newspapers, magazines, books	Buying furniture	Savings account
Alcohol	Car payments	Shoes	School fees
TV license	Rent	Luxury food items	Presents
Holidays	Electricity	Basic food items	Transport fare
University fees	Gym	Domestic workers	Water
House insurance	Cosmetics, hair dresser	Buying household appliances	Child care
Car insurance	Landline telephone	Mobile phone	Elderly care
House repair	Cinema		



## Handout II > Spending Categories

	Items	Money you would spend
<b>&gt; Category one:</b>  The items that always get paid/purchased in your household.		
<b>&gt; Category two:</b>  The items that sometimes get paid/purchased in your household.		
<b>&gt; Category three:</b>  The items that hardly ever get paid/purchased in your household.		





# Session 18 | Environment

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To inspire the participants to be concerned about the environment and to call attention towards sustainable ways of maintaining the environment.
- To explore the idea of change and how it can be reached.
- To consider the role that different groups and individuals play in decisions over the environment like the government and private factories.

This session tries to provide the participants a general overview of the environment, as well as on several related subjects. Try to make as many global links as possible, giving the participants a sense of the interconnection of the environment with human action. Since this is a thematic session, try to collect facts and information on environmental problems that are relevant to local people, specifically to young people. Inquire about the local department of the government in charge of environmental subjects.

### > Resources for the facilitator:

<http://www.bridge.ids.ac.uk/reports/re52.pdf>  
<http://genderandwater.org/page/2810>  
<http://www.worldwatch.org/>  
<http://www.wedo.org>  
<http://www.choike.org/nuevo/>

## > Introduction to the Session

Environment is everything that surrounds us, the conditions, circumstances and influences that affect each person. This includes residences, schools, gardens, lakes, forests, rivers, cities, etc. The people, the progress, the development and environment are closely related. The contamination, the diseases caused by the contaminated water, toxic chemicals and natural disasters are some of the environmental disasters that we need to face. The natural resources, earth, water and forests are being degraded in alarming ways in many countries - and once these are finished they cannot recover! The above is all the more pertinent when we take into consideration sustainable resources and taking good care of the resources on the planet.

## > Warm-Up Activity

**The human knot.** 10 - 15 min.

**Objective and context of the activity:** To realize the interrelation that exists between each one of us within a system. We cannot live isolated, it is very important to be united and to come together to solve problems.

**Divide** the participants into 4 or 5 groups. Disperse them so that each group has sufficient space to move around. Ask the participants who form a circle to stand shoulder to shoulder. Next, each one extends her hand towards the center of the circle and takes the hand of another participant. The person in the center again extends her hand but this time, takes the hand of another person. They should not let go hands.

**Explain** to the participants that they need to disentangle themselves without loosening the hands.

## > Activity ONE

**¿What matters to you and what upsets you?**(Part one) **Stimulate changes.** (Part two) 60 - 80 min.

**Objective and context of the activity:** To think critically about what is happening around us. Part two of this activity is a continuation of part one that tries to promote a deeper and critical thinking from the participants to bring about change. You need to continue with Part Two of the exercise only if time permits, and if the participants have been committed to the work in part one.

## > Part One

**What matters to you and what upsets you?** Paper, ball-point pens. 30-40 min..

Begin to ask the participants: "Are you satisfied with your district?" Draw two columns on a flip-chart and ask the participants to specifically think about what they like and don't like about their districts.

What I LIKE about my district	What I DON'T LIKE about my district
• (...)	• (...)

**Write the answers** in the corresponding column. Here are some ideas that can animate the debate: Condition of the streets; condition of the houses; attitudes of people; presence of flowers, trees, gardens; sweepings; suspended water; areas of flora and fauna. When several responses have been collected, ask the participants to give a definition of "district". Return to the column "I like" of the board, and ask the participants about the subjects listed.

### Suggestions for the Facilitator

Choose one of the listed subjects and ask questions:

- What would happen if somebody came today and took it, or changed it in some way?
- What would you like to do? ¿What would you do?
- Who is responsible that the things you have listed in "I like" remain in your district?

## >Part Two

**Stimulate Changes.** Paper and Pens. 30 min.

Draw a big column on a piece of paper.

Changes ARE possible		
Short term (Now)	Medium Term (In 6 Months)	Long Term(More than 6 months)
• (...)	• (...)	• (...)

Look at the list "I don't like", and classify each one of the subjects in one of the three columns. Ask the participants to be realistic and to estimate how long the changes will take place. Ask the participants if they can at least identify a subject in which they feel that they can take personal responsibility to change it. How would they do it?

**Initiate** a brainstorm of ideas to animate the discussion on the matter. Give out sets of advocacy cards (See Introduction to the Manual, Additional activities, Advocacy cards) and promote the debate between the participants using their own new ideas for campaigns that can invoke consciousness and begin the process of enforcing changes.

## >Feedback of Activity ONE

Look at the list of new subjects in your district. Can you think of these in a more critical way? Have you thought about some of these subjects previously? Why must we worry about the environment?

This activity allows us to see that there are numerous environmental problems around us that is necessary and urgent to face. Individual and collective actions are vital to assure the sustainability of the environment. There are governmental departments at local and national levels that have mandates/environmental laws; to involve them in a cause and to make them responsible for the environment is of great importance. This means that we have a civic as

well as governmental responsibility towards the environment. The most important urgency is the need for greater pro -activity.

## >Activity TWO

**Role Play.** Copies of role cards from Handout I. 60 min.

**Objective and context of the activity:** To observe and to analyze the position and interests of each one of the actors who participate and decide which situations affect the environment, from a critical perspective. In addition, to be aware that for changes to be possible it is important to take active part in issues concerning the environment.

Read to the participants the following story: The local government finishes announcing publicly that it will enter businesses with a big logging company. The government is granting absolute right to TALADORES Ltd. to cut 40 percent of the forest trees that surrounds your city. The government has not mentioned any plan for the reforestation of the area. The forest has many animals and plants and provides an important source with firewood for people of limited resources, who cannot pay for electricity.

### For role-play:

- Ask the participants who are going to debate with regard to the situation of the earlier questions that have come up.
- Ask 2 volunteers to play the role of journalists and the third as the moderator.
- Request that the rest be divided into five groups: government; representatives of the company; Greenpeace; local women organized into a group of eco feminists, and members of the interested community.
- Distribute the cards and give the participants 15 minutes to study their roles.

Remind the participants that the idea is to find a sustainable solution. See that you play the game for the allotted time, stopping it or prolonging it according to the time that is available

## >Feedback of Activity TWO

Ask the participants to discuss what happened during the role play. Try to keep the discussion as open as possible, and offer direction from time to time if it is necessary.

### Suggestions for the facilitator

¿Qué registraron las periodistas y cuáles fueron sus impresiones sobre lo sucedido durante el juego de roles?  
¿Cómo se sintieron los grupos asumiendo sus roles? ¿Fue fácil encontrar argumentos?  
¿Conocen alguna situación ambiental similar?  
¿Fue difícil alcanzar una solución que tome todos los aspectos en cuenta? ¿Le dieron prioridad a algún grupo de interés?

Explain that many decisions that are taken in relation to the environment are untenable and have a direct or indirect impact on communities. Rarely, is the affected community consulted.

## > End of Session

Round of questions: Ask all the participants to comment briefly what they learnt from the session. Also, ask them to say what they would do to save the planet.

## > Homework assignment

Do you know somebody in your local area who is involved with environmental subjects? Give the participants a copy of the Handout II and ask participants to research the local organizations and institutions which are environmentally active.



# Material for the Facilitator

## Gender, Water and Environment (extract)

Gender and Water Alliance

<http://www.genderandwater.org/page/2810>

The different roles and responsibilities of women and men in water resources use and management are closely linked to environmental change and well-being. This is true both for how women and men affect the environment through their economic and household activities and how the resulting environmental changes affect people's well-being. Understanding these gender differences is an essential part of developing policies aimed at both better environmental outcomes and improved health and well-being.

### > Gender Relations and Challenges in the Management of the Environment

Women play a critical role in the field of environment, especially in the management of plants and animals in forests, arid areas and wetlands (see box). Rural women in particular maintain an intimate interaction with natural resources, the collection and production of food products, fuel biomass, traditional medicine and raw materials. Poor women and children especially may collect grasshoppers, larvae, eggs and birds' nests to sustain their families (Van Est, 1997).

As their knowledge is transmitted through generations, girls and women often acquire a thorough understanding of their environment, and more specifically of its biodiversity. Their experience gives them valuable skills required for the management of the environment. Women have an important role to play in preserving the environment and in managing natural resources to achieve ecologically sustainable production (UNEP, 2004).

### > Challenges

#### *Public participation in decision making*

Public participation in environmental management is increasingly seen as a vital component of environmental policies. Several major international conferences in the 1990s, including the United Nations Conference on Environment and Development (Rio de Janeiro, 1992) and the Fourth World Conference on Women (Beijing, 1995), acknowledged women's contributions to environmental management and proposed actions to strengthen women's role in decision making. However, from the local to the international level, women have had limited involvement in the formulation, planning, and execution of environmental policy. When women do contribute to environmental management, it is usually at the local level. For example, women in Bangladesh, Mexico, the Russian Federation and the Ukraine have been involved in planning and management of freshwater resources through women's groups and cooperatives. They mobilise communities and resources to conserve and protect supplies of clean, accessible water.

### > Environment vulnerability

The impacts of the degradation of the environment on people's everyday lives are not the same for men and women. When the environment is degraded, women's day-to-day activities, such as fuel and water collection, require more time, leaving less time for productive activities. When water becomes scarce, women and children in rural areas must walk longer distances to find water, and in urban areas are required to wait in line for long hours at communal water points.

Despite their efforts, women living in arid areas tend to be categorised among the poorest of the poor, and have absolutely no means to influence real change. They are often excluded from participating in land development and conservation projects, agricultural extension activities, and policies directly affecting their subsistence. Men make most decisions related to cattle and livestock, and even in households headed by women, men still intervene in the

decision-making process through members of the extended family. However, because of the important contribution of women, the fight against the degradation of arid areas requires a gender-inclusive approach.

### **>Access To and Control over Resources**

In many countries, rights are linked to women's marital status; widowed or divorced women often lose those rights. Even in countries where the law guarantees women and men equal access to land, women may not be aware of their rights, or customs may exclude women from de facto ownership.

These restrictions on women's land rights hinders their ability to access other resources and information. Unable to use land as collateral to obtain loans, women have difficulty in adopting new technology and hiring labour when needed. In addition, women may not be able to access other support services, such as extension and training programmes. Agricultural extension agents have traditionally focused on the male farmers, even where men are working off the farm and women are the primary cultivators (Population Reference Bureau, 2002).

### **>Watershed management**

Women do sometimes participate in watershed management, for example, by maintaining forest cover to reduce soil erosion which often floods and silts reservoirs and waterways. However, training programmes on the technical and scientific aspects of watershed development are usually aimed at men. Training for women tends to be concentrated on practical issues such as tree planting. Ultimately, this means that women do not have the necessary skills, knowledge and confidence to participate in community decision-making and to assume leadership roles in management of watershed development (Pangare 1998, in Rathgeber, Eva, 2003). Gender analysis has not been a component of most watershed development projects.

Similarly, the impact of displacing local populations to accommodate large dam projects has rarely been analysed from a gender perspective (Baruah 1999, in Rathgeber, Eva, 2003). In some cases, planners actually have been aware of the costs of not incorporating gender concerns into relocation plans but they have rarely acted accordingly. In the Narmada Dam project in Gujarat, India, where populations were displaced from the area that was flooded, it became more difficult for women to collect the forest and biomass resources needed for subsistence. All available water was channeled into the dam and the adjoining land was inaccessible to local populations (Rathgeber, Eva, 2003).

### **>Towards the Integration of Gender**

Women's status in conserving biodiversity may be enhanced through the following types of actions to integrate gender concerns into environmental planning:

- Improve data collection on women's and men's resource use, knowledge of, access to and control over resources. Collecting sex-disaggregated information is a first step toward developing gender-responsive policies and programmes.
- Train staff and management on the relevance of gender issues to water resources and environmental outcomes.
- Establish procedures for incorporating a gender perspective in planning, monitoring, and evaluating environmental projects.
- Ensure opportunities for women to participate in decisions about environmental policies and programmes at all levels, including as designers, planners, implementers, and evaluators. Women need official channels to voice their environmental concerns and contribute to policy decisions. Several countries have introduced affirmative actions to this end.
- Foster commitment at all levels—local, national, and international—to integrate gender concerns into policies and programmes which will lead to more equitable and sustainable development. At the international level, the Women's Environment and Development Organization (WEDO) initiated "Women Action 21" at the United Nations Conference on Environment and Development (Rio, 1992), as well as a more recent version, "Action 2015 - women for a healthy and peaceful planet" during the WSSD in Johannesburg.

- Incorporate a gender perspective into national environmental policies, through a gender policy declaration that demonstrates the government's commitment; a reference document for technical staff working on national programs; and a framework for action to develop the capacity of both women and men to address gender concerns.





# Handout I > Role Play



## REPRESENTATIVES OF THE GOVERNMENT

You are members of the local government that have decided to sign a deal with a big logging company. You think that the business will be good for the city, because it will bring investment. You think that this decision is the correct one and the best one.

## INTEREST GROUP

**A group of local women** have organized along local lines. You are a mixed group, but many women are of limited resources that need access to the forest for their firewood.

**Note:** Eco-feminism is a social movement that understands that the oppressions of women and nature are interconnected. It analyzes the connections between the domination of women and the monopoly of resources and power control by men.

## MODERATOR

Your role is to maintain order in the meeting. Allow each group to speak for 5 minutes to present/show its position, and also to open the debate.

## JOURNALISTS

Your job is to follow the debate carefully and to take notes so that it can be used for feedback in the end.

## CHOPPERS LTD.

You are a big multinational company that carries out logging operations in neighboring countries. Your business includes the destruction of forests. You are lobbying so that the company can work with as few environmental restrictions as possible. Your business is to destroy, not to protect.

## MEMBERS OF THE INTERESTED COMMUNITY

You are members of the community worried about the environment and attend the debate, as observers. Nevertheless, at the end of the debate you can ask questions and comment.

## GREENPEACE

Your motto: "Greenpeace exists because this fragile earth deserves a voice. It needs solutions. It needs changes. It needs actions". You are an international non-profit organization who takes strong actions to defend the biodiversity and environment of the planet against threats. One of the high-priority areas of action of the organization is the protection of old forests.



# Handout II

## > What is environmental justice?

Environmental justice is the right for people of all races, social classes and cultures to have a safe and decent environment for them to live in, work, play and learn. We cannot have a healthy society or economy if we don't take care of our environment.

## Women and organizations that fight for the environment

Many women have been important leaders in environmental justice. An example of a woman, who has dedicated her whole life to environmental questions, is **Wangari Maathai from Kenya**. She is the winner of the Nobel Peace prize of 2004 for her efforts. Her organization, the Movement Green Belt, has tried to reduce the damage caused by the deforestation and desertification. She has been the leader of women protests; she has mobilized women to plant 30 million trees, and has made important campaigns for education, vital nutrition and other crucial subjects for women. She is a role model and the good practices of her organization have been multiplied all over the world. In honour of Wangari Maathai and commemorating the International Day of Human rights, on 19th November 2004, the campaign "a tree for peace" was started. The campaign stresses the connection between environment, peace, human rights and gender equality.

An organization that pleads for the voice of women in global policy is the Environmental Organization and Development of Women (WEDO). The goal of WEDO is "to empower women to become people who take decisions to reach economic, social and gender justice, on a healthy planet".

Take a look at the webpage of WEDO at <http://www.wedo.org> and you will find more information on the organization, its diverse thematic areas and projects.



# Session 19 | Health

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To introduce participants to the issue of health and make them understand the relation between health and rights.
- To learn about international conventions on health and rights and to relate them to the local level.

It is very important to relate thematic health issues to the local level and the access to health services in the municipalities. The facilitator should compile current information relevant at the local level, particularly for youth and young women. Get informed beforehand and collect facts about health care institutions, statistics etc.

### > Resources for the facilitator:

<http://feminism.eserver.org/health/>

<http://www.wildforhumanrights.org/hrtoolkit/callforinclusion/p4.html>

<http://www.gawh.org/>

**Sources:** Wolfgang Benedek and Minna Nikolova, ETC (Editors) 2003: UNDERSTANDING HUMAN RIGHTS. MANUAL ON HUMAN RIGHTS EDUCATION, European Training and Research Centre for Human Rights and Democracy (ETC), Graz

## > Introduction to the Session

Health is a right. This right is guaranteed in the constitution of most nation states and in numerous international declarations providing every citizen with the right to benefit from this right to health.

