Women’s rights and HRBA training curriculum

Authors: Neelanjana Mukhia / Nancy Kachingwe

October 2013
About this training manual

This training manual has been designed to support the implementation of ActionAid's women's rights work (Strategic Objective 5 in People's Action in Practice), using a feminist HRBA approach.

The curriculum is structured as follows:
- Module 1 covers core gender concepts that are the foundation of feminist analysis, including the feminist analysis of HRBA;
- Module 2 deepens and broadens understanding and clarity around KCP 9 (control over bodies) and KCP 10 (women's economic alternatives) in the global context, using tools for power analysis;
- Module 3 offers suggestions and tools for ensuring that a women's rights HRBA is applied to all stages of the programme cycle, as well as to deal with institutional challenges to implementing a women's rights HRBA approach.

The materials and exercises in this toolkit are based on group learning. Individuals in the group learn through discussion and interaction with each other and the facilitator. The methodology used throughout is participatory, and supports learning by doing and thinking collectively.

There are inputs and supplementary reading in the curriculum to support the trainer's ability to lead and/or guide discussions, as well as support learning of the trainees. Each activity comes with a set of instructions for the trainer to conduct the exercise; they are not intended to limit the responses of participants. If the participants’ answers are different from those provided here, then it is important to work through the contradictions and disagreements through discussion. At the same time, the facilitator has to be a subject matter expert - to correct misinformation or provide additional understanding. To this end, trainers using this manual should be prepared to undertake additional learning and reading to build a strong knowledge base on the subject matter. We suggest that facilitators consult with colleagues in order to support the building of their knowledge base. While experience and facilitation skills will be helpful, you do not need to be a training expert to use this toolkit.

About the course:
- The full curriculum is designed as a five to seven day course. Where there is less time, the exercises and activities can be modified and adapted to a shorter programme based on the needs of participants;
- Although the content of each module is sequential and interlinked, most of the exercises and activities can be used independently;
- Sessions are designed to build knowledge as well as skills;
- In group exercises, the facilitator should support participation by all group members to avoid situations where only a few of participants dominate the whole group discussion;
- The suggested time for activities is indicative and may vary depending on the group size or time constraints;
- The cases and illustrations used in the modules are merely exploratory and similar cases or examples may be incorporated by you, the facilitator, based on your assessment of what would be best suited;
• Because much of the subject matter is sensitive, intimate and sometimes controversial, it is important to create a safe (non-racist, non-sexist, non-homophobic) space. Facilitators should think carefully about conducting the exercises in mixed sex groups, particularly where gender differences are exacerbated by power differentials between the men and women in the group. Facilitators must be firm (but not domineering) in managing group dynamics. Facilitation should also try to optimise cultural and national diversity in the group to enhance learning.

Evaluating and reviewing the course:
• During the piloting of this curriculum a mid-way evaluation was carried out at the end of Day 2, with a longer evaluation carried out at the end of the course. The mid-way evaluation is useful to make corrective adjustments (particularly in responding to learning needs expressed—e.g. requests for further explanations), but it is also important to remain focussed on the end goal as some issues raised in the evaluation might be addressed by later sessions;
• A sample evaluation form is provided to assess each exercise, which trainers can use for future reference or to discuss with the group at the end of the training (time permitting);
• Morning recap exercises are not provided for in the training, but a 30 minute session asking what participants retained from the previous day and making some space for questions is advisable as a “warm up”;
• Keep 20 minutes for evening wrap up sessions to go over what you have covered that day; you can use the module introductory notes as well as the session objectives to structure this. You can take 2-3 ‘burning questions’ in this session;
• If some of the issues or expectations are beyond the scope of the training programme, inform participants at the outset that they may not be substantively discussed during the training. However, keep a live board ready to ‘park’ the issues raised. In the wrap up session at the end of each day reference these issues and ask the group how to take these forward through other forums;
• Facilitators should also prepare energisers to use during the course of the programme.

Putting together the programme:
The overall distribution of time for the modules over five days is as follows:

• **Module 1:** 1.5 days
• **Module 2:** 1 day
• **Module 3:** 1.5 days

There is never enough time, so it is advisable to keep a certain pace going in order to complete all modules.

---

Please note:
This training curriculum is linked with the ‘People’s Action In Practice - ActionAid’s Human Rights Based Approach 2.0’
### Module 1: What are women’s rights? Conceptualising women’s rights

#### 1.1: Situating women’s rights: Personal is political
- **Sharing women’s rights struggles**
  - In pairs, women tell a personal experience of fighting for women’s rights
- **Body maps**
  - Physical illustration of feelings, needs and interests using a map of the body

#### 1.2: Situating women’s rights: Core concepts
- **Understanding gender**
  - Gender quiz – which statements are about gender and which are about sex?
- **Understanding gender expectations**
  - Individual or group write ups of cultural expectations of girls and boys – behaviour, aspirations, roles (and associated social value) Collate and make links

#### 1.3: Core concepts: Intersectionality, heteronormativity, power, privilege
- **Criminalisation, policing and regulating: Institutions and forces determining gendered outcomes**
  - Power walk + discussion: To show how our life experiences and outcomes are gendered in many different ways

#### 1.4: Core concepts: Gender division of labour
- **Classification of types of labour - productive, reproductive, community, personal, non-work**
  - Picture exercise: Categorise pictures according to types of labour/work and link with social groups, social value, personal identities

#### 1.5: Conceptualising and mainstreaming HRBA
- **Unpacking HRBA, feminist, gender approaches to development**
  - Input from trainer and discussion + homework write up of experiences of different approaches
- **Understanding different organisational approaches to HRBA**
  - Group work: Discussion on which elements are most strongly reflected in our organisational approaches - what are the weaknesses?
- **Feminist critiques of HRBA**
  - Mini-debate: HRBA has added value to women’s rights work

### Module 2: Conceptualising KCP 9 and 10 Sexual autonomy and bodily integrity (SABI) and economic alternatives for women’s rights (EAWR)

#### 2.1: Situating women’s rights in the global order
- **Understanding the global order and changes**
  - Audio presentation – Gita Sen
  - Women’s rights and social justice timeline
  - Wordstorming: word associations with particular aspects of the global order
  - Mind mapping: Draw up a map of how we understand the different dimensions current global order

#### 2.2: Understanding power
- **Sources and types of power**
  - Group work: Dominant and subordinate groups – sources of power, justifications, means of perpetuating power
  - Transforming power: Power with, power to, power within .... empowerment, solidarity campaigning
  - Role play using case studies of the powerful and of disempowered: to demonstrate and identify types of power
### 2.3: Mapping patriarchy and power

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patriarchy and social norms and control over bodies</td>
</tr>
<tr>
<td>Mapping power on our bodies: Head, lips, heart, hands, genitals, feet: Rules and norms that control these in women and men</td>
</tr>
</tbody>
</table>

### 2.4: Conceptualising KCP 9 and 10

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breaking down and unpacking SABI and EAW and establishing linkages</td>
</tr>
<tr>
<td>“Barefoot, pregnant and in the kitchen:” Group discussion on the rights associated with both KCP 9 and 10; identify multiple and intersecting discriminations</td>
</tr>
</tbody>
</table>

### 2.5: Conceptualising work areas under KCP 9 and 10

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outline of KCP 9 and 10 programmes</td>
</tr>
<tr>
<td>Presentations from WR team Group work according to KCP9/10 activity areas: Structural analysis (problem tree, institutions of power, global trends shaping WRs)</td>
</tr>
</tbody>
</table>

### Module 3: Planning and programming for women’s rights work

#### 3.1: Review of People’s Action in Practice: Goals, priorities, strategies and activities

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Update on state of play of implementation</td>
</tr>
<tr>
<td>Presentations: WR team update Thematic groups: Work done on national level and added value of SOS to existing activities</td>
</tr>
</tbody>
</table>

#### 3.2: Approaches to project cycles

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constructing a project models</td>
</tr>
<tr>
<td>Case studies and exercise: Designing or adapting a project cycle model for addressing women’s triple roles and triple challenges</td>
</tr>
</tbody>
</table>

#### 3.3: Key features of rights-based programming

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview of types of programming</td>
</tr>
<tr>
<td>Presentation on orthodox/top-down; participatory, people centres; rights-based; gender mainstreaming; feminist</td>
</tr>
</tbody>
</table>

#### 3.4: Tools and approaches to programming specific to SABI and EAWR

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tools for different phases of the project cycles</td>
</tr>
<tr>
<td>- Presentation of tools for: - Initiation/agenda setting - Preparation - Planning/formulation - Resource mobilisation - Implementation/operationalisation - Evaluation/review/learning - Project Closure</td>
</tr>
<tr>
<td>Practical application of tools in thematic groups</td>
</tr>
<tr>
<td>KCP9 and 10 groups to design a programme for dealing with a case study using tools</td>
</tr>
<tr>
<td>Identifying challenges – institutional and activities</td>
</tr>
<tr>
<td>Key challenges: Factors of change vs. factors of resistance Skills and aptitudes needed for communications, advocacy, knowledge, research, fundraising, networking</td>
</tr>
</tbody>
</table>

### Module 4: Evaluation and comments

#### Evaluation

<table>
<thead>
<tr>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>What have we learned? What was most useful? Which areas (in relation to needs assessment) have been covered to your satisfaction</td>
</tr>
<tr>
<td>Evaluation questionnaire: Live feedback from individuals and groups</td>
</tr>
</tbody>
</table>
Acknowledgements

We would like to thank those ActionAid staff who contributed to various drafts of this curriculum. Thank you to Christy Abraham, Nuria Beneitez, Michelle Festus, Fanta Jatta Sowe, Rachel Moussie, Emma Pearce, Simon Sentamu and Ramona Vijeyarasa, who reviewed and provided extensive feedback on the curriculum content. Thank you to Laura Hawksworth for her assistance with proof-reading the final draft. Thank you also to Egigayehu Summers who provided logistical support for our first Training of Trainers in Arusha, Tanzania in September 2013 where this curriculum was piloted.
Module 1: Conceptualising women’s rights
Introduction to Module 1

This module is designed to take participants through basic and advanced concepts and theories related to gender, women’s rights and feminism. The participants will explore how gender roles, expectations, needs and risks are not biologically determined but socially constructed. They will examine how gender intersects with other factors such as age, race, caste, sexual orientation and gender identity. Following this, a series of exercises will help participants examine gender roles and understand how gendered division of labour perpetuates women’s socio-economic inequality and limits their choices, power and entitlements. The module concludes with a session on HRBA and women’s rights where participants will examine whether and how HRBA responds to women’s rights and gender inequality.

Session 1: Situating women’s rights: Personal is political is an interactive, ice-breaker session where participants will explore, individually and collectively, how the struggle for women’s rights is both personal and political, in that a struggle for women’s rights cannot be separated from a struggle for our own rights. It will also help participants explore how their own relationship with their bodies is connected to how power shapes us.

Session 2: Situating women’s rights: Core concepts provides an overview of gender terms and takes participants through the interrelated concepts. First, participants will use activities to discuss how sex is biologically determined and gender is socially constructed and which “traits” are determined by sex and which are determined by gender. In a further exercise, groups will discuss gender roles assigned to men and women (such as productive, reproductive, community management and politics) as well as strategic and practical gender needs. The next exercise will require participants to discuss goals, behaviours and aspirations for men and women and the values assigned to these, which reinforce understanding of the ways in which inequality between men and women is engendered, maintained and perpetuated.

Session 3: Core concepts: Intersectionality, heteronormativity, power and privilege takes participants through more recent advances in feminist and queer theory. They will explore how gender hierarchies intersect with other power and privilege hierarchies, placing some women at a greater risk of multiple discriminations. Through the Power Walk participants will explore the idea that gender is one of the bases of discrimination (alongside race, caste, class, sexual orientation etc) and that none of these operate independently of the other. Each of these could be a source of power or disempowerment in different situations. Groups will then use inputs and case studies to discuss how some groups of women are at greater risk of gender-based violence and have restricted access to justice because of their gender and other factors.