Therefore, on the one hand, health is characterised as a right for itself and on the other hand it represents the enabling condition to exercise other rights. In no other right, the interweaving between the rights becomes as clear as in this, because health is dependent on other rights. Consequently, the health condition of a person depends on the degree of freedom in which a person lives; this is the access to means which guarantee the exercise of the right on health. Health depends on many factors, among other things housing, access to adequate food, clothes and work, whether woman or man, girl or boy, age etc.

Today we will explore the right to health and how the institutions of our local government facilitate access to health services.

## > Activity ONE

**My Body, My Right.** Large sheets of paper, markers, tape to secure sheets to the walls. 45 min.

**Objective and context of the activity:** For many people the concept of health is not fully developed to include the broad needs of society as well as the state of the individual. The aim of this activity is to become aware of the broad scope of health as more than the "absence of disease" by creating the link between health and right to health. The activity allows participants to recognize the various elements that make up a state of optimal health and to share ideas with other members of the group to create a composite concept.

**All participants** including the facilitator sit on chairs arranged in a circle or in a circle on the ground. **Buzz** with the group the word health. Let them imagine what they associate with health. If the group is slow in getting started, ask the group to give quick responses following the circle order in which they are seated. Record all ideas on large sheets of paper, large enough for all to see clearly. No idea is to be excluded. Once the group has exhausted their ideas, have a volunteer read all the ideas as recorded.

### Suggestions for the facilitator

Guide the participants through this:

- Health is not just the absence of sickness; health is not only related to the body; it is emotional and mental well being.
- Ask the group what they understand by well being.
- What are the health problems women and young women are exposed to (sexual health, reproductive health, emotional, mental and physical health problems due to violence)

### Discussion points: Is there a Right to Health?

### Suggestions for the facilitator

Guide them by asking a question such as:

- What is a right is there a right to health?
- What do you mean when you say that you have a right to health?
- (non- violence, reproductive freedom etc.)?
- How is health related to our gendered identity (sex, social class, ethnic background, religious orientation etc.)?

Collect all ideas on a flip chart.

### >Feedback of Activity ONE

Give a **definition** of Health: Health as stated in the 1946 World Health Organization (WHO) constitution: “a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity.” This more holistic approach to health says that to be healthy, the body, mind, and social standing must all be in good condition. Being healthy does not only mean not being sick or not having any disease.

### >Activity TWO

**Access to Health Care.** Large sheets of paper, markers and tape to secure sheets to the walls, copies of **Worksheet I**. 30 min.

**Objective and context of the activity:** Announce to the participants that the right to health is very much connected to the access we have to health care and that women (women of different ages, ethnic backgrounds, and income groups) around the world have inadequate access to quality health care.

**Lead** the participants into a discussion on young women and access to health care.

**Discussion points:** Ask the participants to think about what specific obstacles young women face in accessing health care. Collect all ideas on a flip chart. After some discussion, hand out copies of Handout I and go through it with the participants.

### Suggestions for the facilitator

- Do you think young women face different obstacles in accessing health care when compared to adult women?
- Does age, ethnicity or status in society have anything to do with obstacles in accessing health care or with the treatment that a person gets when going to the hospital or to the doctor?
- What are some of the reasons why young women may not be going for health care?

**(cont.) Suggestions for the facilitator**

- What are your experiences with health care: hospitals, doctors, getting treatment, etc.?
- Are there services and are they accessible to you? Are there any services that you think are lacking or need improvement? Do you have an interest in your health that makes it important for you to go for health care?
- Can you decide to go for health care?
- Do you get governmental support for your health care or is it private?
- Do you feel comfortable with the services?

**>Feedback of Activity TWO**

What are some changes that can be made in order to make it easier for young women to access health care?

How can these changes be put into practice?

Who should be addressed in order to get your opinion heard?

What strategies can you use (campaigns, petition, meeting with a government representative, etc.)?

Health care is a human right, how can this human right be made a reality for all?

That is, how can adequate access to health care be made possible for all, irrespective of gender, social status, ethnicity, age, etc.?

Violence against women places women's health at risk, what facilities and services should be made available to help women?

Do you know of any facilities or services that are available to women?

We learnt that we have a right to health which is often denied to us. What can we do individually to improve our right to health: to know how to take care of our body, to have control in decisions that will affect it, to have the courage to protect ourselves, to say no, to speak out and to demand attention?

**>Activity THREE**

**Mapping the realization of the Human Right to Health.** (Benedek and Nikolova, 2003). Large sheets of paper, markers, tape, copies of Organizational chart of the Municipality, copy of Handout II. 70 min.

**Objective and context of the activity:** The aim of this activity is to identify community institutions that have the obligation to progressively realize the right to health; and, to increase awareness of the various levels of responsibility for community health including local government, regional, national and international.

**Remind** the participants that health is "a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity."

**Ask** the participants what elements and conditions are needed to realize this broad state of health in their community?

**>Step One.** 20 min.

**Ask** the participants if they know or have heard of any parts of the International Convention that guarantees the Right to Health. Introduce some and hand out copies of Handout II.

**Divide** the participants into groups of 5 to 10, and have them refer to their copies of Handout II. Allow specific questions to clarify terms, etc. but refrain from a general discussion of the topic.

**Ask** each group to locate the institutions responsible for fulfilling the obligations of the Right to Health (they can use the Organizational chart of their Municipality).

Have the groups sit in a circle within view of the large sheet of paper on which the person recording the information will draw a mind map which identifies the institutions that provide, oversee and monitor the services needed to realize the right to health.

**Suggestions for the facilitator**

Let the participants collect ideas on what they have in their community, for example, which department is responsible for health, what services are offered, where can young women go to get information and support?

**>Step two.** 20 min.

Participants record on another sheet of paper the extent to which the institution is fulfilling community expectations.

**Suggestions for the facilitator**

Let them share their experiences regarding health care on a local level, Ask them to think about what happened the last time they went to a health care centre.

What was their experience like?

**>Step three.** 10 min.

Have the participants re-assemble into the large group. Ask the spokesperson from each group to use the map and list of expectations to present the group's findings.

**>Step four.** 20 min. (if there is enough time left).

Have the entire group attempt to consolidate the findings into a single map and compile a list of expectations.

**Suggestions for the facilitator**

What do we want to change, who can we contact?

Let them come up with an idea about what is necessary in their community to improve the situation of a health issue, perhaps abortion, early pregnancies or HIV, amongst others, and encourage them to propose solutions in terms of what can be done.

**>Feedback of Activity THREE**

Summarize the results and let the group decide which actions, hypothetical or real, can be taken in order to further the realization of the human right to health in the community. For example, build up a service centre, information sessions, community outreach programs, etc.

**> End of Session**

**Go-around.** All participants should give a few sentences on what they learnt or what they got from the workshop.



# Handout I

## Access to Health Care is related to:

**Availability** > Functioning public health and health-care facilities, goods and services, as well as programs that have to be available in sufficient quantity.

**Accessibility** > Of facilities, goods and services for health requires non-discrimination, physical accessibility, affordability and the adequate information.

**Acceptability** > requires that all health facilities, goods and services must be respectful of medical ethics and culturally appropriate, sensitive to gender and life-cycle requirements, as well as being designed to respect confidentiality and improve the health of those concerned.

**Quality** > Demands that health facilities, goods and services must be scientifically and medically appropriate and of good quality.

## Aspects of why young women do not access to health care

<http://www.wildforhumanrights.org/hrtoolkit/callforinclusion/p4.html>

> **Confidentiality:** The issue of confidentiality plays a profound role in the ability or desire of an young woman to access health care. When health care practitioners share medical and personal information with a young woman's parent, guardian or community members without her consent, she may be increasingly reluctant to access care.

> **Negative Expectations:** The access of young women to health care is compromised by the negative expectations of health care providers regarding their sexual behaviour. When health care providers lecture young women on their perceived behaviour rather than provide them with information necessary to protect them against unwanted pregnancies, sexually transmitted diseases (STDs), substance abuse and violence, these young women will not return for follow-up services and will tell other young women not to access those services.

> **Knowledge of Services:** The way in which health care services are advertised to young women affects their utilization of these services. Though this is an issue for women generally and more widely for poor people, young people access health care services for different reasons than adults.

> **Physical Activity:** Young women have relatively restricted access to recreational activities when compared to young men. Inhibiting young women's access to recreation, physical games and sports negatively affects their physical, mental and social well being.

### Aspects of why young women do not access to health care (cont.)

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> **Social and Cultural Practices:** The access of young women to health care is also impacted by cultural practices regarding consent, marriage and sexuality. Young women are at a very young age expected to take on adult responsibilities like work and care for younger siblings while simultaneously they are treated like children when it comes to making decisions about their own health and bodies. In addition, although formal laws on consent are not always written, some young women are unable to access reproductive health care services because of a real fear of violence or because health care practitioners assume that a young woman's guardian should be included in all health care decisions.

# Handout II

## ICESR, International Convention on Economic, Social and Cultural Rights, 1966

### Article 12

1. The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.
2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for:
  - a) The provision for the reduction of the stillbirth-rate and of infant mortality and for the healthy development of the child;
  - b) The improvement of all aspects of environmental and industrial hygiene;
  - c) The prevention, treatment and control of epidemic, endemic, occupational and other diseases;
  - d) The creation of conditions which would assure to all medical service and medical attention in the event of sickness.

## CEDAW, Convention on the Elimination of All Forms of Discrimination Against Women, 1979

The following Articles 10, 12 and 14 all of refer to access to health and medical care without discrimination. They affirm **women's equal rights to access of health care**, including family planning, appropriate services for reproductive health care and pregnancy and family health care services.

### Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;
- b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;
- c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;
- d) The same opportunities to benefit from scholarships and other study grants;
- e) The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;
- f) The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely;
- g) The same Opportunities to participate actively in sports and physical education;
- h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

**Article 12**

**1.** States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.

**2.** Notwithstanding the provisions of paragraph 1 of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

**Article 14**

**1.** States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas.

**2.** States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:

- a) To participate in the elaboration and implementation of development planning at all levels;
- b) To have access to adequate health care facilities, including information, counseling and services in family planning;
- c) To benefit directly from social security programmes;
- d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency;
- e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self employment;
- f) To participate in all community activities;
- g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;
- h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

# Session 20 | Social Affairs

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To understand what social issues are, especially the concept of poverty and its interrelation with gender.
- To address social issues and their connections locally, nationally and internationally.
- To explore social issues that are important and relevant to young women.

The facilitator should get facts and information on current social issues that are relevant at the local level, particularly to youth and young women. Also, the facilitator should be informed about the local government department that deals with social issues or social affairs.

### > Resources for the facilitator:

<http://www.bridge.ids.ac.uk/reports/femofpov.pdf>

**Sources:** Boal, Augusto. 2002. Games for Actors and Non-Actors, 2nd Ed. Routledge, Taylor and Francis Group: London and New York.; Oxfam. 2004. Looking Behind the Logo: The Global Supply Chain in the Sportswear Industry. Oxfam: UK. Adaptations are made for this manual.

## > Introduction to the Session

Broadly, social affairs address social, economic and cultural issues that influence personal responsibility. The issues for youth, specifically for young women, are the issues that are relevant in their families, schools and communities. They can also be global issues. Examples of social issues include globalization, health and HIV/AIDS, peace and conflict, violence, crime, racism, poverty, fair trade, drugs, work, and many others. In this session we will look at all those local and global issues that affect the young women participants as individuals and members of a society as a whole.

## > Warm-Up Activity

**The Blind Car.** 10 min.

**Objective and context of the activity:** To learn how it feels to lead and, on the other hand, to follow directions; to understand that although in many situations it is important to have a leader, the leader and the follower depend on each other and that they have to move in the same rhythm in order to reach somewhere as a team. To identify with a role and to switch roles; to learn to trust each other as in any given moment, you can be dependent on the other, but the next time, it could be the other way round.

**Divide** the participants into pairs. Of each pair, one is the car and the other is the driver. The car is blind and must be directed around the room by the driver. The driver can only use gentle presses to direct the car. For example, a press in the centre of the back means go straight, a press on the left shoulder suggests turning left, a press closer to the left arm means a sharp left turn, etc. To change roles, signal with a clap or shout-out "switch!"

## > Activity ONE

**Community Mapping (Part one). Realms of Concern and Influence (Part two).** 40 - 60 min.

**Objective and context of the activity:** It is only when we think about our surroundings, the things that we see, the people that we encounter etc, that we can try and get a better understanding of where we come from, what the social circumstances and issues surrounding us are and what one can do about them. Community mapping is an activity that tries to do this process of reflection. The participants go through their community trying to think of and listing all the ordinary things that they see, and then through the Realms of Concern and Influence try to make sense of them by looking at their position, what their worries are and how they can be changed.

### >Part one

**Community mapping.** A quiet atmosphere and writing materials. 20-30 min.

**Ask** the participants to close their eyes and reflect on a typical day in their community.

**Say out loud:** "Imagine that you're starting a day like any other. Perhaps it's a school day, the weekend, or some time in the holidays. You may be at home, just around the town or in school. Now, take a mind walk through this day. Think about the things you see, the smells you smell, the feelings you have and the sounds you hear. On your way to school or going through the city, what are the people like, are there different types of people? Is there garbage lying around or do you see dirty water? What are the things that you see, feel, hear or smell that make you mad, worried, scared, or that you like and make you happy? Where in the area are these things?"

**Ask** the participants to note their images and the concerns they have on a sheet of paper, and also write down where in their community these things are. After 10 or 15 minutes, ask a few participants to share their images and concerns.

### >Part two

**Realms of Concern and Influence.** Writing materials. 20-30 min.

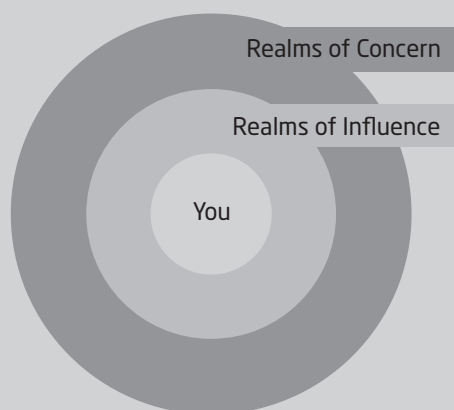
**Divide** the participants into small groups, 5 - 7 per group. Have each group draw three concentric circles.

In the smallest, central circle the participants place themselves. **Ask** participants to list all the things that they are concerned about in their school, community as young women. These "Realms of Concern" go into the outer ring. They should list EVERYTHING that they are concerned about. **Ask** the participants to determine which issues from the outer ring they have influence over. These "Realms of Influence" go into the middle circle. At the end of the activity, **have** the groups present their circles.

#### Suggestions for the facilitator

Have the groups think critically about what they have put in the Realm of Influence. :

- What can they do about them?
- What do they see?
- What sticks out?
- What is significant for them?



### >Feedback of Activity ONE

What is the difference between the "concerns" list and the "influence" list?

Why are the issues in your "Realms of Concern" important? What about the issues that bothers them? How can these issues be changed or improved?

Through this activity, it is clear that in our immediate environment—the one that we have daily contact with—several social issues and concerns exist. Many of these are often ignored and taken for granted. But as you work to make changes in your Realm of Influence, the Realm of Influence gets larger. That means that you begin to have more influence to bring about change on the issues in your Realm of Concern. What's important is that it is up to you: to be pro-active and make the changes you want to happen!

## >Activity TWO

**Looking Behind the Frame: Mara's Story.** Copies of Handout I. 60 min.

**Objective and context of the activity:** The garment industry is huge, and a substantial amount of the production is done in Latin America and Asia. It is a buyers' market where people want the latest fashions, they want them now and they want them cheap. The industry is geared up to get a maximum profit by giving people what they want. However, this often results in unfair conditions for the workers, mostly women – long hours for little pay and terrible working conditions. The “sweatshops” that are in Latin American and Asia are a good and clear example of precarious work for thousands of women.

This activity tries to give the participants some insight into a global social issue; to think about the situation of people working in these conditions who are often denied their basic rights to earn a living and work under acceptable conditions; and to then consider what can be done to produce change—personal changes as well as collective changes that will aim at making companies more responsible and accountable.

**Hand out** copies of the Handout I, and tell the participants they are going to hear about a sportswear worker, Mara (see text for the facilitator Handout I cont.).