Session 4: Core concepts: Gender division of labour helps participants understand how roles and domains of work for men and women are constructed and valued and how gender division of labour hinders women’s ability to participate as full citizens. Through a series of interrelated exercises, participants will identify productive, reproductive, community, personal development and leisure activities; after which they will determine which activities are assigned to men and women and what value is placed on these activities. The session is wrapped up with a discussion on links between the gendered nature of labour, work, and economy, which disadvantages women and inhibits their equal economic participation and rights, including but not limited to their unpaid care burden.
Session 5: Unpacking HRBA with a women’s rights, feminist lens helps participants understand the similarities and differences between HRBA, women’s rights, feminist and gender approaches as well as explore the limitations of HRBA and how to make it respond more rigorously to women’s rights issues. In groups, the participants will discuss the different approaches and explore which of these matches AA’s programming approach. The participants will also examine the gaps in relation to women’s rights programming. Follow up role play will help participants examine the differences between AA’s HRBA and other agencies’ HRBA as well as how to respond to a feminist critique of HRBA.

Session 1: Situating women’s rights: Personal is political

Overall objective:
• To work as an icebreaker session
• To set the tone of the ToT, i.e. the struggle for women’s rights is a personal one

Activity 1.1: Sharing women’s rights struggles

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>45 minutes</td>
<td>Share stories of activism for your own rights.</td>
<td>All participants stand in a circle to warm up.</td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>Situate yourselves and fellow participants in the larger struggle for women’s rights.</td>
<td>Please form pairs – each picks a person to whom they will speak first.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Talk through your own personal experiences with the notion of power.</td>
<td>Take 10 minutes to tell your partner a story to demonstrate an experience of ‘fighting for your own rights’.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Agree on which story you will tell, and take 2 minutes to tell us —what was the struggle about? How did you fight for your rights?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Each pair gets 2 minutes to tell their story</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Allow 5 minutes for reflection</td>
<td></td>
</tr>
</tbody>
</table>
Activity 1.2: Body maps

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>Think about yourselves as embodied people and the ways in which power, personal history and social norms affect how we live in our bodies. Make the links between concepts you will learn and your own lived experience.</td>
<td>INSTRUCTIONS Clear a large floor space in the room. Participants choose a partner. They should be able to choose someone that they feel comfortable with. Give each pair two large sheets of paper. Pairs sit on the floor or on a chair and close their eyes. Visualisation process: (5 minutes) • Close your eyes. • Take a deep breath in, and then breathe out slowly. • Focus your mind on your breath, and feel your chest rise and fall. • Now turn attention to your body and how it feels. Take your mind to your head- what kind of emotions do you feel? And now to your chest- your heart, your arms, your hands, your abdomen, your legs, your feet. • What do you feel? Do you feel happy, unhappy, comfortable, uncomfortable, energetic, passionate, beautiful, etc. • Open your eyes. Stay in your pairs (15 minutes) One of you will lie on your sheet of paper, in whatever pose you want. Your partner then traces the outline of your body. When that is done, swap roles. How to fill the body maps (individually): (20 minutes) • Begin inside your body. • Now think about the things that support you being who you are and being happy in yourself and your body. • Draw word or symbols that represent that. Draw a line from them to your body- or to any part of your body that it most relates to. • Turn your focus to the world outside. What affects how you live your life- how you think, what you feel and how you experience your body. Think of a symbol, image and/or words and draw or write it in the remaining space around your body. When participants are finished; 5 people are asked to explain their body maps: (10 minutes) The maps are hung on the wall of the workshop room for others to see- participants can take them home with them (or take photos of them).</td>
<td>Large pieces of blank paper (flip chart paper) enough for each participant, and big enough to trace their body on, pencils, coloured pens (and paint if possible)</td>
</tr>
</tbody>
</table>

Note to trainer: Participants may not understand the point of the body maps at the start, but by the end of Module 1 it will be clearer as other activities unpack the idea of “the personal is political.” It is therefore better to return to discussions/clarifications on the body map at the end of Module 1, so keep them at hand and as a reference point.
Session 2: Core concepts: Gender

Overall objective:

- To break down the core concepts related to gender such as, sex, gender relations, roles, needs.

Activity 2.1: Understanding gender

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 50 minutes | **Build understanding** about how men and women are conceived by society. | **Distribute green and yellow cards**

Write ‘women’ on green cards and ‘men’ on yellow cards: (10 minutes)

In 30 seconds write one trait or quality for each (in no more than two words).

**Paste** the green cards on the left of the wall/board and the yellow cards on the right. Leave these cards up and move to the gender quiz exercise below.

**Distribute** the gender quiz to every participant: (10 minutes)

- Ask participants to read the statements given in the right column.
- If they think that the statement is sex-related (biologically determined and cannot be changed) request them to write “S” in the corresponding right side column.
- If they think the statement is gender-related (socially constructed, it can change according to the situation, region etc.) they should write “G” in the corresponding right side column.
- Request some of the participants to share their reasons for identifying a statement as being sex or gender related: (15 minutes)

**Facilitator to lead a discussion** on the green and yellow cards and the gender quiz: (15 minutes)

Ask participants to say more about:
- The difference between gender and sex;
- How masculinity and femininity are socially constructed;
- How local idioms, popular culture, etc., perpetuate or challenge socially constructed masculinity and femininity.
Input for activity 2.1: Gender quiz

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>STATEMENT</th>
<th>Mark S (SEX) or G (Gender)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Women give birth to babies’ men do not.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Little girls are gentle and boys are tough.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Amongst agricultural workers, women are paid 40-60 % of the male wage.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Women can breastfeed babies, men cannot.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Women are better at caring for children than men.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Men cannot control their sexual urges while women can.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Men are sexually more aggressive than women.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Men need more help in post disaster contexts because they are the main breadwinners.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Men's voices break at puberty, women’s do not.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>In factories the managers are men.</td>
<td></td>
</tr>
</tbody>
</table>

Activity 2.2: Gender concepts and terms

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>Build understanding on terms and concepts related to gender.</td>
<td>Participants to be broken up in to groups of four. Read the gender concepts and terms input below individually: (15 minutes) Discuss the terms and concepts in general terms and help each other understand these. Use examples from your life and work to explain the terms. Facilitator to leave 10 minutes for discussion on any burning issues (Are the terms clear? How well do people understand them?)</td>
<td>Input gender concepts and terms.</td>
</tr>
</tbody>
</table>

Input for activity 2.2: Gender concepts and terms

**Sex:**
Identifies the biological differences between men and women; such as women can give birth, and men provide sperm. Sex roles are universal and largely remain unchanged.