At the end, **ask** the participants for suggestions about what can be done? If time allows, hand out the Advocacy Cards and **have** the participants brainstorm over some ideas on ways to lobby for change.

### Suggestions for the facilitator

Is Mara's situation fair?

Why do you think she earns so little?

Do these companies help women gain autonomy or their independence by giving the women work and remunerating them?

Or are the conditions discriminating and subordinating?

What about their rights?

What can be done to change the way companies go about their business?

What kind of circumstances could have forced Mara to go into this type of labour?

## >Feedback of Activity TWO

Do you know or have you heard about any similar stories? What do you know about the issue? What might be some of the factors or conditions that make it necessary for people to go into this type of work and endure these working conditions? What difficulties could women face if they get no health insurance and no social services? What if a woman becomes pregnant, and lacks insurance of any kind – health or unemployment? What could happen to her? Work gives women a chance to satisfy their basic needs, but what about improving their overall situation? What needs to be done to change these conditions? What needs to be changed? What can be done?

## > End of Session

**Go-around:** Ask the participants to say what they would like to reflect on as a social issue that is important to them. Start the go-around with: “In my reflection, I want to change ....” Or “In my dream, my world is without ...”. End the session with a big round of applause.

## > Homework Assignment

Tell the participants to write a one page community profile, describing their community and making a list with all the positive and negative aspects of their community.





# Material for the Facilitator

## The Feminization of Poverty (extract)

<http://www.bridge.ids.ac.uk/reports/femofpov.pdf>

The term, the 'feminization of poverty' originates from US debates about single mothers and welfare, dating from the 1970s. Recently there has been much discussion, in both academic and development policy circles, of the phenomenon. However, there is little clarity about what the feminization of poverty means, or about whether such a trend can be empirically verified. The feminization of poverty has been linked to firstly, a perceived increase in the proportion of female-headed households (FHHs) and secondly, the rise of female participation in low return urban informal sector activities, particularly in the context of the 1980s economic crises and adjustments in Sub-Saharan Africa and Latin America. It has been used to mean three distinct things:

- That women have a higher incidence of poverty than men;
- That their poverty is more severe than that of men;
- That there is a trend to greater poverty among women, particularly associated with rising rates of FHHs;

### > Addressing poverty and gender inequality

The household is a key site of gender discrimination and subordination and is thus an important focus for examining gender and poverty issues. However, aggregate national poverty estimates based on household surveys (whether on income or food availability type indicators) assume that household resources are equally shared. Little systematically gender-disaggregated data on income and other welfare measures is available and so an empirical assessment of poverty trends and incidences by gender is impossible.

Consideration of poverty often neglects differentials between men and women in terms of their access to income, resources and services. Such differentials may occur within households between men and women, or between individuals (i.e. between single men and single women), or between households with women-headed households at a disadvantage to male-headed households. There are also gender-based differentials in vulnerability to illness and violence (Wratten, 1995).

Any poverty-reducing programmes may not reach women directly, due to their lack of command over productive resources and control over output, as well as (particularly for poor women) lack of time. The costs of economic restructuring under structural adjustment are often disproportionately borne by women, through increased labour or reduced intake of food, with severe human development consequences for women themselves and potentially for children, especially girls, who may be drawn into household or income earning labour. Moreover, existing safety-net programmes have tended to target men, explicitly or implicitly. Wider social security and welfare provisions have not taken account of changes in social relations (including gender relations) which are occurring as a result of economic restructuring, as well as political and social conflict (Masika et. al., 2000). Not all evidence reveals discrimination against women in the household; there are some case studies that demonstrate disadvantages for men once the gendered division of labour is taken into account (Razavi, 1999).

A substantial body of literature now exists to show that men and women experience poverty differently such that women's poverty status cannot be 'read off' that of the household. What is less clear, is the relationship between household-level poverty and female well-being, i.e. does gender discrimination intensify or diminish with poverty? Evidence from South Asia shows that discrimination does not disappear and may even intensify as household income increases, but this may be region specific. Sub-Saharan Africa shows no clear evidence of gender bias in consumption, but women have very little leisure time compared to men and this may be further curtailed as poverty increases. In general, as household-level poverty increases, there may be a tendency for men to retain an increasing share of their

income in order to maintain personal consumption levels at the expense of contributions to the household. Women's limited claims on male income may diminish. In more extreme cases, there may be a total breakdown in normative entitlements through marriage or other familial support, resulting in FHHs (Baden and Milward, 2000). A substantial body of literature now exists to show that men and women experience poverty differently such that women's poverty status cannot be 'read off' that of the household. What is less clear, is the relationship between household-level poverty and female well-being, i.e. does gender discrimination intensify or diminish with poverty? Evidence from South Asia shows that discrimination does not disappear and may even intensify as household income increases, but this may be region specific. Sub-Saharan Africa shows no clear evidence of gender bias in consumption, but women have very little leisure time compared to men and this may be further curtailed as poverty increases. In general, as household-level poverty increases, there may be a tendency for men to retain an increasing share of their income in order to maintain personal consumption levels at the expense of contributions to the household. Women's limited claims on male income may diminish. In more extreme cases, there may be a total breakdown in normative entitlements through marriage or other familial support, resulting in FHHs (Baden and Milward, 2000).

Despite this lack of clarity, multilateral and bilateral development agencies have focused their gender policies on the presumed connection between gender inequality and an increase in the incidence of poverty. According to UNDP 'Poverty has a woman's face - of 1.3 billion people living in poverty, 70 percent are women' (UNDP, 1995:4). However, the lack of systematic data that disaggregates expenditure or consumption by gender means that such broad statements are often based on questionable assumptions. There is a need for further research to avoid making simplistic correlations, such as between increases in female-headed households and any 'feminization of poverty'.

### **> Changes in how poverty is understood**

A review of current approaches to understanding urban poverty points to the need of broadening the way poverty is understood and measured. Poverty is multidimensional, and hence limiting measures to income shortfalls and poverty lines masks the true extent of poverty, particularly for women and children. Standard income/expenditure data fails to capture the complexity of gender differences in poverty and a gender-differentiated assessment of well-being. It can therefore be helpful to examine broader indicators of well-being:

- Health indicators, e.g. nutrition, life-expectancy, maternal mortality;
- Access to resources e.g. employment participation and earnings, land ownership, and access to safe water and sanitation;

These reflect the outcomes of income/expenditure decisions rather than the means whereby well-being is achieved (Kabeer, 1996).

Gender disparities in development can be captured by using the Gender-related Development Index (GDI) and the Gender Empowerment Measure (GEM) devised by UNDP (UNDP, 1995).

Measures, such as GEM and GDI have added credence to the view that women are more vulnerable to poverty. 'The Gender-related Development Index value of every country is lower than its Human Development Index value' (UNDP 1997:39). Cagatay (1998) also argues that if indicators of well-being associated with human poverty are used, such as literacy, women on average are unambiguously worse off than men in almost all contexts. A case study from Bangladesh also cites evidence to support women's disadvantage (Khaleda, 1998).

However, as Shahra Razavi (1998) argues, these measurements of well-being outcomes (health indicators and access to resources) are prone to be employed in making simplistic correlations with aspects of gender equality. This not only leads to questionable policies but also may sideline other aspects of gender inequality such as mobility in public spheres and decision-making power, which have an ambiguous connection with poverty indicators. In addition, gender-sensitive well-being outcomes are extremely difficult to quantify and national poverty assessments still tend to rely on traditional measures such as household income and nutritional intake.

Recent years have seen a further broadening of debates around poverty, which has led to a more pluralistic approach to measuring or assessing poverty and deprivation. There is increasing emphasis on self-assessment of poverty,

leading to issues such as domestic violence and social support networks becoming part of the mainstream poverty debate. From a gender perspective, this opens up the possibility for highlighting the gender-specific dimensions of deprivation, through concepts of vulnerability, shocks, fluctuation, powerlessness and so on (Baden and Milward, 2000). However, participatory methods for assessing poverty (e.g. PRA, PLA) can obscure gender-specific interests unless careful contextual analysis is carried out (Cornwall, 2001). Gender-sensitive participatory methodologies need to be further developed. Even where gender-sensitive participatory methods are employed, for example, by the World Bank in their Participatory Poverty Assessments (PPAs), results are too often sidelined or ignored when policy recommendations are made (Whitehead and Lockwood, 1999).



# Handout I

## Mara's Story



### Mara's Story

- I sew trousers all day
- My target is 120 pairs of trousers an hour
- I earn 75p an hour
- In a normal day, I have to sew 960 pairs.

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## Mara's Day



### Mara's Day

- I start work at 7:30 am
- Overtime starts at 4 pm
- Sometimes we don't stop until 8 pm
- I'm not allowed to take a break

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## The Global Supply Chain



### The Global Supply Chain

- Customers and athletes
- Shops
- Big brands
- Factories in developing countries
- Factory workers

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### What should we do?



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# Handout I (cont.)

## Text for the facilitator

### > Read out loud:

#### > Picture 1: Mara's Story

Mara is just one of millions working in sportswear factories all over the world. She is 25 years old and works in a factory in Lima, the capital of Peru. Her factory produces sportswear for world-famous companies, like Nike, Reebok and Adidas. She used to live in the countryside but there was no work there.

Big sportswear brands do not manufacture their goods in richer countries, like the US, as they used to. Now that we have quicker travel, easier communications and computers, they can arrange for them to be made in countries where wages and other costs are lower.

The companies save money by having the sportswear in countries like Bangladesh, Turkey, Peru, Bolivia, Brazil, Thailand and Morocco. This could be good news for people in these countries, but too often, they are treated unfairly.

Mara has to sew 120 pairs of sports pants in one hour. She earns about US\$ 30 a month, or US\$ 33 if she does overtime. The big brands make enormous profits. For example, in 2003 Nike made US\$ 1,123 million profit (before tax). Mara could never afford to buy the trainers she makes.

#### > Picture 2: Mara's Day

Mara's day is at least 8 hours but she often has to do overtime to meet her targets, giving her a 12-hour day. Imagine how tired she is, and if she misses her target, her pay is cut.

#### > Picture 3: The Global Supply Chain

Workers like Mara are the last but essential part of the global sportswear supply chain, which connects people across the world – but it is not fair play.

Customers like the latest trainers and tracksuits, and want brand- names.

Shops attract customers with the latest styles.

Big sportswear brands spend millions of dollars advertising their products and sponsoring sports stars. They have their sportswear made in factories in poorer countries to save money. They choose the factory that can offer them the best deal.

Workers like Mara work very long hours for low pay producing sportswear. Conditions are usually very harsh, and their health suffers.

#### > Picture 4: What should we do?





# Session 21 | Education

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To reflect on education as a question of women's rights, emphasizing the importance of "equity" and not only of "access" to education.
- To promote some proposals for the inclusion of girls in the school system.
- To get to know about the existence of the hidden curriculum.

### > Resources for the facilitator:

[http://www.unesco.org/education/efa\\_report/summary\\_en.pdf](http://www.unesco.org/education/efa_report/summary_en.pdf)

<http://educacion.jalisco.gob.mx/consulta/educar/07/7annlga.html>

**Sources:** GROSS, DOMINIQUE (2003): Enseñanzas y buenas prácticas en proyectos de educación en países en vías de desarrollo. OPE-SECIPI.

### > Introduction to the Session

The leading policy agenda and multilateral and bilateral development institutions concerned with social and economic development and growth discovered the social benefits deriving from female education. Considering women's education as an instrument to meet further development goals (such as economic growth, decline of fertility rates etc.) it is generally measured in increasing access to formal education (educational institutions) and decreasing illiteracy rates.

Thus, aiming to reach formal equality by improving the individual positioning in society the impression is given that the illiterate people need to be corrected instead of the underlying structures and female education is seen as women's work and not as women's right!

Critical feminist discourses have located the struggle for gender equity in the context of women's rights and capabilities and in this women's lack of access to education is interrelated with the gendered power relations that keep women in a subordinate position. Thus, to understand gender equity in feminist terms a more wide ranging definition of education is crucial. This implies that education must be considered in a wider context and within those social and economic policies that limit the access of women to available resources.

If education continues being treated like a sector, to which women merely have access, and not as an absolute right in democratic societies, even total access to formal education and the completion of educational cycles, as is the case of many European countries, is not going to guarantee that women who finalize their studies have access to the labour market and to decision-making positions in the political sphere.

### > Activity ONE

**What does education mean?** 35 - 45 min.

**Objective and context of the activity:** To introduce the subject of education using the ideas, concepts and experiences of the participants. This will help the facilitator to understand young people better, to understand the various aspects of the problem, what they think, what experiences they have had. Then, a joint reflection shall be initiated.

#### > Step I :

**Ask** introductory questions regarding the significance of education:

#### **Suggestions for the facilitator**

What is understood by education?

Is education a right?

Why do we need education and for what?

### Suggestions for the facilitator (cont.)

Do we have the right to education for our own well-being?  
What are the aspects of education that are relevant to our life?  
What happens to these abilities for life?  
What values and abilities does it teach us?

**Collect** the ideas of the participants and write down everything on paper.

### >Step II

#### A reflection on educational spaces:

**Ask** the participants if they consider education only in terms of school or formal education or if they recognize other kinds of education. **Request** that they form working sub-groups in which they develop a map of these youthful spaces (examples: church, non-institutionalized spaces as "houses squatters", sport gangs, associations, political associations etc.) where they study rather than in university or in school, and let them respond to the following questions:

- > What do they learn in these spaces?
- > What is lacking in the learning process of these spaces?
- > In what spaces are the girls and the boys educated?

**After 20 min.**, assemble the sub-groups to compare their experiences and ideas.

### >Feedback of Activity ONE

**Emphasize** that education is an integral human right of women that goes beyond mere access to formal education. That is because the relation between access, permanence and the quality of education cannot be avoided. It also means that education is achieved despite the gender inequalities. You may have equality of access to education but this does not mean that you will finish the formal cycle of education nor does it guarantee the quality of education that you receive.

**In addition**, it is important to recognize that the learning processes occur as much in the sphere of formal education as in the informal one.

### >Activity TWO

#### Inequality in access to formal education. 35 min.

**Objective and context of the activity:** To recognize that egalitarian access to formal education is a decisive factor in gaining employment or a good job. Though, in Europe, in general, women have complete access to education, the equality of access to education has not guaranteed women access to decision-making powers in the private or in the political sphere.

Why is it so? Do an historical recap with the participants about their own experiences. Ask the sub-groups to take an historical perspective on the following questions:

### Suggestions for the facilitator

Until what school level have you studied?  
Until what school level did your father, your mother, your sisters, your brothers, your grandparents and grandmothers, etc studied?

After 20 min. reunite the sub-groups and share the results of the evaluations. On the basis of these results ask the participants what careers or higher studies women and men of the different generations have chosen?

### >Feedback of Activity TWO

In general there exist careers that are seen as feminine, such as psychology, nursing, teaching etc, that are related to the care of others. This activity will bring about a debate around the ideas that influence the selection of professions by men and by women; it will try to demonstrate that the idea behind this selection is based on sexual differences that are transformed into structural inequalities.

### >Activity THREE

**The hidden curriculum.** Flip-chart, copies of Handout I. 40-50 min.

**Objective and context of the activity:** To learn about the hidden curriculum in the educational system and to reflect upon the concept.

Ask the participants what do they associate with a hidden curriculum.

#### Suggestions for the facilitator

Did you know that there is a hidden curriculum?

What does its existence mean for young people?

Do you think it affects children?

What are the advantages and disadvantages of the hidden curriculum for women and men?

**Write down** everything on the flip-chart in order to share all the comments and reflections with everyone afterwards.

Distribute Handout I and give participants 10 - 15 min. to read the text about a hidden curriculum and a curriculum from a gender perspective

### >Feedback of activity THREE

It is important to make clear that the hidden curriculum is internalized and not visible. It is hidden from the conscious level, from constructions of thoughts, values, meanings and beliefs that structure, construct and determine the relations and social practices of and among men and women.

The curriculum is a fundamental tool for the school community: ministry, students, and teaching personnel. But it is the case, that this curriculum has some unwritten concepts, thus hidden, that are based on gendered power relations in certain contexts. That's why the real curriculum does not only consist of the subjects that are studied in the school system, but it also includes the roles, the evaluations, and the gendered social norms.

The vocational and professional future of today's children is biased through different children's games for boys and girls, which have different requirements (cognitive, affective, corporal and emotional), related to the gendered stereotypes and, without saying it clearly, includes different preparation in values, social practices and skills. It is allowed for boys to be bolder and more adventurous. They are encouraged to take risks and seek freedom, which implies that in the future, boys are likely to strive towards an area of studies structured to develop scientific thought or business success. Even those boys who cannot gain access to university studies imagine themselves gaining public success and the possibility of meeting the requirements that this entails. Whereas the games recognized and encouraged among girls bring them closer to the professions defined for women (nursing, to be teachers, psychology) that are more related to values dedicated to taking care of others.

## >Activity FOUR

**Five Basic questions about girls' attendance in school.** flip-chart and copies of Handout II. 45 min.

**Objective and context of the activity:** To think about the different aspects to be taken into account in order to increase the number of girls enrolling in school.

**After reading** the text, start a debate with the following questions:

### **Suggestions for the facilitator**

What do you think about the questions, can you think of some others?

What does "legislation that excludes them" mean?

Have you ever felt discriminated by something that you have read?

What is the relation between girls' education and security?

What do you think about the benefits for boys?

**Write down** all the comments on the flip-chart and make some comments and reflections with all the participants.

## >Feedback of Activity FOUR

**Emphasize** that the school system is a reflection of the society in which people enrol themselves, since the school is a product of the society and intends to give it continuity. For that reason, as in many other cases, serious injustices towards girls take place, in addition to being invisible to a part of the teaching staff.

In many schools, girls and boys work on activities related to their gender roles. For example, girls sweep the classroom while boys arrange tables for the teachers. This way, the teachers maintain this gender inequality. It is also very important to emphasize the vision that textbooks provide on gender relations, both with the images and the proposed readings.

## > End of Session

End the session with a round of questions that elicit the opinions of the participants on these questions, and let them focus on the question: what is my role as a young woman, and what can I do to change it?

# Material for the Facilitator

## Promoting girls' education

It's obvious that there are no easy solutions for the problem of the lack of education for girls and women. The reasons for their low participation are social, cultural, economical etc., which is why we need a multidisciplinary focus. In any case, to promote girls' education, there has to be a financial frame and education policies which are coherent with the promoting of girls' participation, and which should possibly go further ahead than to the Education Ministries or their local delegations. There is a need to involve other organizations that are as or even more receptive and interested to promote gender equality. The performance models can be generalized whenever they are adapted to the local circumstances, and when the fact that all elements affect all the other elements, is recognized. In each region or zone the concrete obstacles to girl's school participation have to be identified.

The results can be enhanced when the synergies between the national, regional and local level are focused on. And, occasionally, girls' education can become a driving force for education for everybody instead of education for a collective, as it had been exposed.

Some of the means in order to get girls and young women into schools are:

- To increase the budget for primary education.
- To strengthen the institutions responsible for primary education, in the public and private sector.
- To rely on "agents of change" - fathers, mothers, teaching staff, police etc. - and involve them in the process, promoting their commitment.
- The actions have to include communication and have to be integrated into the broader political frame.
- To increase the number of schools close to the girls' homes.
- To design schools as places that are acceptable for girls.
- To eliminate or minimize the obstacles for girls' participation: security threats, costs of enrolment, laws and norms that exclude them.
- To hire female teachers.

**That girls not only enrol, but also finish their school education, it is necessary to:**

- Construct schools close to their homes, and thus to improve security.
- To reduce or abolish the costs for their education (for example, through scholarships).
- To encourage married or pregnant girls to continue going to school.
- To involve the mothers (and fathers) in the education of their sons and, especially, daughters.
- To promote the connections between girls' and women's education.



# Handout I

## > Curriculum for Gender Equality and Quality Basic Education in Schools (extract)

<http://k1.ioe.ac.uk/schools/efps/GenderEducDev/policy%20paper%20final.pdf>

The term Curriculum signals knowledge considered valuable and appropriate to be taught in schools. It encompasses policy statements as well as syllabi used by teachers. Curriculum concerns subjects that are taught and the hierarchies between subjects – what is considered core or high status and what is considered optional, peripheral or low status. There are gendered dimensions to the status of certain subjects. Often subjects in which women and girls cluster either as learners or teachers have lower status than those in which men and boys cluster.

Curriculum also concerns teaching approaches. These tend to be embedded in ideas about how children learn in which gender generally plays a significant role. For example there are widespread assumptions about girls' aptitude to learn languages and boys' aptitude to learn mathematics. But these assumptions and the research that substantiates them are often closely linked to particular social and political contexts which are much less well documented than, for example, test results.

Teaching and learning materials, evaluation and assessment procedures and language policy are all components of curriculum and all have gender dimensions. Curriculum, therefore, is both a set of documents and a set of practices. The context in which decisions are taken about curriculum content, learning and teaching is one in which our assumptions about gender form a part of our understandings of the world and our place in it. Thus a curriculum is a gendered document. It can express ideas about gender equality if this is a matter of considerable contemporary concern or it can reproduce (maybe unknowingly) practices marked by gender inequality. A curriculum will also reproduce ideas about caste, class, religious, ethnic and national identities, divisions and inequalities. These often intersect with ideas about gender in complex ways.

The **'hidden curriculum'** refers to the ethos of a school and the social practices outside formal lessons, for example in the playground, during meals times or in extra-curricular activities. The hidden curriculum often has a bearing on the nature of what is learnt. It is sometimes very difficult to identify how the hidden curriculum works. However it is important to look seriously at this, because commitments to gender equality in the curriculum and classroom might be undermined by practices in the wider school experience, which teachers do not necessarily scrutinise. Taking account of the role of gender in the dynamics of the learning processes in the formal and the hidden curriculum is an important key to achieving the Millennium Development Goal for Gender Equity in Education. Avoiding discussion of the gendered features of curriculum is not taking a neutral position.

## **> A School Curriculum from a Gender Perspective** (extract, translated)

María Hortensia Coronel

<http://www.correodelmaestro.com/anteriores/2001/septiembre/Pags.%20Interiores%2064/incert64.htm>

The social recognition of women having the same rights as men is a recent fact. Being born a man or woman still determines the kind of role one will have in society. The law guarantees equality, but social practice -the mentalities and attitudes of people - do not change with the laws; that's why it is necessary to intervene directly, recognizing the discrimination that the woman still suffers, in order to be able to eliminate it through specific actions. Education is one of the basic pillars in avoiding social inequalities.

The still valid stereotypes in society are confirmed and reproduced inside the educational system and are often not detected nor corrected. Girls and boys receive social pressure from their mothers and fathers, from publicity, the society and the educational institution itself. Everything influences them to consider themselves 'different' when making their choices, which they often make according to their sex and not the desires and skills that they possess.

Science, history, politics and culture are based on masculine values, while the feminine portion has remained displaced. The dominating values are male-biased. It becomes necessary, therefore, to reflect on the interrelation that takes place in the classrooms between what is masculine and feminine in order to promote the exchange and evaluation of both aspects. The final target of the educational task is to shape people into individuals with personal integrity and the appropriate expectations that lack prejudices. Free human beings who are able to choose who they are and what they do.

Consequently, it is necessary to act in such specific areas as:

- Combat sexist stereotypes in school material;
- Combat sexist stereotypes in the curricula;
- Encourage a change of attitudes in the teaching system and teaching staff through basic and permanent training.

For this, gender troubles have to be included and people made aware of the theory, based on research, which reveals the mechanisms that prevent real equal opportunities. In order for teachers to transform themselves into real promoters of equal opportunities and put these ideas into practice, they should, in the first term, include the gender perspective in their theoretical background and as a dimension of analysis of the curriculum in the class. If they do not begin by approaching this theory, learning about it, and interiorizing it, not simply as a 'lip service' but as an 'elaborated, constructed discourse', it will not be easy to attain authentic transformations. It is very easy to find teachers who agree with these points; what is not easy is to actually find equal opportunities in practice. The analysis is simple and it starts by reading the school programs without a gender perspective, the conviction that this equality is already specified when the girls are not being discriminated negatively in the classroom or in school activities, and the assurance that the current legislation gives; all these can contribute to perpetuate sexism in an involuntary way.



# Handout II

## > Five Basic Questions About Girls' Attendance In Schools

(Gross, D. (2003). Enseñanzas y buenas prácticas en proyectos de educación en países en vías de desarrollo. OPE-SECIPI).

### 1. Which are the best strategies to make girls go to school?

- Increase the investment in primary education of the public and private sector.
- Increase the amount of schools close where the girls live.
- Promote community commitment to the schools.
- Eliminate or minimize the obstacles to girls' participation: security, the cost of the education and regulations that could exclude them.

### 2. How can we increase the quality of education for girls?

- Promote dialogue and reflection on the quality, where everyone can participate.
- Impel the definition of the components of quality education on the part of international donors.
- Improve the didactic materials and textbooks, making sure that these actively promote gender equality.
- Train the teaching staff in topics related to equality among men and women.

### 3. How can we help girls to finish primary education?

- It is necessary to construct schools close to where they live, while at the same time improving their security.
- It is necessary to reduce or abolish the costs of education for girls.
- The involvement of the mothers in education, especially of their daughters. Married or pregnant women should be able to keep on going to school.

### 4. Are the boys affected?

- All the initiatives that centre on the girls end up also benefiting the boys: a bigger budget, increased quality, greater attention to education.
- Female teaching personnel is often preferred for being less violent.

### 5. How can we achieve sustainable results?

- With the mobilization and the collaboration of all social agents.
- Putting into practice the principles of equality and equity.
- With a major commitment of governments and donors in favour of girls' education.



# Session 22 | Work

## Preparation for facilitator

Duration of the session: 2-4 hours

### > Objectives of the Session:

- To promote a critical awareness about the concept of work in its productive, reproductive and communitarian dimension.
- To reflect about gender inequalities in the access to jobs.

### > Resources for the facilitator:

<http://www.ilo.org/public/english/region/ampro/cinterfor/temas/gender/index.htm>

## > Introduction to the Session

In the last years, a series of research has started to question the concept of work and its social valuation. Traditionally, only paid activities were considered as work, which means all activities inside the realm of paid production. Thus, the majority of the work that has been done by women, historically, stayed outside of this conceptualization and therefore, women who dedicated themselves for the care and maintenance of their family, have not been considered as working although they often worked 14 hours a day.

## > Activity ONE

**Productive, reproductive and communitarian work.** Handout I. 60 min.

**Objective and context of the activity:** To sensitize the participants about the multidimensionality of the concept of work. The objective is to communicate the idea that reproductive work is work, but that it is the lack of social value that has made it unrecognized.

**Bring** to the attention of the participants the following situation: Imagine a woman who is ironing and around whom several children are playing. What is this woman doing?

### Note

There can be several answers—that she is the mother of the kids and that she is doing a domestic task, or that she is a domestic employee who is working.

From the answers fashion a debate related to the following questions:

### Suggestions for the facilitator

What is work? How many things is the woman doing simultaneously?

What is the difference between cooking at home and cooking in a restaurant?

Who runs the kitchen in the house and who runs the kitchen in a restaurant?

What is the difference between washing your own clothes at home and washing the clothes of the entire family?

What value does work have in the home and what does it have outside the home?

**Everything** should be put down on paper and then ask the participants to form working sub-groups and to read the text on Handout I.

Give them 15 minutes to read it, and then let each subgroup share their comments to reflect on the text together.

#### >Feedback of Activity ONE

**Emphasize** the invisibility and the lack of value of the reproductive, productive and communitarian works of the woman. As far as reproductive work is concerned, it is not remunerated, it is not valued socially and one does not consider it because someone is doing all the domestic work so that the rest of the family can work or study.

**Emphasize** that it is important that women are in charge of all the three jobs, while men do not even assume a part of the domestic work. Therefore, these roles are perpetuated and the “third woman” appears. This is the domestic employee—in many cases a woman of little resources—who replaces the “housewife”. Thus, negotiations of the power relations about those responsibilities between couples are avoided. There are many men who do these tasks, but they do not feel that it is their responsibility. They merely help out. As far as communitarian work is concerned, the communitarian work of women often replaces work or actions that would have to be developed by the State, such as taking care of children or the sick. In addition, women always dedicate their time to the parent teacher meetings, visits to the doctor, the relations with the neighbours, etc.

#### >Activity TWO

**Poverty and women’s work.** Handout II, flip-chart. 60 min.

**Objective and context of the activity:** To learn that women, although they work very hard, are the poorest among the poor.

Make notes on the flip-chart and ask participants to form groups to read Handout II.

Give the groups 15 min. to read it and let them share their comments in order to have a joint reflection.

#### **Suggestions for the facilitator**

What is meant by feminization of poverty?

Is it a term that reflects the reality?

What has gender to do with the access to paid work?

#### > End of Session

End the session with a round of questions that elicit the opinions of the participants on their questions, and let them focus on the question: what is my role as a young woman, and what can I do to change it?

# Material for the Facilitator

## Employability: quality, equity and gender in the design and the management of training and employment policies (extract)

OIT-CINTERFOR

[http://www.ilo.org/public/spanish/region/ampro/cinterfor/temas/gender/em\\_ca\\_eq/index.htm](http://www.ilo.org/public/spanish/region/ampro/cinterfor/temas/gender/em_ca_eq/index.htm)

From a collective dimension, the generation of the right kind of conditions enabling men and women to fulfill their right to decent work, not only is an essential element for achieving competitiveness and productivity but also it is a means for fighting poverty.

From an individual dimension, to be able to face the employment contraction, the constant changes not only in the contents but also in the way things ought to be made, high uncertainty level, as well as the current requirements of the labour scenarios, people need to carry out constant and additional efforts of learning, be able to identify resources and opportunities, as well as having a high measure of autonomy. In order to do that, they have to be aware of their capacity, know their own resources and be aware of their limitations and to be able to co-relate it to those demands, characteristics, perspectives of insertion and labour developments currently offered by the economic and social environment.

To acknowledge that, to be able to gain access to work and to achieve social insertion, a wide range of personal and social skills are definitely needed, doesn't mean to imply, blame or make those lacking this attributes in any way responsible of this situation, and neither is it meant to exonerate either the system and/or the socio-economic policies for their role and responsibility in the qualification of opportunities. On the contrary, it outlines the need to consider the whole process of adjustment as an articulated and inter-dependent achievement of sustainable and encompassing development, including those new conditions and production demands as well as those different necessities and capabilities of both males and women.

This juxtaposition both leads and refers to those vocational training policies most suitable to achieve work since they have the responsibility of becoming a meeting place, the connection space, linking and/or co-ordinating the necessities and possibilities of the productive system and those of the people - males and women - who aim to fulfil those services.

Thus, and in order to intensify more than ever the technical and vocational training which constitutes a fundamental human right and is considered an essential component of the Decent Work Agenda, performing a decisive role in the configuration of an environmental space that allows it to be possible. There won't be a chance of obtaining decent work without democracy, justice, social justice and citizen participation. And there is no other way to achieve this but through education and technical and vocational training for work.

From this point of view, the design and management of vocational training policies towards labour should be guided to:

- To make "a crucial nexus - an indivisible binomial" out of **quality and equity**.
- To incorporate the **vocational training to enhance the employment, citizenship and gender perspective** in an inter-related and mainstreaming approach.

By adopting these two big premises allows for the attention to be wholly centred, in an integral and articulate approach, on those conditions and requirements of the competencies within the current job market and also on those of people; on the characteristics and demands of the new occupational profiles and on the appraisal necessities, as well as full development and strengthening of the individual capacities.

With this in mind, it becomes necessary to revise and re-formulate from these arenas, the diverse components and dimensions of the training tasks.

Thus, and only to mention just a few, it will be required:

- > To adopt an integral and systemic guideline that can be understood from both: the skills and vocational training arenas, and which acting as a whole complex reality with interconnecting dimensions and components, is linked directly or indirectly in permanent interaction.
- > To revise the network of actors that take action within the local labour context who will have to be necessarily coordinated and brought into the net. To identify new actors (would those already known be enough? )
- > To arbitrate mechanisms of curriculum upgrading. To integrate and combine disciplines suitable for proposal construction, to better collaborate among different technical and occupational fields, lending assistance to the ones evidencing the mainstreaming characteristics of many of the most appreciated (valued) competencies found within job duties.
- > To revise the curriculum in contents and methods.
- > To certify profiles and competencies or to validate the offer by the recognition of the different actors.
- > To assist, not only to the female / male levels of participation in the courses, but also to the conditions in which they do it . To observe" how they do it." To considerate the different ways of participating in the processes, to design the offer, leaving stereotypes out of it.