**Gender:**
Refers to the relationship between men and women, boys and girls, and how this is socially constructed. Gender roles are dynamic and change over time.

**Gender roles:**
Gender roles are learned behaviours in a given society/community, or other special group, that
condition which activities, tasks and responsibilities are perceived as male and female. Gender roles are affected by age, class, race, ethnicity, religion and by the geographical, economic and political environment. Changes in gender roles often occur in response to changing economic, natural or political circumstances, including development efforts.

Both men and women play multiple roles in society. The gender roles of women can be identified as reproductive, productive and community managing roles, while men’s are categorised as either productive or community politics. Men are able to focus on a particular productive role, and play their multiple roles sequentially. Women, in contrast to men, must play their roles simultaneously, and balance competing claims on time for each of them.

**Productive roles:**
Refer to the activities carried out by men and women in order to produce goods and services either for sale, exchange, or to meet the subsistence needs of the family. For example, in agriculture, productive activities include planting, animal husbandry and gardening done by the farmers themselves on their own land, or for other people as employees.

**Reproductive roles:**
Refer to the activities needed to ensure the reproduction of society’s labour force. This includes child bearing, rearing, and caring for family members (such as children, the elderly and workers). These tasks are completed mostly by women. Point out interesting distinctions of how the same activity (e.g. cooking) can be considered to be reproductive (in the case of a wife cooking for her family) or productive (in the case of a cook working in a restaurant).

**Community managing role:**
Activities undertaken primarily by women at the community level, as an extension of their reproductive role, to ensure the provision and maintenance of scarce resources of collective consumption (such as water, healthcare and education). This is voluntary unpaid work undertaken in ‘free’ time.

**Community politics role:**
Activities undertaken primarily by men at the community level, organising at the formal political level, often within the framework of national politics. This work is usually undertaken by men and may be paid directly or result in increased power and status.

**Triple role/ multiple burden:**
These terms refer to the fact that women tend to work longer and more fragmented days than men, as they are usually involved in three different gender roles (reproductive, productive and community work).

**Gender needs**
Leading on from the fact that women and men have differing roles based on their gender, they will also have differing gender needs. These needs can be classified as either strategic or practical needs.

**Practical Gender Needs (PGN):**
Practical Gender Needs (PGN) are the needs that women identify in their socially accepted roles in society. PGNs do not challenge, although they arise out of, gender division of labour and women’s subordinate position in society. PGNs are a response to immediate and perceived necessity, identified within a specific context. They are practical in nature and often concern inadequacies in living conditions such as water provision, healthcare and employment.
Strategic Gender Needs (SGN):
Strategic Gender Needs (SGN) are the needs women identify because of their subordinate position in society. They vary according to particular contexts, related to gender divisions of labour, power and control, and may include issues such as legal rights, domestic violence, equal wages and women’s control over their bodies. Meeting SGNs assists women to achieve greater equality and change existing roles, thereby challenging their subordinate position. They are more long term and less visible than Practical Gender Needs.

Gender equality
Gender equality is the result of the absence of discrimination on the basis of a person’s sex in opportunities and the allocation of resources or benefits, or in access to services.

Gender equity
Gender equity entails the provision of fairness and justice in the distribution of benefits and responsibilities between women and men. The concept recognises that women and men have different needs and power and that these differences should be identified and addressed in a manner that rectifies the imbalances between the sexes.

Adapted from UNDP/GOI, 2008, ToT Manual Gender Mainstreaming in Disaster Risk Management

### Activity 2.3: Understanding gender roles, goals and values

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 45 minutes - 1 hour | To appreciate the differential values attached to women’s and men’s roles, goals and behaviour. | Participants to be broken up into groups of four. Discuss the following: (30 minutes)  
- What are the gender expectations in your own culture? Make a list of the differences for girls and boys, on the basis of:  
  - Behaviour;  
  - Goals to aspire to;  
  - Roles to perform.  
- Look at the lists you made. For each (girl/boy) attribute, compare the social value placed on each of them. Which is more highly valued – the goals, roles and behaviour of boys, or that of girls?  
Facilitator to lead discussion on the implications of the roles, goals and behaviours and the ways in which differential values attributed to them reinforce inequalities between men and women. For instance, men’s work is valued and work that is valued is assigned to men. Also, women’s work is undervalued and when women begin to do work that is not their work, it becomes undervalued, e.g. when women enter the work force (e.g. in garment factories) and this work is underpaid, informalised, undervalued: (15-30 minutes) | Flip charts, pens. |
**Session 3:** Core concepts: Intersectionality, heteronormativity, power and privilege

**Overall objective:**
- To explore the feminist principle of intersectionality of gender and other factors of identity;
- To explore how gender hierarchies intersect with other power and privilege hierarchies, placing some women at a greater risk of multiple discriminations.