The implementation of these interventions has allowed Cinterfor/ILO and the different executive entities to have a powerful learning and experimenting platform:

- > To develop and systematise a model of policies consisting of an innovative package of methodologies, tools and good practices all of them transferable to other entities and countries in order to support the implementation of training skills in agreement with the objectives, nature and organisation of the current labour market and in this way increasing employability, especially on women and on those communities most affected by exclusion, discrimination and poverty.
- > To contribute, by means of dissemination and technical co-operation, to the generation of capacities in the social actors and also to construct ideas and opinions and to awareness about the necessity and the contributions of the gender mainstreaming for the innovation and the improvement of the quality of the public and institutional policies of training and labour.

# Handout I

## > Woman and Work (translated)

Centro de Derechos de Mujeres CDM (2005) "Mujer y Trabajo", (Tegucigalpa, Honduras )

Historically, women's work, inside and outside the house has been considered as inferior in value to the work of men. This devaluation has been the cause of domination and discrimination for centuries. In almost all societies, the division of work has occurred on the basis of gender differences between men and women, that is, the allocation of tasks and functions is distributed according to sex. This distribution is viewed by the society as a natural fact. Thus, men carry out certain type of works like engineering, construction and mechanics that society has attributed to them on the basis of characteristics that they are perceived to have, such as intelligence and strength.

These works are valued by society because they result in monetary gain and they are done outside the house. However, the work of the women is associated with feelings and the emotions, routine and giving attention to others. Thus, society sees as natural the capacity of women to give birth, or, in other words, reproductive work.

When we speak of reproductive work we refer to the activities necessary to guarantee the well-being of the people who are at home. These activities refer to biological reproduction: pregnancy, childbirth and location; and also to social reproduction: raising children, educating them, feeding the family, and organization and maintenance of the home.

This work is not valued socially, it is considered unproductive by not being paid, and therefore it is invisible, or in other words, is not seen.

This sexual division of work, by virtue of which women have been excluded from the public scope, has resulted in discrimination. This situation becomes serious when our participation in decision making arenas that strongly influence our life is limited by society.

In spite of the absence of studies and statistical data in our country, on the contribution of the women to the society we actively participate in it, and this we can do in three forms: occurs at three levels.

**Reproductive work** means pregnancy, childbirth and nursing the child, or, in other words, the reproduction of the family and the raising, taking care of and education of the children, care for other people in the family, and organization and maintenance of the home. Such work is invisible and is done so that the other members of the family, mainly the men, can do their work that is public work.

If the women of the family cannot carry out these activities, the family must contract the services of other people, in this case domestic workers. Instead of participating directly in the work force, women contribute to a repositioning of the energies of the family by means of the set of attitudes that are reflected in:

- Preoccupation, the feeling of responsibility and love towards others which forms the basis of the emotional support of a family.
- The women are also made socially responsible for the reproduction of customs, ways of life, traditions, values, norms and forms that make up the world and the family.

**Productive work.** Like any other worker, many women sell their work providing services or producing merchandise in exchange for a wage.

**Community work** refers to those activities that women do that help the community directly or indirectly.

Direct activities: For example participation as a patron either solely or as an assistant to the meetings and other activities that are part of the activity; participation in the association of parents and mothers of families; participation in other communitarian organizations.

Indirect activities are when men work together, for example on the roads, and women take food to them at their workplace. In recent times, there has been an increase of the participation of women in such activities that are related to the informal economy. This is because, often, the work of the so called breadwinner (father/ man) alone is not enough to provide for the family, and, in addition, a high percentage of single mothers exist who do not have the support of the father of their children.

Thus, **working at home** is an additional service load, because we must fulfil two very different days of work, on the one hand housework, which refers to social norms, values, characteristics and relations that society expects us to do; on the other hand productive work that calls for different knowledge, capacities and abilities, and in addition to this is communitarian work that even if not frequent, must be assumed by women with sufficient responsibility, whenever it occurs.

What we have talked about above is what we have termed the **triple role**. This is made up of domestic or reproductive work, productive or public work and community work. The particularity of this triple role is that the domestic work and the community work are not seen as work by society or by the global economic system, and is therefore invisible or nonexistent, and has no value.

Though today, a result of the actions of national and world-wide women's movements, it has been possible, though with difficulties, to see this work as visible. This work has been recognized as something that though it does not earn money is an effort that contributes to the support of the family and the development of the country.

However, as a result of the triple role, women, face a series of conflicts in their social relations and family, and especially with themselves, because of the stereotypes and role models that has been created socially, that is the model of the self- sacrificing woman. A woman staying at home and doing the housework is seen as natural and not as work.

All this reaffirms that women do not have a work identity, and, for that reason the majority of women who earn a living work, live life in a state of confusion, trying to reconcile the necessity to contribute to the home and to be independent economically with the feeling of guilt that is caused by not being able to attend to domestic responsibilities.

Women who work for a salary confront a series of problems because of their gender condition: the marked difference between the professions and positions for each gender provokes difficulties to enter jobs, especially if such jobs



# Handout II

## >The Feminization of Poverty

Rosa Cobo y Luisa Posada

[http://www.mujaresenred.net/article.php3?id\\_article=620](http://www.mujaresenred.net/article.php3?id_article=620)

To talk about the feminization of poverty is to talk about a reality that comes from afar: feminism has been using this expression for some time to connote the increasing material impoverishment of women, their worsening life conditions and the violation of their fundamental rights. While the general impression is that the women's lives all over the world are improving, the numbers deny this notion. It is a verifiable fact, for example, that in families from the First and Third Worlds, the distribution of salaries does not follow the guidelines of equality, instead members of the family gain access to a hierarchical order of distribution controlled by the criteria of gender.

Also it is a palpable fact that one of the most resounding effects of the programs for structural adjustment inherent in the politics of neoliberalism is the growth of unpaid work of women in the home. A result of the governments' cuts of social programs: those functions of which the State abdicates - health, nutrition or education, among others - relapse again into the family. The Law of Dependency, a recent creation in Spain, makes it its objective to reduce some of the responsibilities the caretaker has for the dependent persons in their family, since the unpaid work women do in their homes prevents them from gaining access to jobs that require exclusive dedication.

Although it is true that the sector of women who enter the global job market is growing, the fact is that this process is also happening under labour conditions unimaginable only 30 years ago. Women fulfil the conditions for the new global labour market: flexible persons, with great capacity to adapt, who can be dismissed easily, ready to be employed at irregular or partial schedules, work at home, etc.. Saskia Sassen not only maintains that there is a process of feminization of poverty but that there is a feminization of survival. In effect, the nutritive production of subsistence, informal work, emigration or prostitution are economic activities that have acquired much more importance as options of survival for women. The sure thing is that women enter the strategies of development basically through the sex industry, through the spectacle and the remittances of money that they send to their homelands. And these are the tools for the governments to muffle the issues of unemployment and foreign debt.

Globalization, in its neo-liberal version, is a process that is deeply increasing the breach separating the poor from the rich. Nevertheless, we cannot forget that the big losers of this political economy are the women. In effect, patriarchy and capitalism form the two social macro-realities that undermine the rights of women, by favouring the redistribution of resources unequally, that is to say, in the interest of males.

That's why it is neither strange, nor is it a coincidence, that one of the languages used by feminism at the hinge of the 20th and 21st centuries is that of the politics of equality, faced to reduce the economic inequalities and to debilitate the hierarchies. Public policies have a redistribution function in stratified societies and manifest themselves in positive actions. These types of public policies uphold the European Welfare states; they apply to diverse social groups and especially to the working class: Education, health and the pension system, along with other social policies, have been the most explicit declaration of a just redistribution of resources and the recognition of new social rights for big sectors of citizenry. Up to now, there have not been found public policies that debilitate economic development and the social subordination as much as the measure taken by positive action. That's why, when it comes to the issue of the State leaving its role as the distributor of social resources and allowing them to fall into the hands of the market, to criticize public policies with the argument that they have what they deserve is no more than a sarcasm.

## Session 22

### Work

In Spain there are eight million poor people, of whom women are the majority. And the tendency to feminize poverty is contrastable in the countries of the north and in those of the south. This old dream of getting rid of poverty has turned into an illusion. Facing the pertinacious poverty of women, feminine immigration concentrated for the most part in prostitution, in domestic service and in other tasks badly paid and defined as new classes of servitude, feminism cannot deny the need for public policies to be extended. The opposite would be to deny its vindictive and emancipatory dimension.

# Session 23 | Final Evaluation

## Preparation for facilitator

Duration of the session: 2 hours

### > Objectives of the Session:

- To reflect on the educational process of the political education sessions from a gender perspective and the implemented Youth Project.
- To think over concrete actions that can be done to continue the work of the Local/International Young Women's Council.

**Sources:** ILANUD/REDLAC (2002) Manual de Capacitación en Derechos Humanos de las Mujeres Jóvenes y la Aplicación de la CE-DAW. Adaptations have been made for this manual.

### > Introduction to the Session

So now we are at the last session of political education from a gender perspective and we will dedicate this session to the evaluation and revision of what we have learned until now. We want to explain it, to share it, and to think about what we can do in the future. The evaluation is as important for the facilitator as it is for the participants, since it allows us to reflect on the work we have done, that is to say, on the personal interaction, and the interpersonal and collective actions that have been carried out.

### > Warm-Up Activity

**"Circle of confidence".** 10 min.

**Divide** the participants in groups of three. A participant will place herself in the middle of the other two, and the one ahead and the one behind will observe. The participants will try and move forwards and backwards, without letting the girl in the centre move her feet. The other two will restrain their fall smoothly and they will push the girl in the centre so that she does not fall. Participants must interchange their positions so that everyone has a chance to be in the centre.

### > Activity ONE

**What did we learn?** (ILANUD/REDLAC, 2002). Posters and markers. 60 min.

**Objective and context of the activity:** To reflect on what we have learned and to learn how we can apply it in our day- to- day life.

Divide the participants in sub-groups of three or four people and ask them to reflect on the following questions:

- What new ideas were learned?
- What did you learn about yourselves and about others?
- What difficulties came up during the learning process?
- Was it important for you what you have learned and will it help you as young women in your lives?
- What aspects of what you have learned made you feel confused, worried, etc.?
- How did you feel during the learning process and how do you feel now?
- What other subjects or information do you think should be included in the sessions of political education?
- Have your expectations been fulfilled? Why?

**Let 20 min pass**, let the participants reunite with the sub-groups and let them share the results of the work with the others.

**Write down** everything that people say on the posters.

### >Feedback of Activity ONE

Make a summary of the things that have been worked out in this activity, and give the participants the possibility to

## Session 23

### Final Evaluation of the Sessions

add anything else they would like to share. This is also a good moment for the facilitator to share her own experiences and what she has learned about the participants.

#### >Activity TWO

**Ask what you want, respond to what you can.** (ILANUD/REDLAC, 2002). Cards, markers and a box. 40 min.

**Objective and context of the activity:** This activity seeks to develop a vision on what can be done to continue the work of the Local/International Young Women's Council.

**Ask** each participant to write down on cards one or several questions, doubts or proposals that are connected with the Local/International Young Women's Council. Put all cards in the box. Now ask each participant who removes a card from the box to read it out aloud (if the card is written by the same person, she must choose another one).

Give a few minutes to the group to reflect on the questions and later ask the participants to respond to what they have read from the cards. The facilitator must avoid judging the opinions of those in the group. The facilitator can provide the young women different ways to complete their thoughts, to remind them in a positive way or to animate the discussion. The intention is that the group synthesizes an opinion or what they know regarding a question, a doubt or a commentary. It is necessary that each one of the participants reads and responds to the question that touched her unless it is something that has already been discussed.

#### >Feedback of Activity TWO

Emphasize that it is very important for the participants to be aware that they themselves are the ones who must continue the project. Ask each one of the participants what they are committed to do. Each one must mention one idea that they really can carry out, for example, to maintain contact by email, to organize a meeting, to telephone, etc.

#### > End of Session

The facilitator distributes a copy of the form of the evaluation and follow-up of the sessions of political education and a form for initial/final diagnosis and asks the participants to take their time necessary to respond to the forms completely. When concluding, ask the participants to form a circle. Ask them to imagine a place, a drink and a dress. Raise an imaginary glass; raise a toast to all the hard work that has been put in and end with a strong applause.

# > PRACTICE MODULE

**APPLIED LEADERSHIP • YOUTH  
PROJECT**



# APPLIED LEADERSHIP • YOUTH PROJECT

## > Introduction

*"Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."*

Margaret Mead, US anthropologist (1901 - 1978)

This module has been designed to put into practice the things that have been learned in the sessions of political education and to realise your own project.

With the support of the *Action Guide*, developed in the following pages you will have some orientation in order to plan, implement and evaluate your own Youth Project.

A project is a plan of activities designed to complete an endeavour, or to make a specific product. This endeavour or product can be clearly explained. Each project has a team of people and defined resources to implement the activities. The project has clear starting and finishing dates and clear criteria for success.

### > How to organize the 'Youth Project'?

In each Local Council the participants are divided into smaller "youth project working groups" that will work on issues in the thematic areas covered in the political education sessions: health, environment, education, work, social affairs, human rights etc.

The working groups are responsible for planning and implementing a project: to research and to find a topic on a local issue within their thematic area that they would like to explore and develop in form of a project. The goal of the project will be to create positive changes.

### > How to plan the youth project working groups meetings?

We have designed eight sessions to give some orientation in the development of the youth project. These sessions follow six basic steps in the project cycle: to reflect, to identify, to get informed, to plan, to implement and to evaluate. Each working group needs to work through all the activities and exercises outlined in each step. They can complete the steps in organized workshops with all the working groups or by themselves, in their respective groups, at their own pace ensuring that all tasks are completed within the eight working group meetings.

The eight sessions are meant for the conceptual development of the project. Therefore, outside of the schedule of those meetings, you have to get organised in order to realise the planned activities. This means that in between the working group meetings you have to realise whatever task is necessary to put the project into practice following your activities plan.

During the first session, a working plan for the meetings should be elaborated, in which it will be decided how the eight Youth Project Meetings are distributed over the time available for the project, following the steps that are outlined in the *action guide*. (Worksheet I).

It is important to keep the following chronogram only as a suggestion and that it should be flexible and adaptable to the project. For example, for some projects more time will be needed to plan the activities, whereas in others, more time will be needed for the evaluation. These slight differences exist in every project.

The important thing is to follow the stages in a strict way, not to waste time and to concentrate your time and energy on ensuring that the positive change is actually achieved.

When you reach an agreement on the dates of the meetings, the work groups first meet for the first stage of the Youth Project: to reflect.

# Worksheet I

## > Project planning schedule.

Meeting	Project Phase	Activity	Date of Achievement
<b>1</b>	<ul style="list-style-type: none"> <li>• To reflect</li> <li>• To identify</li> </ul>	Form groups along the thematic areas of the council. Reflect upon the central issue on which you want to create a positive change. Select the general theme of the project, the allocation of tasks and the gathering of information for following the session.	
<b>2</b>	<ul style="list-style-type: none"> <li>• To inform and to inspire yourself</li> </ul>	All the team members share the information that they have compiled with respect to the subject. As a team, you debate and discuss the matter and agree upon the changes you want to achieve with the Youth Project.	
<b>3</b>	<ul style="list-style-type: none"> <li>• To plan</li> </ul>	The general mission is divided into specific objectives and all the tasks are identified to achieve these objectives. Thus a plan of activities is designed in line with the resources available (people, time and money).	
<b>4</b>	<ul style="list-style-type: none"> <li>• To implement</li> </ul>	To start the action plan, keep in mind the timetable and budget and also introduce modifications when necessary. You also should do any extra work outside the session in order to achieve the goals of the project.	
<b>5</b>			
<b>6</b>			
<b>7</b>			
<b>8</b>	<ul style="list-style-type: none"> <li>• To evaluate</li> </ul>	Analyze the results of the project: Have you reached your objective? Did you obtain the result that you hoped for? What did you learn? Compare your experience with the rest of the team and the rest of the participants of the Council.	



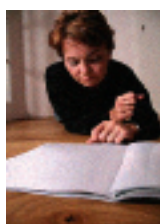
## > How to organize the tasks to develop the project?

In order to organize the tasks in the working groups we recommend coordinating the following roles and functions. Depending of the number of participants the responsibilities may be accomplished by more than one person. In that way everybody assumes his/her responsibilities and the tasks related to one's position in the development of the project. The participants of each team should agree on the way of rotating those roles. For this, it is very useful to follow the Organizational Chart:

## > Organizational Chart > Youth Project



The **vice minister** must make sure that all the project activities are within the 'law' and spirit of international human rights.



The **press spokespersons** keep the project diary, and manage any contact with the media.



The **budget advisor** has the financial and resource responsibility for the project, ensuring that resources are properly and adequately managed and distributed.

The **minister**, as head of the group, shall keep up a positive team feeling and make any necessary decisions when consensus is not reached.



The **cabinet chief** is responsible for 'policy' research and implementation, and must take care that all agreed activities are completed.

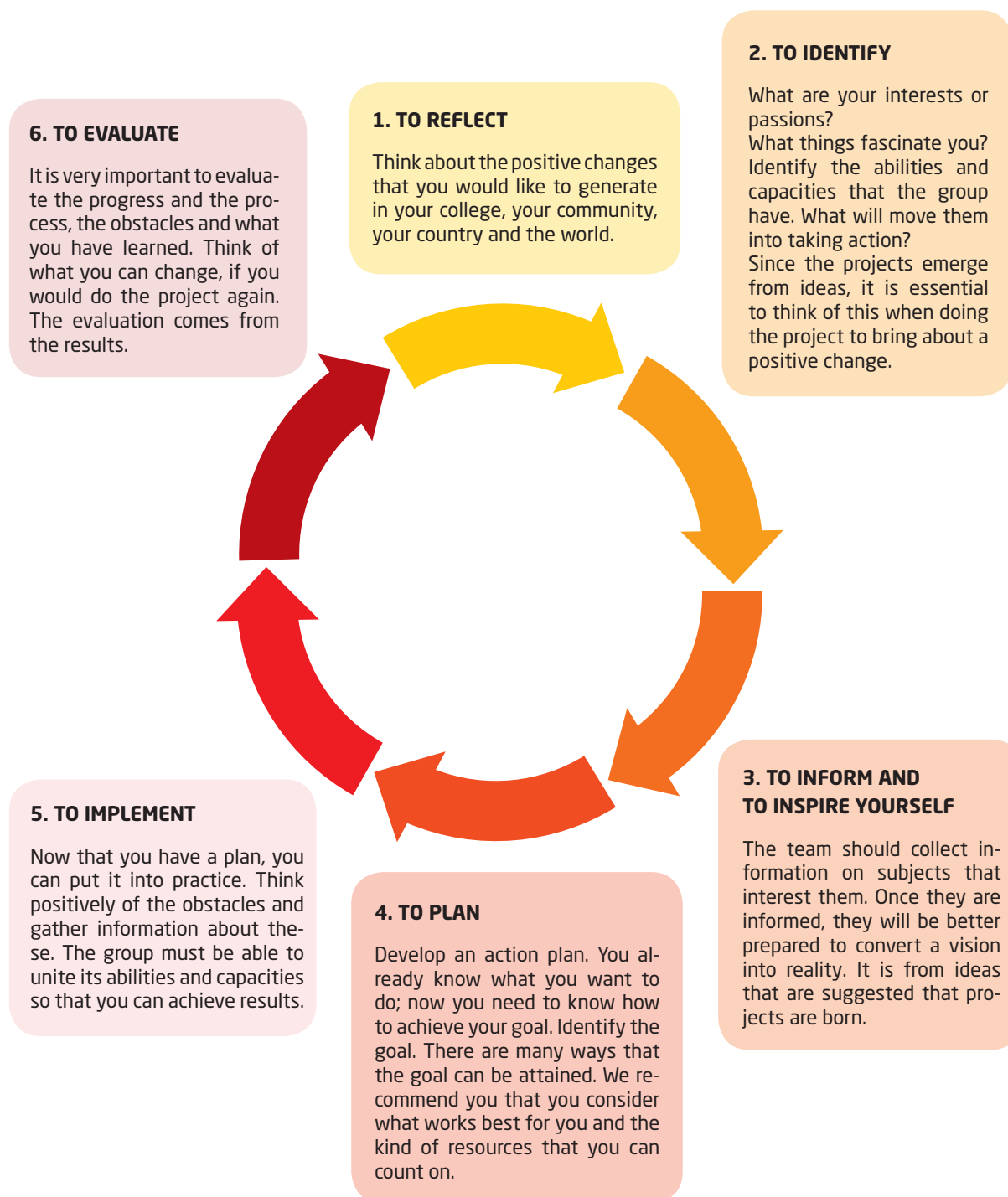


The **policy advisor** must research existing policies and attempts at policy change (if there are any) relevant to the project topic, and inform the working group about them.





# Action Guide <sup>(1)</sup> | The Project Cycle



<sup>(1)</sup> This Action Guide has been taken from Taking it Global and is available in English as "Guide to Action" under URL: <http://www.takingit-global.org/action/guide>. In the same way, this guide is inspired from the methodology of GTZ about the Direction of Logical Framework (Enfoque del Marco Lógico, EML), for which we turned towards Herrmann&Herrmann, available under URL: <http://www.marcologico.com>.



# Action Guide | 1 > TO REFLECT

## 1. TO REFLECT

Think about those subjects or problems that you would like to improve. In what aspects do you want to generate a positive change? Think about everything that surrounds you, beginning from you to the world. What do you want to change? Remember that you have the power to improve the issues that interest you. You should concentrate your efforts and be inspired.

You are young, and you want to change many things around you and therefore this project helps you to organize your ideas in a better way around the positive changes that you would like to initiate. The idea is to inspire you to think about everything that you could change and improve and to design an exercise that you will choose, from all the ideas that came up, the best one for the project. For the moment, think about those aspects you would like to change, let your imagination run and enjoy your capacity to dream of a better world.

The following exercises will motivate you to think about all the positive changes you would like to create.

### **Fire -starter!** Worksheet II

Individually or in groups think about and brainstorm about all those issues related to your thematic area that you are passionate about. What would you wish to change about yourselves, your school, your community, your country and the world? What gets you MAD, scared or sad? Write down your list and from the list rank your top five concerns.

To get inspired, you can focus on the following questions:

- What makes you feel angry or indignant?
- What makes you feel anxious or sad?
- What would you like to change or improve?
- Did you think about any positive change that you would want to initiate?

## Worksheet II

### BRAINSTORMING

What would you like to change or improve?



**IN  
YOURSELF**

**IN YOUR  
SCHOOL**

**IN YOUR  
COMMUNITY**

**IN YOUR  
COUNTRY**

**IN THE  
WORLD**

# Action Guide | 2 > TO IDENTIFY

## 2. TO IDENTIFY

A project requires dedication and effort, for that reason you should concentrate on those aspects of the project that really interest you and on which you would like to work on. What are your passions? What catches your attention? What are the problems that trouble you most?

Now we are going to identify the themes that we want to work with in the Youth Project. The selection demands that we classify and combine different types of information and knowledge. The objective is to find a common theme for the team, which can be transformed into the objective of the Youth Project. For this, begin with the identification of those themes that you have in common and then reach a consensus about these problems.

### > Find common themes

One of the exercises that will be put into practice with the Youth Project is the capacity to reach a consensus. Leaders are made, not born! You can learn to develop these abilities over time and now is a great time to start!

Share the results of the brainstorming with the other members of the work group and look for those positive changes, for which several have agreed upon. What common points can be found that link the subjects that each one wrote during the brainstorming?

Look for similar aspects and try to be flexible and imaginative. Perhaps the coincidences are not obvious and for this you must reach a compromise, debate and discuss to reach agreements. Step by step you will create a team spirit that will be central to the success of the project.

For this exercise, list high-priority subjects that are common among the team members in the first section of the Worksheet III.

### > Identify the main problem: What subjects mostly call for attention?

In order to select the problem around which the project will evolve, it is important to choose a subject that you are passionate about, that is to say, something that really inspires you to work with passion and dedication. From the common subjects that appeared as listings in the beginning of the Worksheet III, you have to have priorities. If you find a problem on which you would like to bring about a positive change, go ahead! Nevertheless, the more concrete the problem is, the easier it will be to draw up the plan of activities and the project will have a greater chance of success.

### > Assigning tasks

As you have already decided on the subject of the project, in the following Youth Project Meeting all the participants of the group must look for and collect data and information about the chosen subject. For this we recommend the following exercise.

### > News sketches

Look through newspapers, magazines or advertisements and highlight text related to your group's areas of concern. Are there any issues that stir up interest? Are there any issues that are NOT written about?

To collect information is not something static, but dynamic. The information is all around you and you have to be imaginative to make use of the different sources. You can begin by investigating what happens in your locality about the subject or to ask your friends and relatives what their opinion on the matter is.

The following questions can guide the research for information for the project theme: Is there some aspect of the theme that calls for attention? Is there some aspect of the theme about which nothing has been written? Write on

a piece of paper the words, subjects or issues that call out for attention and pass this sheet around. Draw circles and arrows to relate the words and phrases in a way that you can see how they are connected to each other. Do these new sketches reveal some new patterns?



## Worksheet III

### > Identify the main problem

Priority aspects of the team:

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The problem that calls for our maximum attention and over which we want to impulse a positive change:

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# Action Guide | 3 > TO INFORM AND TO INSPIRE YOURSELF

## 3. TO INFORM AND TO INSPIRE YOURSELF

Of the different problems that are indicated in both primary steps (to reflect and to identify) you should choose one or a pair of problems as a basis for your project theme. Before making an action plan, you must compile information on the matter so that you can begin actions that are effective and appropriate. The more information you get, the greater will be the decision making capacity of your team in order to reach the objectives of your project.

Share with the group the news sketches that each participant made between the first meeting and the current one. Now, you can count on a lot more information regarding the theme of the project than before. As you already know what is happening at the moment in relation to the subject, you are going to take a very important step in the planning of any project: with all the information on the issue of interest that you share, you now try to identify the positive change as precisely as you can. You are going to use a very well-known technique in the formulation of projects: the orientation through objectives. For this, you will make a problem tree that will become a solution tree. Your Youth Project depends on this capacity to identify a clear action, so go ahead!

### > **Problem Tree** Worksheet IV

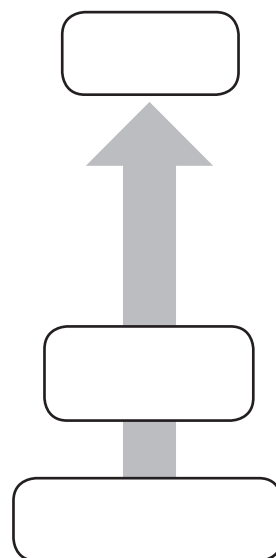
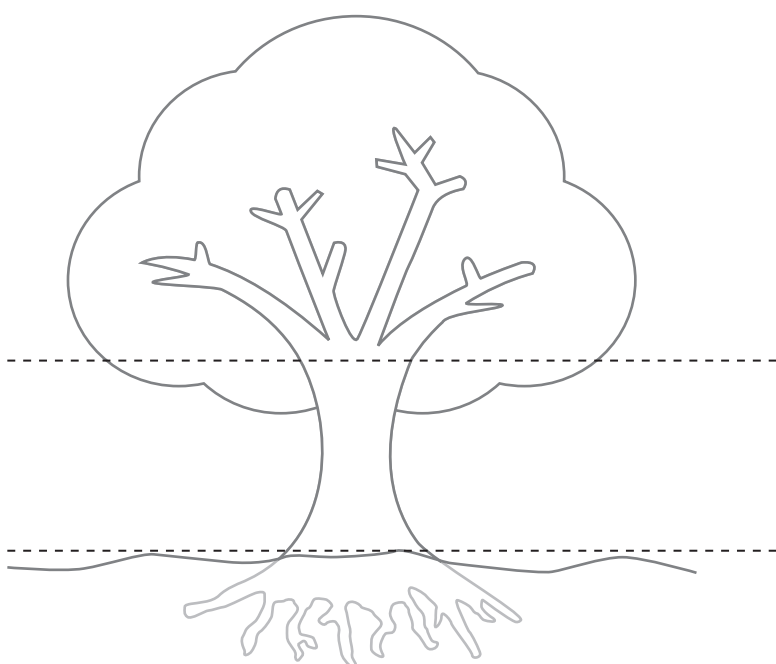
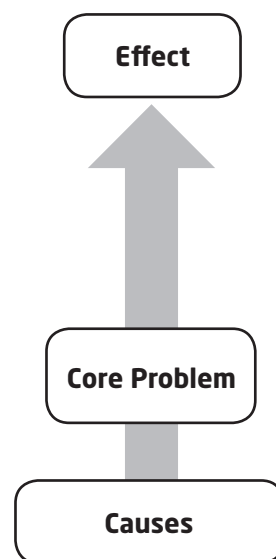
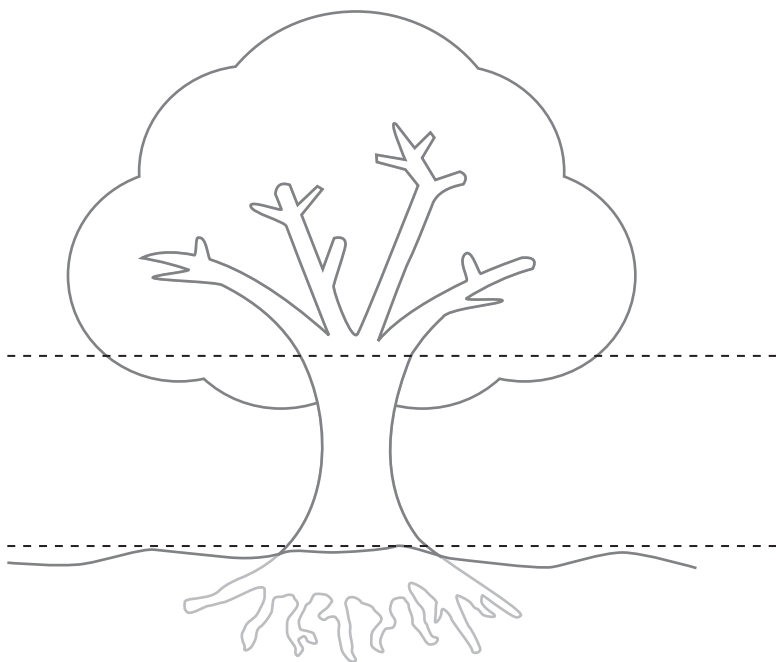
In the project cycle, looking at an issue and analysing it are crucial steps that help to move from innovation to preparation and planning. The problem tree makes it easier to understand the core problem, its causes and its effects; this helps project planners to identify clear and manageable objectives. Draw a tree with the trunk, roots and branches. In the trunk, write down the core or main problem. The problems are not the "lack of" something, but negative aspects of something. For example, a problem can be that "the computers do not work properly". Think of the causes of the problem and write them down at the roots. Finally, what are the effects of the problems? Write these up at the branches.

### > **Solution Tree** Worksheet V

After completing the problem tree, the next step is to identify how a project might make a difference. In other words, it is time to turn the problem tree into a solution tree. For each negative statement, try to come up with a positive one that describes a solution to the problem. For example, "No environmental awareness programmes" could be turned into, "Campaign for environmental awareness and education". These positive statements should provide a basis for selecting project objectives - the specific goals your project will aim to achieve.