### Activity 3.1: Power walk

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.5 - 2 hours</td>
<td>Build understanding on terms and concepts.</td>
<td>All the participants line up in the middle of the field/hall. Inform them that they must take steps forwards or backwards in response to the statements, depending on the information contained on their identity slips. Statements (below) will be read out in turn and participants should move forwards or backwards according to their identities for the game. The objective of the game is to reach the end of the field (100 feet mark) first. Read out one statement at a time from the instruction sheet (given below) giving the participants enough time to step forward or backward. After all the statements have been read out, inform the group who the winners are depending upon who is closest to the 100 feet mark. Now ask those who are closest to the finish line to reveal their identities as mentioned on the slips and say how they feel.</td>
<td>Individual identity slips (these can be reworked to reflect your own contexts), whiteboard, marker and a large area of about 100 feet by 50 feet (25 by 15 metres) to play the game, tape measure (to measure space).</td>
</tr>
</tbody>
</table>

### Identities for the game:

1. Trans sex worker who has received primary education
2. Man who has a corporate job that pays for his home and children’s education and has health insurance
3. Single 25 year old man who belongs to a religious/ethnic minority who works as a construction worker
4. 40 year old woman who is a homemaker, has two children and has a paid domestic worker
5. 15 year old school going girl who has a single working mother and 3 younger siblings and lives in a township with poor access to public transport
6. 24 year old migrant domestic worker who lives in a slum with her husband; she has received no education
7. 30 year old black lesbian living in a township with her mother and siblings
8. 50 year old white gay man working in an international LGBT organisation
9. 45 year old dalit woman agricultural worker living with her husband in the dalit designated areas in a village in India
10. 40 year old woman living with HIV
Statements for the game:

• If you have studied up to the age of 15 years, please take two steps forward, if you have not then take two steps back.

• You need 10 dollars for some personal work, and you do not want to ask your partner for it. If you can arrange a loan from a bank take one step forward. If you cannot, take one step backward.

• There is a rumour that there is rioting in the city. You are stuck out of your home. If you feel frightened in going home take one step backward, if you do not, take one step forward.

• You do not want a child. If you can convince your partner to use a contraceptive take two steps forward, otherwise take two steps back.

• If you have ever raised your hand to your partner take two steps forward, otherwise take two steps back.

• Two men are bullying a little girl on the roadside; you see it and do not like it. If you can go and stop them take one step forward otherwise take one step back.

• You do not like washing dishes, there is a pile of dishes to be washed. If you do not need to wash these dishes take one step forward otherwise take one step back.

• Your father died recently. If you are allowed to perform the last rites take two steps forward, otherwise take two steps back.

• You had to go out of your town/village on some work and the work has taken longer than you thought. If you think that you will get permission to stay out of the house at night take one step forward, otherwise take one step back.

• If you ride a bicycle/any vehicle to work, or for daily errands, take one step forward. If you do not, then take one step backwards.

• Nearby, there is a new factory to manufacture parts for automobiles. They are hiring personnel. If you think you can get a job, take one step forward, if not take one step backward.

• Your parents have died. If you think you will get a share in their property take a step forward, if not take one step back.

• If you are allowed to marry who you love, please take a step forward, if not take one step back.

• You are walking back from your place of work after dark; there are policemen at the corner from your house. If you are able to approach them without fear, please take a step forward, if not take one step back.

• If you have been threatened with rape and you feel empowered to report the threat to the police, please take a step forward, if not take one step back.

• PLEASE REVEAL YOUR IDENTITIES
### Plenary discussion:

- Why did the participants end up distributed in this way even though they had started at the same place in the game?

- What are the various bases of discrimination in the game? How do these affect each individual player? (Write the various bases of difference on the board)

- Explain how each individual may be at an advantage on one account but at a disadvantage on another, and how advantages along a particular basis (caste, class, religion, age etc) are also a source of power.

- Establish the basic value of equality. (See issues to be highlighted below in the notes to trainer)

- Conclude by stating that individuals are discriminated against on the basis of their class, caste, race, age, sex, sexual orientation, gender identity, work (sex worker/domestic worker), health/HIV status, educational levels, and physical abilities and so on. Power structures operate to keep discrimination in place.

### Some points for discussion and learning:

- Gender is one of the bases of discrimination. The others are race, caste, class, sexual orientation etc. None of these operate independently of the other - they are interlinked. Each of these could be a source of power or disempowerment in different situations.

- There are social institutions (political, cultural, religious, social) operating in society that further aggravate discrimination. For instance, the availability of educational opportunities for a black woman from the township is not the same as an urban man or woman. Similarly, it is evident in the case of healthcare, employment opportunities, adoption laws etc.

- If we want to bring about equality among all men and women, and LGBTI communities, we would have to put into place mechanisms that make sure all people are able to live freely in society without restrictions to their mobility, and without questions about safety or abuse. We also have to challenge the institutions of race, caste, heteronormativity, and class.

**Note to trainer:** Depending on the context, you could drop or add categories and identities e.g. rural/urban, youth/adult, college/high school, literate/illiterate. Before reading out the instructions, ask participants if they understand what each identity is.

- In the discussion at the end of the game first establish where each identity was, and what the feelings are;
- Also establish the difference in pairs (gender differences - urban working woman, urban working man etc.);
- In the discussion that follows, first put down all the bases for discrimination (gender, caste, class, sexual orientation etc.);
- Then ask participants how these bases of discrimination are reinforced, and what each of us can do to change this.
Activity 3.2: Understanding gender roles, goals and values

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>Build understanding on terms and concepts.</td>
<td>Participants to be broken up in to groups of four. Each participant to read the intersectionality and heteronormativity inputs below. Use the case studies to discuss how the different terms and concepts play a part in: • Increasing the risk of violence; • Limiting access to justice; and: • How that impacts programmes that address women’s rights, women’s control over their bodies, gender based violence; • How you will seek to address women’s multiple and intersecting discriminations, risks and ability to access rights and justice.</td>
<td>Flip Charts, pens, input on intersectionality, heteronormativity, case studies (choose case studies to suit your context)</td>
</tr>
</tbody>
</table>

Input for Activity 3.1 Intersectionality, heteronormativity, GBV, policing and regulating

**Intersectionality:**
During the second wave of feminism (a period that began around the 1960s and eventually spread across the global), lesbians, women of colour, and women from the Global South began to assert their voices within more mainstream feminist movements from which their views were often excluded. Their argument was that their race, sexual orientation, post-colonial location and experience provides them with a different vantage point and therefore conceptions of themselves that differ from those being articulated by white, middle-class feminists in the Global North. As a result of this, feminists began to address and respond to the intersection of multiple identities, such as the intersectionality of race and gender, and of sexual orientation etc. In turn, feminism itself intersected with other ‘isms’ such as racism and heterosexism. Intersectionality also ensured that feminist activists began paying attention to multiple discriminations or the matrix of oppression women of colour, lesbians, trans women, and women from the South face; as well as the differing power and privileges even amongst women themselves.

**Heteronormativity:**
The idea of heteronormativity refers to the set of norms that make heterosexuality seem natural or right and that organise homosexuality as its binary opposite, and therefore unnatural and wrong. It also refers to the explicit or implicit practices and institutions that legitimise and privilege heterosexuality and heterosexual relationships as fundamental and ‘normal’ within society.

**Gender and heteronormativity:**
Heteronormativity, moreover, suggests that women should be feminine (meaning subservient and docile) and men should be masculine (meaning assertive and aggressive). Until recently, analysts of heteronormativity had focused exclusively on its role in regulating homosexuality. More recently, there has been greater interest in the ways in which heterosexuals are themselves affected by normative heterosexuality. Feminists working in this field have drawn on the work of earlier writers such as Adrienne Rich (1980), who linked heterosexuality to the entrenchment of gendered divisions of labour and male appropriation of women’s productive and reproductive capacities.

Female sex workers are also regulated and policed by society and the state because they are seen to transgress normative femininity, whereby control over their sexuality and reproductive capacity or indeed their productive and reproductive labour is not assigned to a husband through marriage.
In other words, sex workers fall outside normative femininity, because they are seen to make their own sexual choices by exchanging their sexual labour for monetary compensation; they are seen to be in (at least partial) control of their income; they are seen to be guardians of their children whose paternity is not established and sanctioned through marriage. It is this transgression that states and societies consider most threatening to patriarchal social order and the centrality of marriage and the family as a means to control women’s sexuality, productive and reproductive capacity.

**GBV, policing and regulating bodies:**

No woman is exempt from actual or the threat of violence, yet, some women are at greater risk than others. There are power and privilege differentials amongst different groups of women that determine the risk for violence as well as access to justice. The UN Special Rapporteur on violence against women, its causes and consequences, notes in her 2011 report: “the different ways in which women may experience violence, particularly intimate and interpersonal violence, depends on how they are positioned within social, economic and cultural hierarchies that prohibit or further compromise certain women’s ability to enjoy universal human rights. These institutions and structures often promote access for a privileged group of women at the expense of those who are less privileged”.

GBV is a means to circumscribe both women and men into their socially defined gender roles, identities and sexuality. For instance, gender non-conforming heterosexual men; gay men or transgender people can become targets for violence, as they are seen to be transgressing normative masculinity. There is considerable evidence of rape and assault of transgender people and transgender sex workers who present a feminine gender identity. There is a continuum of violence between that targeted at women, and violence targeted at gay and transgender people in that all such violence is a means to police female sexuality and homosexuality as well as a retribution for transgressing fixed gender identity and norms. In other words, the same system of gender-based discrimination and violence that targets women also impinges on men who have sex with men and transgender people.

**GBV, criminalisation, policing and rights violations**

Criminalisation of sex work, drug use, HIV transmission and homosexuality all increase the risk of violence and restrict access to justice and the realisation of rights (including, but not limited to, the right to health) for the people affected. The UN Special Rapporteur raised concerns about the criminalisation and the lack of access to safe abortion and other sexual and reproductive health services in public institutions and classified that forced sterilisation of women amounted to torture. Similarly, the UN Special Rapporteur on the Right to Health had noted that the criminalisation of same sex practices, drug use, sex work and HIV transmission are counterproductive to the prevention of HIV transmission. In many countries, punitive laws and policies relating to same-sex behaviour, sex work, drug use and HIV exposure means these groups are driven underground and excluded from services and programmes. Moreover, sex workers, LGBTI people, women who use drugs and women living with HIV, all face an increased risk of violence because of their work, sexual orientation and gender identity, addiction, health status but also because in many countries they are under the threat of police surveillance, harassment and criminal sanction.

---

1 AIDSLEX, Director of the Lawyers Collective (India) and UN Special Rapporteur on the Right of Everyone to the Enjoyment of the Highest Attainable Standard of Physical and Mental Health, Anand Grover, 15 December 2009.
Case Study 1:
Excerpt from a fact-finding report investigating the rape of a Dalit woman in Jind, Haryana, India.

On 24th August, 2013, a 20 year old Dalit girl was brutally raped and murdered, while she was on her way to write an examination. Her body was found near a canal the next day by the police. There were cigarette burn marks on her body and significant indications of sexual violence. It is clear that she was kidnapped, raped and then murdered.

However, at the time of the fact finding, even after four days the culprits had not been identified or arrested, and there was no progress on the investigation beyond sending the body for post mortem.

In fact, the parents of the girl, members of her village and various Dalit activists refused to cremate the body and were sitting on dharna in front of the Jind Civil Hospital to protest against police and administrative apathy and callousness. It was very clear that the Haryana police and administration was exhibiting gross negligence in this case, ignoring the law and evading established investigative procedures.

Case Study 2:
Hate crimes: The rise of corrective rape in South Africa

“In South Africa there is no safe space for women, there is nowhere you can be safe from rape. “Corrective rape” is a big problem here because if you’re a lesbian in Soweto, guys see you as a threat and something that should be wiped off the face of the earth.

We get insults every day, beatings if we walk alone, you are constantly reminded that you are a bitch, that you deserve to be raped, they yell “If I rape you then you will go straight, that you will buy skirts and start to cook because you will have learned how to be a real woman”.

Then there are others who believe that we are all virgins and so if they have sex with us, we are free from diseases. They believe that it is their right to have sex with any woman out there, straight or lesbian.