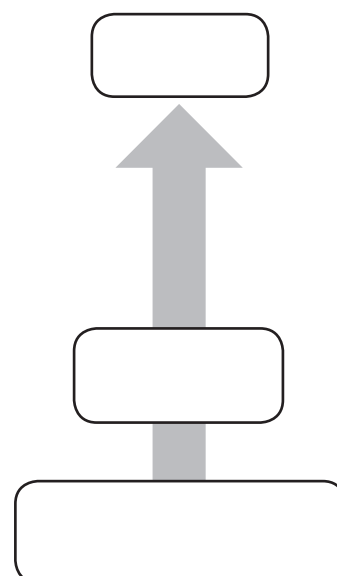
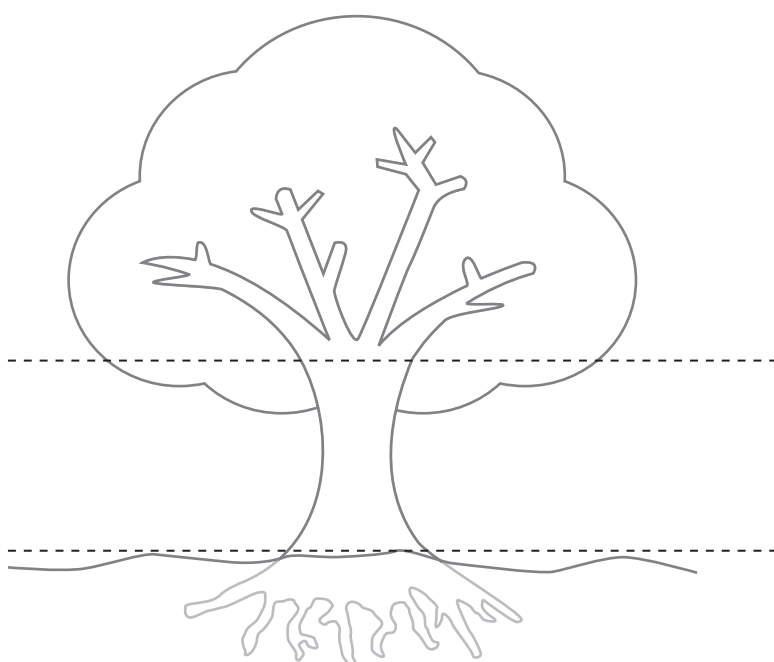
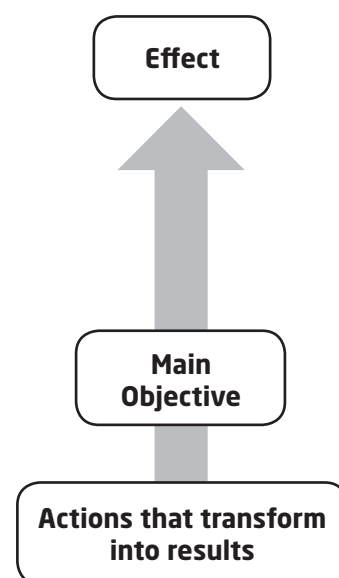
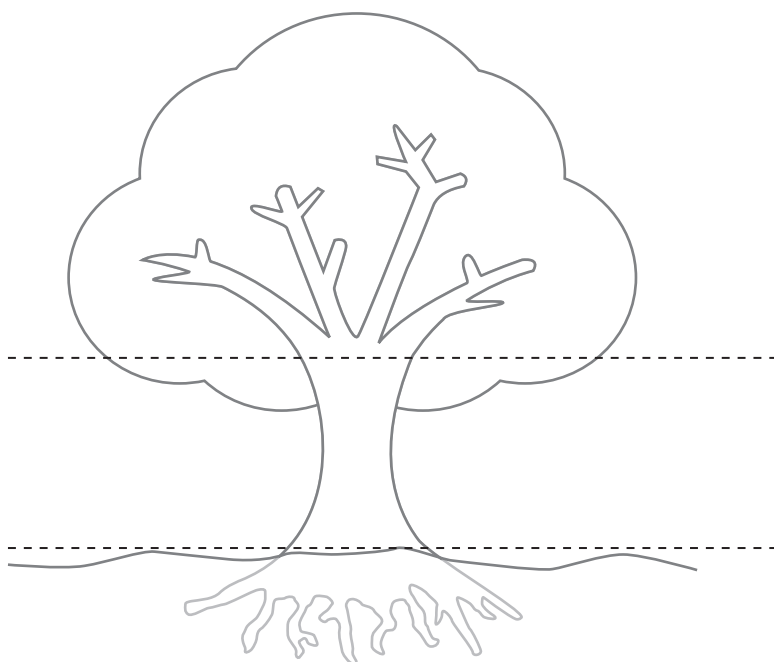
## Worksheet IV

### > Problem Tree



## Worksheet V

### > Solution Tree





# Action Guide | 4 > TO PLAN

## 4. TO PLAN

Once you have a clear objective, the question is how can you reach it? Think about all the actions that must be carried out to reach your goal. Draw up a plan based upon the resources that you have, such as people, time and money.

- 1> Objective of the action.
- 2> Identify the groups involved in the matter.
- 3> Define the activities that must be carried out.
- 4> Define the expected results of the action.
- 5> Develop a work plan and a chronogram.
- 6> Assign tasks.

Based on the results of the solution tree, the group must now be specific in its objectives for the Youth Project. Concentrate on the relation between the core problem and the central objective. If you managed to reach this central objective, how could you improve the problem that you have identified? If the central objective of the project describes the way you see the problem in the future, then you must continue with the step that follows. If the answer is negative, you must reformulate the central objective of the project until you feel satisfied.

The central objective of the project is its "ideal vision", that is to say, what you want to reach. Before making the plan of activities, it is necessary to think of which other people are involved in the problem, because they will be a key aspect in analyzing the different alternatives of how to reach your objective. For this, you need to do the following exercise together:

### 1> Analysis of participants: What other people, groups and organizations are involved in the project?

If you want to complete a project, it is important to consider that there are many other people who are involved. On the *Worksheet VI*, brainstorm about all those who are involved in the project: beneficiaries, co-operators, affected and possible opponents. How can these people/groups/organizations influence the project? Think about the following possibilities:

- **Beneficiaries:** generally, a project is successful when all those people who will benefit are involved. Keep in mind that the beneficiaries are important participants of the project.
- **Co-operators:** if there are organisations or institutions that are already working on the problem you want to improve, they can become allies and collaborate in the project.
- **Affected:** it is possible that the project affects interests of other people or groups. Can you identify them?
- Possible **Opponents:** The changes you want to make, will they do harm to others?

## Worksheet VI

### > Analysis of participants

#### OUR PROJECT:

##### > Who will benefit from the project?

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##### > How to involve the beneficiaries in the project?

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##### > Who could collaborate with the project?

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##### > How can we involve collaborators in the project?

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##### > Who will be affected by the project?

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##### > What aspects of these organizations/ groups/people should be taken into account for our project?

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##### > Who could oppose our project?

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##### > How can we deal with possible opponents to our project?

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## 2> From the main objective to the specific objectives

Think well about the objective that has been developed. Can the main objective be subdivided into specific objectives? For example, if the main objective is that “the computer room must run efficiently” this one could be subdivided in specific objectives such as:

- To ensure that the computers work efficiently.
- To ensure that the opening hours of the room are more flexible.
- To update the computer programs frequently.

The importance of specific objectives is that they make the main objective more manageable and enable the achievement of the primary goal in specific and different steps. Use the Worksheet VII in the section of specific objectives to complete this step.

## 3> Define the activities that must be carried out

As we have already seen, the main objective is the future vision that the group wants to achieve. However, how can this be done? What activities can ensure that the current vision is transformed into reality? Remember that your resources, time, people and money are limited. With these limitations, what activities can be started up that will enable us to reach the objective of the project? Think about the different participants that were indicated in the Worksheet VI, can you involve them in the activities?

Glance at the cards of political lobbying and see if some of the activities can be adapted to the limited resources such as time, people or budget in a way that the main objective can be achieved. Also, we propose the following activities, although the team should decide how they can be adapted to the project.

- Organize an artistic event in the school.
- Have an interview with a representative of the government, informing the media in your reach.
- Invite a good spokesperson to the school, the local Young Women’s Council or community centre.
- Have a contest about poetry and story writing, drawing or a specific topic of art.
- Co ordinate a cleaning action in your district.
- Make a POP VOX (Vox Populi): to record commentaries of students on a specific subject and then to have them on the radio station.

Use Worksheet VII in the section on activities to complete this step.

## 4> Define the expected results

One of the most important aspects of a project is to be very clear about what is expected once the activities are completed. That is to say, at the beginning you had a problem that became the primary target of the project and at this stage; you identified the positive change that you wanted to bring about. Next, you had a series of activities to achieve the primary target. Out of this plan, what concrete results were expected?

Respond to this question considering that the results that the group hopes to achieve will be the criteria for the project evaluation. For example, if one result of the project will be “to buy five new computers”, once you finish the project the purchase of those five computers (the expected result) will become an indicator that reveals if the project has been successful. For that reason, like the activities, the desired results must be realistic: They must be achievable given the limited resources.

## 5> Control: what has been achieved until now?

A plan is something that is alive, but while being clear it should also be flexible, so before writing the action plan, the team should analyse together if the following questions have been achieved:

**What is the vision of the project?** > This is the primary objective of the project (The intention in the solution tree).

**What do you want to achieve with the project?** > Objective of the project and results of the project. Worksheet VII.

**How can the results of the project be realized?** > Activities of the project results. Worksheet VII.

If you see that the project does not adjust to this control, then you must re-evaluate where the failures are, what objective is not clear or attainable, what activities are not desirable, what results are not easy to measure, etc. Make the necessary changes.

**> Good teamwork**

Make sure that all members of the team get along together. Good communication is fundamental for good co-operation. Respect, understanding and a sense of fun will carry the council working groups over any "bumps" along the way.

**> All Voices: All Valid**

In every other group there will be some members who have more to say than others, but nevertheless all the opinions are valid. All members can contribute to the project and the enthusiasm of everyone is needed to successfully complete it. Agree on some ground rules for contributing ideas and make sure that everyone can participate. Write the rules up and agree to stick to them. For example, agree that everyone has to be heard, even if it is only: "I have nothing to say right now" or "I'm just thinking about it".

## Worksheet VII

### > Objectives, Activities, Results

**OUR MAIN OBJECTIVE:**

**Specific Objective:**

**Specific Objective:**

**Activities:**

**Activities:**

**Expected results:**

## **6 > The Action Plan: Activities and Budget**

The team should now draw up two tables that specify everything that you have developed up to now. A formal planning meeting is a good way to begin, with a person in charge to ensure that each team member has the opportunity of being listened to. Bring together creativity, knowledge, experiences and abilities of all the participants.

Because each project has a specific timeline and there are few meetings of the Council, many necessary activities to implement the Youth Project have to be realized outside the eight work group meetings. Therefore, the action plan must not be drawn up at the scheduled meetings; rather, the meetings must be the moment when all the participants share what they developed between meetings. The meetings of the project will be these occasions, on which the team members will share whatever they have done until that moment and on which you will take the decisions to introduce changes.

Consider that there are only eight scheduled meetings for the Youth Project. Review Worksheet I in which the scheduled dates for the meetings of the project have been marked.

First, locate yourself in the timeline: In which session are we? By this time, it is likely that three or four meetings have passed, leaving the team with approximately three more meetings left for the implementation and a last session, for the evaluation of the project.

Use Worksheet VIII and begin to draw up a plan for the project. Include in each activity which members of the team will be responsible and until when must the tasks be completed. One good technique is to imagine doing each activity in real time: this often helps to identify any detail that has been forgotten.

All members must agree on the plan. If a consensus cannot be reached, the minister must make the decision for the group and be prepared to defend it.

# Worksheet VIII

## > Our Action Plan

OUR PROJECT:

	Activity	Responsible(s)	Date
> 1			
> 2			
> 3			
> 4			
> 5			
> 6			
> 7			
> 8			
> 9			
>10			

**> Project Budget** Worksheet IX

Once the activities plan have been drawn up, you have to think now of the last limitation: the money. Each working group of the Council will need to prepare a budget for its project. The idea is not to use as much money as possible but, on the contrary, to make the project as profitable as possible. For this, it will be necessary to design simple budgets that they show how much money will be spent and how.

Many of the activities that are proposed in a budget may not cost a lot of money, but require dedication, time and commitment on the part of the team. But there will be other activities that need to be financed. You can cover these expenses through agreements with people, groups or institutions that can provide some of the required services for free. Financing does not only mean the delivery of money in cash but could also be received in terms of services. In fact, this is one of the most important abilities that you will develop with the Youth Project.

For example, if one of the activities is to create “an awareness campaign about the problems of young women’s health”, the budget for example can include the provision of photocopies of the pamphlets. An institution, like the city hall or a NGO of this sector, can provide you this without cost. Furthermore, if one of the contemplated activities in the project is “to have a meeting with the beneficiaries of the project”, you can ask an organization or community centre to lend you the room for the meeting for free. These “free services” are just some of the ways in which the Youth Project can be financed, but it is also possible to obtain sponsorship in terms of money if you need it. For this, you will have to meet with the people or organizations that can finance some activities of the project. In order to convince them of the importance of the project, it will be very effective that you have an organized action plan.

Remember that cooperation and collaboration with people, groups and institutions outside the Local and International Young Women’s Council means the use of important strategies, so that the Youth Project is successful and sustainable. The sponsors involved in the project will be very diverse, therefore look for an analysis of the participation at Worksheet VI. Do you think that some of the sponsors can help out in the activities?

In order to make the budget, you need to look again at the activity plan on Worksheet VIII. Take as a basis just those activities that imply the use of money and use your imagination to make the Youth Project viable from the financial point of view. You can find a scheme that will help you out for this in Worksheet IX.

# Worksheet IX

> Project Budget

OUR PROJECT:

	Goods or services that we need	How much do they cost? (costs)	How to finance the costs? (Sources)
> 1			
> 2			
> 3			
> 4			
> 5			
> 6			
> 7			
> 8			
> 9			
>10			
Total Budget			





# Action Guide | 5 > TO IMPLEMENT

## 5. TO IMPLEMENT

Once the plan has been drawn up, do the work! The plan has to be put into action. This phase will test you to be organized and flexible at the same time - to know the objectives clearly but to be able to adapt to new circumstances that are come their way.

By now you are very much into the project: you began with, the identification of a problem that became the primary target, because this is where you want to make positive change. You went a long way, you have a plan of activities, a budget and some desired results. Then you drew up goals and a timeline of activities that will help them to fulfil your objectives. The time has come to start the project. This step is called "implementation" or "execution", which means to follow the plan of activities and to pay attention to the budget. Take advantage of the project meetings to let other team members know how you advance with your activities.

It is in the phase of "implementation" in which you will learn most from your experience with projects, because different obstacles will appear and will test your decisions and at the same times your capacities to be flexible, to improvise and to adapt yourself.

For that reason, in the following pages we will make some suggestions about how to deal with the obstacles that you will encounter. But you should not become discouraged; the most important thing is that you learn from the experience. You will see how to develop abilities such as effective communication, effective participation and useful documentation.

### 1 > Your updated Action Plan

During the implementation phase, we recommend you to review the activity plan continually so that you know that you are up-to-date with the chronogram and with the budget. You also have to examine if there are activities that must be reframed and in general, if the development of the project goes according to its plans. For this, you simply need to keep the plan of activities updated and introduce the changes that have taken place.

### 2 > Documentation

Keep written copies of all notes, letters and plans that have been in the course of activities of the project. Collect relevant materials regarding the project such as pictures, newspaper cuttings, print outs or cassette and video recordings. Make a file and keep all the documentation in an organized form.

### 3 > Encountering problems

Even the best laid plans encounter obstacles along the way. This is normal! In each meeting of the project, the team should hear to each other out and discover if there are some problems. Keep a record about the problems, because when re-reading them you will realize if some of the problems are still going on and if some old problems could be solved.

Use the team's communication abilities to get to the root of any problem.

Some common problems		Problem solving tips
Difficulties with people:	Is there a lack of respect, communication, skill or support.	<ul style="list-style-type: none"><li>• UNDERSTAND the problem.</li><li>• BRAINSTORM possible solutions. There are many creative ways to come up with possible solutions. Try drawing a problem map.</li><li>• CHOOSE a strategy that could best solve the problem. Some plans may need to be modified.</li><li>• EVALUATE the outcome of the solution chosen. If the same or a similar problem arises in the future, would you choose the same solution?</li></ul>
Difficulties with project activities or aims:	Are the objectives clear, desirable and attainable? Do they need to be changed?	
Difficulties with the method materials or administration:	Are the procedures properly understood? Are there alternatives? Were there any unforeseen unwanted effects of the project?	

# Action Guide | 6 > TO EVALUATE

## 6. TO EVALUATE

Now that the project has been finished, what results have been achieved? How do you feel about the work that you have developed? An analysis of the results means to look at the things that worked out and to understand what aspects could have been done better. Both the positive aspects as well as the negatives will enrich your daily life and your future projects if you incorporate them.

### > Evaluation of the project < Final report, Budget, Presentation

Congratulations! The team has completed the implementation phase of the Youth Project and they have arrived at the last crucial stage: the evaluation. This is indispensable to learn about your experience in the project, not only to see if you have succeeded in achieving the positive change on which you aimed at, but also in relation to yourselves, your abilities, and working as a team.

#### 1> Looking under the microscope: Worksheet X

First you will evaluate the Youth Project, analyzing with care and precision the questions in Worksheet X. Respond to them as a team and keep a written copy to include in the final report.

#### 2> Writing of the Report

Write the project report on one or two pages. Put the report in a file in which the whole project has been recorded so that everyone can have access to it. Readers need written ideas in a sequential and fluid form. So, a good way to compile the report is to include the following sections:

<b>Introduction</b>	<b>What you wanted to do; why you wanted to do it; with whom you did it.</b>
<b>Description</b>	<b>What was done; how it was done; the results of what you did; what was positive; what could have been done better.</b>
<b>Conclusion</b>	<b>What would have been good to do; what else could be done in future.</b>

Present the report in an organized way. Include additional information to enrich it, to make it more attractive or comprehensible, like the activities plan, images, samples, etc. At the end of the project, the budget report must be systematized. In this case, compare the initial budget (anticipated) with the budget indeed executed in which the costs are listed (the real amount of money that was used). To render accounts and to be responsible is quite important for governments, businesses, organizations and individuals.

To share this report with the people, groups or institutions that participated in the project is of great importance for its dissemination. For the same reason, you can also send a copy to other people who may be interested in knowing about the development of the project, like the local government, the school, the social organization, etc.

#### 3> Presentation of the project

Prepare to make a presentation of the project before the other members of the Local and International Young Women's Council thus you can benefit from the experience of others, from the positive aspects as well as the negative ones of all the work groups. This presentation must last for approximately ten minutes.

A common and effective way to prepare and to make the presentation of a project includes the following aspects:

<b>Introduction</b>	<b>Begin with the title of the Youth Project and talk about what you are going to present or display.</b>
<b>Content</b>	<b>This is the main part of the body of the presentation: the objectives and activities.</b>
<b>Conclusion</b>	<b>A final summary of what you have achieved with the project.</b>

You can make the presentation stimulating by using audio visual material such as tables, photographs and samples of the project. For example, if you have audio interviews, include them.

You can also invite groups who have participated in the Youth Project and who are interested in it, such as representatives of the local government, parents, teachers of the school and students, the media and representatives of associate organizations.

#### **4> Final Reflection.** *Worksheet XI*

After the project was completed and the goals reached, it is very valuable to reflect on your own, on what you have learned from this experience and how it enriched your life, also at a personal level. To inspire yourself, answer the questions of *Worksheet XI* written, orally, individually or as a team.

#### **5> Applause!**

A project is the effort of a great team. Send a note of gratitude or an email to all those who contributed and supported the action. In this way, the door will always be open for future co- operations. Plan a small celebration to recognize the efforts of each one, feel proud of what you have attained and: Congratulations!

## Worksheet X

### > Look under the Microscope

#### OUR PROJECT:

- > What were the specific results of the project?
- > Was it finished in time? Was the time sufficient?
- > Have the goals been achieved? How can you tell?
- > Were there some factors outside your control?
- > Did the project have other positive effects?
- > Were there problems within the group that affected it?
- > Was there sufficient team knowledge and experience for the work?
- > ¿As a result of the project, can you suggest other follow-up activities?

# Worksheet XI

## > Final Reflection

### OUR PROJECT:

Respond to the following questions individually or as a team.

- > What have you learned from the experience?
- > Which was the final result of the project?
- > In what way have you been successful?
- > What would you have done differently?
- > What was the most important thing that you have learned about yourself and others?
- > Now that you have made a positive change, how do you maintain it?

# >GLOSSARY AND REFERENCES





# Glossary

This section includes the terms that we consider of great use for those who are starting up the Project of the Local/International Young Women's Council. Our desire is that everyone who is involved with this project can have access to the following list of terms and find some practical definitions that can make the concepts that are used throughout the Manual more understandable.

**Advocacy** > Throughout the Manual, we present the vision of a feminist advocacy as an individual and collective process of change that seeks a process of empowerment, the accomplishment of rights and the achievement of an active and critical citizenship. In this sense, advocacy means the formation of a political consciousness, the awareness of rights, of new abilities and skills, information, opportunities to exert leadership and organization. These processes are not linear, but they imply a forward and a backward movement. This perspective is different from other definitions of advocacy as they focus more on the change of policies and laws and not on the transformation of the power relations.

**Androcentrism** > The contemporary vision of the world and its social relations are male-biased. The masculine point of view is the measurement of all things, and is elevated to a universal category that is the reference model that is used for both sexes. Thus, from this point of view, the man becomes the paradigm of the human being and the necessities and experiences of men are validated and generalized for individuals, men and women. This approach, being unilateral, distorts reality; women are totally invisible as if they did not exist, or worse, they take them into account only for those things in which they serve men or their interests. This is one of the fundamental characteristics of patriarchal societies. The social and cultural structures of such societies are androcentric, and therefore the institutions created by those societies respond only to the necessities of men or to the needs of women as expressed by the man (Glossary ILANUD-REDLAC 2002, translated).

**Citizenship** > Citizenship is defined through the rights that people enjoy as subjects of a nation state as well as the duties that are derived from these rights. These rights have evolved parallel to the development of societies in the last three centuries. From this perspective, the debate over citizenship is closely linked to the power relations or the domination of men over women, denying them the exercise of power. The vote, the right to property, the freedom to organize themselves - all these are rights that were given to women much later than men. Women were degraded to second class citizens: poverty has a greater impact upon women, women suffer from a greater degree of violence, they receive the lowest wages and they have access to fewer resources than men. To be a citizen with full rights implies "from the right to a minimum well-being and economic security to a maximum sharing of the social patrimony and the right to live one's life in accordance to the prevailing standards in society." (Glossary Centro Internacional de Formación OIT, 2006, translated).

**Discrimination** > It is the unequal treatment of people or groups that have been differentiated by an unjust and arbitrary distinction that has its roots in some categorical attribute (ethnic origin, sex, nationality, religion, class, age, occupation) and that is not related to the capacities or the individual merits, or with the conduct of the person or group. Generally, it is an action by which a dominant group asserts itself in relation to the dominated other in an unjust and undemocratic way and demonstrates unequal prejudices and overall unequal relations in the exercise of power. According to the United Nations, the object or result of the distinction, exclusion, restriction or preference is to annul or to reduce the recognition of the fundamental human rights and liberties in political, economic, social, or cultural sphere or in any other sphere of the public life that we all enjoy or exercise in conditions of equality. (Glossary ILANUD - REDLAC, 2002, translated).

**Empowerment** > Empowerment is a process by which oppressed people develop, by themselves, the ability to challenge and change the existing power relations facing the patriarchal ideology and trying to modify the social relations, structures and institutions that reproduce those power relations in order to generate a society that is different, democratic and co-responsible in which women have positions and conditions which are equal to those of the men. Empowerment means to develop positive power, that is to say, taking control over resources, goods, abilities,

capacities and spaces to face and to overcome the oppression and to create alternatives that allow the obtaining of a greater control or a redistribution of the sources of power (material goods, intellectual resources, ideology etc.) and also to construct alternative forms to exert it. This process has as much an individual dimension as a collective one. Empowerment implies cognitive, psychological, political and economic changes in people and groups and these are then translated in their daily practices (cultural, political, social, economic, etc.). Women's empowerment is a gender issue and not simply a women's issue, because it has to do with the transformation of human beings and of the social relations. (Glossary ILANUD – REDLAC, 2002, translated)

**Feminism** > It is a school of thought that is in a state of permanent evolution to defend the equity/equality of rights and opportunities between both sexes. It is a different way of understanding the world, power relations, social structures, and gender relations. This new way of living, of analyzing and of criticizing reality is the motor that is producing changes in the present century in the social system and values and paving the way for institutions to modify their social and economic policies. At the moment feminism is divided generally in two currents: feminism of equality and feminism of difference. The feminism of difference means the recognition of the values that traditionally have been considered feminine by giving these values authority and social power within patriarchal structures. The feminism of equality aspires to a society that once gender stereotyping has been overcome, individuals will be integrated into society. In this way, men and women can participate in equality in all the social structures. The equality does not try to homogenize but recognizes the diversity of women and men (Glossary Centro Internacional de Formación OIT, 2006, translated).

**Gender** > The term gender was introduced as an analytical category that enabled the differentiation and separation of the biological, attributed to the sex, and the culturally, determined by gender. It is an analytical instrument that is very conscious of the inequalities due to the institutional structures. Gender refers to the array of socially-constructed roles, relationships, personality traits, attitudes, behaviours, values, relative power, and influence ascribed to women and men on a differential basis. Whereas biological sex is determined by genetic and anatomical characteristics, gender is an acquired social identity that is learned, changes over time, and varies widely within and across cultures. Gender is relational and refers not simply to women or men but to the relationships between them (UN Gender Research Glossary, 2006). In fact, gender, and consequently, the gender relations are social constructions that vary from one society to another and from one time to another and therefore, as such, are susceptible to modification, reinterpretation and reconstruction.

**Gender Equality** > Gender equality entails that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles, or prejudices. Gender equality means that the different behaviours, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female. (UN Gender Research Glossary, 2006).

**Gender Equity** > Equity assumes an equitable benefit to both men and women of the properties, the opportunities, the resources and compensations in society. Equity does not mean that men and women are equal, but that they have equal access to the options and possibilities of life. Given the present disparities, the egalitarian treatment of men and women are not enough as a strategy to reach gender fairness. When the context in itself is unequal, an egalitarian approach can mean the perpetuation of the disparities. To arrive at gender equity will require changes in institutional practices and social relations, because it is through these that the disparities are reinforced and maintained. It will also require a greater involvement of women in the design of their societies (Glossary Centro Internacional de Formación OIT, 2006, translated).

**Gender Perspective** > To take into account and to pay attention to the differences between women and men in any given activity or political area. It is a position from which it is possible to measure the reality that surrounds us with different parameters and to analyze it from a gender perspective in order to understand the asymmetry of gendered power relations. With this different understanding the gender asymmetry can be removed from the biological sphere that determines the difference between sexes and be placed into the symbolic sphere in order to limit that the dimension of inequality is always related to sexual differences. This is a way of understanding reality and realizing that sexism and patriarchal power are not a problem of biology, but a social problem. It considers women and men

as historical subjects, socially constructed, locating them in context and explaining the relations between them. It means to become aware of the oppression of women by sex and of the privileged position of men, by sex, that is to say, of the social inequality based on sexual differences. It supposes a direct action from the society to change social relations and a political will to change the terms of the relations so that justice, equity, equality and women's empowerment are possible. It breaks through the biological determinism that has been interpreted by the patriarchal system in order to justify the oppression of women and the unequal power relations and it is a field for reflections without falling into dichotomy. (Glossary ILANUD – REDLAC, 2002, translated)

**Gender Roles** > The gender roles are learned behaviours in a given society, community or social group, in which their members are conditioned to think of certain activities, tasks and responsibilities as masculine or feminine. These perceptions are influenced by age, class, race, ethnic group, culture, religion or other ideologies, as well as by geographical, economical and political means. Often, changes of gender roles take place as an answer to economical, natural or political changes. In a given social context, the gender roles of men and women can be flexible or rigid, similar or different and complementary or conflicting. (Glossary Centro Internacional de Formación OIT, 2006, translated)

**Homogenization** > To uniform, to eliminate or to make invisible the differences in order to make similar people, facts, groups, ideas, etc. (Glossary ILANUD – REDLAC, 2002, translated)

**Patriarchy** > Adrienne Rich defines it as the “the power of the fathers: a familial--social, ideological, political system in which men--by force, direct pressure or through ritual, tradition, law, and language, customs, etiquette, education, and the division of labour, determine what part women should or shall not play with the purpose of being in all circumstances put under man”. It is a form of social organization that grants more power, privileges and value to men than to women. In every aspect of this social organization, the privileges and the greater valuation are granted to everything that is related to the world of men. The patriarchal power is exerted not only on women, but also on other human groups parting from conditions or characteristics that are socially devalued, like belonging to certain groups of age (young, old), ethnic origin (indigenous, Asian, etc.), sexual orientation (lesbian, bisexual, etc.), condition of health (HIV positive, cerebral paralysis, etc.), among others. (Glossary ILANUD – REDLAC, 2002, translated)

**Politics** > The term politics has diverse meanings, the most common ones are: i) the activity of a citizen taking part in public affairs with her or his opinion, vote, or in any other way; ii) the science or doctrine about the government and organization of the human societies and specially of the countries or states; iii) activity of those who govern or aim to gain power. (Diccionario de Salamanca, translated)

**Practical Gender Needs** > Needs identified by women within their socially constructed roles in society. Although they often arise from gendered divisions of labour and women's subordinate position in society, practical gender needs do not challenge these norms. Practical gender needs are a response to an immediate perceived necessity identified within a specific context, such as access to clean water or adequate housing. They are practical in nature and often concern inadequacies in living conditions. (UN Gender Research Glossary, 2006)

**Sex** > Sex refers to the biological characteristics which define humans as female or male. These sets of biological characteristics are not mutually exclusive as there are individuals who possess both, but these characteristics tend to differentiate humans as males and females (UN Gender Research Glossary, 2006). Although it is argued that sex is predetermined by nature, the importance and the significance that these biological differences have is also due to the sphere of social construction and, for that reason, they change in accordance with the cultural context. Moreover, the characteristics of biological sex can be modified throughout the life of the individual.

**Sex and Gender** > The differences between men and women are of biological nature and of a social character: The term sex refers to certain biological differences between men and women. The importance that is given to these biological differences and their meaning is determined by the power structures and varies in time and socio-cultural space. The term gender refers to the social differences and relations between men and women which are learned and are changeable over time and present a huge variety between the different cultures and even within the same culture. These differences and relations are a social construction and have been learnt through the socialization process. They are specific to a context and they can be modified. (Glossary Centro Internacional de Formación OIT, 2006, translated)

**Sexism** > Sexism is a theory based on the inferiority of the feminine sex as determined by the biological differences between men and women. The construction of a symbolic order in which women are considered inferior to men implies a series of behaviours and stereotyped attitudes that lead to the subordination of one sex with respect to the other. Sexism represents a conscious attitude that causes the domination and subordination of the feminine sex with respect to the masculine and becomes an integral part of a system of power relations. This means that it becomes an individual attitude in a social, cultural, political and economic system, which postulates the masculine interests, necessities and desires as superior and of greater importance than the feminine ones. (Glossary Centro Internacional de Formación OIT, 2006, translated)

**Social Construction (of reality)** > The social construction of reality can be defined as a set of activities and interrelated internal and external processes, by means of which people elaborate norms and values, codes, morals and institutions to regulate and to legitimize their relations and social actions. To assume the social construction of reality means recognizing that procedures and action do not happen regularly nor are they products of static causes, but that they are conditional and influenced by sectors, levels or systems of the society. It implies that there are and there can be variations in the origin and development of the social phenomena on the part of one or more people, because the construction of reality is not the product of social structures alone, but also produced and reproduced by people and their everyday speeches and practices that are in reciprocal relation with those structures. (Glossary ILANUD – REDLAC, 2002, translated)

**Socialization** > The set of processes that the individual develops and internalises throughout its lifetime by means of social interaction through which the individual learns the culture of the group and his or her role in the group. It is a process that lasts throughout a lifetime, although during childhood there is a critical phase, in which the child internalizes the values, attitudes, capacities and roles that conform to its personality and integrate it into society. (Glossary ILANUD – REDLAC, 2002, translated)

**Stereotype** > This is an elementary characterization or a distorted generalization and an inaccurate portrayal of a category of people, institutions or events that is unfavorable, exaggerated or simplified to a very large extent. Stereotyping is the belittling of a group of people and a generalization of characteristics, emphasizing the negative traits and taking an emotional stance on these categories that are shared by a great number of people and reflect popular beliefs and prejudices. It is a decodable and schematic code whose function is to hide the reality and to positively conserve and to create differences vis a vis other social groups by a process of oversimplification. (Glossary ILANUD – REDLAC, 2002, translated)

**Strategic Gender Interests** > Needs and interests identified by women that arise from their subordinate position in society. Strategic interests vary according to context, are related to gendered divisions of labour, power and control, and may include such issues as legal rights, domestic violence, equal wages, access to contraception, etc. Strategic gender interests question women's socially constructed role, demanding greater equality and a change in existing roles. (UN Gender Research Glossary, 2006)

**Women's Empowerment** > This term was coined in the World Conference of Women in Beijing and refers to an increase role of women in the decision making processes and in terms of access to power. At the moment, this expression includes another dimension: the awakening of the consciousness that the individual has power and that collectively women can recapture the true dignity of women as persons. (Glossary Centro Internacional de Formación OIT, 2006, translated)

**Youth** > It is a social and cultural construction that is developed through important exercises that are generated in a stage of the human life and are framed by psycho-social and cultural characteristics. The concept and the experiences of youth are mediated by social, personal, cultural, ethnic, power, civil state, etc. factors that determine their duration, mold their characteristics, expressions and the construction of their options and strategies. There is no consensus on the manner of understanding youth. It varies according to the different points of views. Nevertheless, youth can be seen as those parts of a population who fall in a certain rank of age (although this alone is not the distinctive factor) and have certain social characteristics (depending on the reference frame of interpretation, from which somebody interprets, explains, gives sense to its existence, develops and creates bonds with the community and environment). (Glossary ILANUD – REDLAC, 2002, translated)

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