When it happened to me, ‘corrective rape’ felt like the worst kind of violence that someone could have inflicted on my person. It happened when two lesbian friends and I were driving home from soccer practice with two guys we knew from the township. Instead of taking us home they took us to a place out of town and when they stopped the car we tried to get away but one of them was too fast for me. He grabbed me and dragged me into a house where there was another guy waiting. All the time they were telling me that I needed to be taught a lesson, that I wasn’t a man I was a girl and that I needed to start acting like one. He said that out of all the lessons I would be taught in my life, this one was a classic. And it was a classic.

Afterwards, I felt weak and I felt stupid. As lesbians we know we are in danger, but we still let those guys drive us home. So I didn’t report it to the police, because I felt like I couldn’t.

---

2 ActionAid International Report: Hate crimes-The rise of corrective rape in South Africa (2009)
I think the violence is getting worse. Just last December I knew of a lesbian couple in a bar near my home. They were out with boys who were their friends. At the end of the night, her girlfriend was killed and she was raped. I believe this happens every day. The fact there is no justice means that people think they can get away with it because nobody cares."

**Note to trainer:** These concepts raise issues that may be difficult, sensitive or taboo in many contexts. However they are critical to our understanding of the indivisibility and inalienability of human rights, as well as to internalise the idea that women’s control, autonomy, integrity of their bodies, minds, labour are central to notions of feminist empowerment. As a trainer, you must be able to recognise your own prejudices, but be prepared to keep discussions open. It is your responsibility to call for external help if you feel you are not able to guide discussions, research and read materials on the internet—do not try to avoid these discussions because they do not fit within your comfort zone.

---

**Session 4:** Core concepts: Gendered division of labour

**Overall objective:**

- To explore how roles and domains of work for men and women are constructed and evaluated;
- To explore how division of labour and domains of work between men and women hinders women’s ability to participate as full citizens.

| Activity 4.1: Gender division of labour - labour and bodies |
|---|---|---|---|
| **Time** | **Objective** | **Methodology** | **Materials** |
| 25 minutes | To establish continuity with previous concepts. | Go back to the body maps:  
- Look at these different aspects of women’s lives and personhood and link them to your body map or parts of your body map:  
1. Sexual  
2. Sensual/emotional  
3. Economic  
4. Intellectual  
5. Reproductive  
6. Social  
7. Cultural  
8. Political | Body maps |
## Activity 4.2: Gender division of labour

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 minutes</td>
<td>Understand the different ways in which work is categorised as “productive”, “reproductive”, “community” and “personal development” and “non-work/leisure” activities.</td>
<td>Trainer presents a slide show of pictures of people doing different tasks (see Annex 1). Identify which types of work are represented in each picture. If there is more than one possibility, name them. Where there is a conflict discuss why. Questions of clarification, where needed, to understand the definitions.</td>
<td>Pictures of people at work, flip chart, coloured pencils, PowerPoint.</td>
</tr>
</tbody>
</table>

## Activity 4.3: Gendered division of labour - valuing our work

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 45 minutes | Understand how different types of work/labour are classified and how work is allocated between different social groups, including women and men. Groups can be allocated one category each (productive, reproductive or community), or can work on all categories. | **PART ONE**  
Form five groups – productive, reproductive, etc.  
Each group to write up examples of ten tasks on cards/paper that belongs to your category. The cards are shared amongst the groups so that each group is working with a number of tasks for all categories. Fill out the worksheet input for Activity 4.3.  
**PART TWO**  
After filling in the worksheet, discuss which type of work is more critical or important and how does that relate with how it is valued? | Flipchart paper and pens, cards, worksheets, sticky dots (in two different colours). |
### Input for Activity 4.3

**Worksheet on gender division of labour**

<table>
<thead>
<tr>
<th>Types of work</th>
<th>Women / girls</th>
<th>Men / boys</th>
<th>Other social groups</th>
<th>Value and importance*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Production</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(production of goods and services for consumption and trade)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reproductive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(work done to ensure the survival of the family, clan etc.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(work done for the improvement of the larger “family”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal work</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Work done specifically for personal development e.g. studying)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self care and leisure</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(leisure activities, excluding sleep etc)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

3 Cf Making Care Visible pg. 15 for a list of tasks.

4 You might decide to eliminate this column as the time-use tool will be introduced under the care economy section.

5 This category has been included specifically in this list to think about work that women might want to do for their own self-improvement (e.g. studying), but which is not quite the same as a “leisure” activity. Participants can discuss the relevance of this category.
Input for Activity 4.4  Breaking down gendered division of labour

The term ‘labour’ normally applies to the labour market (jobs) rather than ‘work’. Yet women perform many critical types of work that are not classified as ‘labour’ and are therefore not considered to be valuable (and are not rewarded). Labour rights conventions are limited because they do not value unpaid care work. Most labour rights are geared towards formal employment. Using the previous exercises, discuss how notions of labour/work are multidimensional and how gendered values attached to work are empowering or disempowering for women. Participants should be able to understand the gendered perspectives about:

- Labour and society: Social reproduction, livelihoods – societies are sustained by many different types of work that does not count as “labour” or a “job” and it is mainly women who provide this unpaid work.

- Labour and economy: Labour as a factor of production and as a commodity – entry into formal labour markets is very gendered (women can do some types of work, but not others that are the preserve of men).

- Formal and informal labour: Labour and the care economy, invisibility of care work: Care work as a labour rights issue—even within the labour market, women are found in informal sectors (including paid care work as domestic workers) which are not adequately covered by labour legislation.

- Gendered division of labour and inequality—the gendered division of labour is an unequal terrain with many dimensions. Women are disadvantaged, starting from the fact that they are not able to choose whether or not to do certain types of work (care work) and face restrictions in doing other types of work.

The gendered division of labour perpetuates women’s socio-economic inequality and constrains their choices, power and entitlements. Ultimately, the gendered division of labour means that women make a larger contribution to society and the economy than their male counterparts, but are not rewarded. This is an issue that public policy must address in order to achieve gender equality.
Session 5: Unpacking HRBA with a women’s rights, feminist lens

Overall objective:
- To unpack the elements of HRBA, women’s rights, feminist and gender approaches
- To explore the limitations of HRBA in order to make this approach respond more rigorously to women’s rights issues.

Activity 4.1: Gender division of labour - labour and bodies

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>Unpacking the key ideas in HRBA, and approaches that are based on women’s rights, feminism and gender.</td>
<td>Participants to form groups of four. Read the input on feminism, women’s rights, ‘gender approach’, HRBA, and the input on the feminist critique of HRBA. Help each other understand the terms, and use examples from your own programming approach to explore:  • Which approach it approximates?  • How these different approaches support/complement each other?  • How might they work against each other?  • What are the gaps in HRBA to address women’s rights?</td>
<td>Matrix/worksheets, feminist critique of HRBA</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminism</th>
<th>Women’s rights</th>
<th>Gender approach</th>
<th>Human rights based approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>WHAT</td>
<td>It is an ideology which pitches itself against patriarchy. Its aim is to challenge and defeat patriarchal power for a more equal world. It is a struggle. It has a set of values, beliefs, principles and practices.</td>
<td>It is a set of legal rights and entitlements to fulfil the human rights idea that all human beings are born equal. The aim is to ensure that all laws, policies and practices align with human rights.</td>
<td>It is an approach to development programming which puts human rights at the core.</td>
</tr>
<tr>
<td>WHY</td>
<td>Feminist studies are an intellectual field of study – looking specifically at how different aspects of social reality (politics, economics, society) are gendered and therefore create different outcomes. It has resulted in the development of a large body of theory and knowledge on how sex/gender influences specific outcomes.</td>
<td>Gender studies look at how gender relations are shaped and how women/men experience the world through gender. Gender studies look at all the different “beings” (of our body map) and the contexts that we live and work in, to understand how better outcomes can be achieved for women and men.</td>
<td>It is a strategy (or a set of tools) for achieving human rights in public policy interventions, particularly development programmes, at the household, community or national level.</td>
</tr>
</tbody>
</table>
Feminism is considered to be very political as it challenges not only patriarchy but also the social order—how power, resources, and rights are allocated. It focuses on structural change—from the personal to the political.

Women’s rights is a more mainstream approach to dealing with gender inequality. Operating in the legal, policy, and administrative fields. It is not considered as “subversive” as feminism. However, women’s rights, like human rights, evolve constantly to incorporate new rights and refine old ones (e.g., indigenous people’s rights, the right to food).

Gender is (or has become) very technical in nature. It does not necessarily have the same political underpinnings as feminism, or the legal underpinnings of women’s rights. Thus, while true, the statement “gender is about women and men” can be used to serve conflicting agendas. The gender approach may or may not challenge the dominant ideology.

Like gender, the rights-based approach is a technical tool to ensure human rights are reached. However, it is not of itself an agenda for political or legal changes. It simply seeks to ensure that we apply (or mainstream) the existing rights that are currently within the legal frameworks.

Feminists are activists, scholars, ordinary women who identify as such. It is a social movement which may or may not exist in formalised ways. It is not as expert driven as belief driven, and has evolved in a more grassroots way based on struggles and experiences of sexism by different groups of women. Feminist struggles therefore manifest in a more chaotic and less institutionalised way.

Women’s rights are mainly carried forward by more organised forms (UN, NGOs, women’s movements, legal movements) from national to international levels. The women’s rights’ terrain (in the strictest sense) is mainly occupied by lawyers and legal experts who use the courts and legal system to advocate for rights.

Gender studies and analysis tend to be associated with consultants and experts from different fields of scholarship, usually deployed in different areas of policy (environment, economy) to mainstream gender into policy and programmes through different tools. The rhetoric of gender mainstreaming has often weakened the focus on true equality.

HRBA is an approach to development programming/design. It is similar to gender mainstreaming, but encompasses a broader range of human rights. It is embraced by the development sector (NGOs, aid agencies, the UN). But without a shift in other organisational practices and attitudes, like gender mainstreaming, it can simply result in tick-boxing. It is also important to note that different organisations have formulated their own HRBA modules, so AAs HRBA is one amongst many.

Trainers (and groups) can add other issues into the cells that relate to their context to further their understanding of the meanings of the different terms.

**Session Input 2 Feminist critiques of HRBA**

**The rights-based approach to development: Potential for change or more of the same**

“The disagreements between proponents and critics of the RBA have been less about the importance of human rights and the right to development and more about whether aims such as accountability, participation and people centeredness, which have long been fought for in development circles, are now realisable simply because of the adoption of the RBA. In other words, do the HR instruments on which the RBAs are based and the RBAs themselves have the ability to transform development practice?”

“While the World Bank embraces the language of rights, it continues to push for the privatisation of essential services such water and national banks in several African countries and is engaged in land reforms which expand the access to land of trans-national corporations, rejecting arguments

---

Women's rights and HRBA training curriculum

Module 1

I. Introduction

Based on decades of experience that these policies would further impoverish poor households and their members.

“One of the problems raised by the RBA is the role of the nation states in its implementation. Much of the discussion about responsibility and accountability has been in terms of what governments of developing countries need to do differently. Given the dismantling and disabling of the state under structural adjustment, the proactive role being given to the state under the RBAs is unrealistic. Even more significant is the fact that not much is being directed towards the accountability of the IFIs, trans-national corporations, western governments and international NGOs.”

“Moreover, are the expectations of legal institutions and the legal and para-legal professions justified, given their poor record as champions of the rights of the poor and social groups such as women? In the case of women, the complicated relationship between them, the state and the law makes rights, at best, a contested arena for the fight for women’s rights. The inability of rights discourses to address human rights abuses against women taking place in the private sphere, in relation to issues such as sexuality, marriage, reproduction, inheritance and the custody of children, is also an issue (Human Rights Dialogue, 2000). The inability of rights analysis to account for the nuances of gender and other social relations, especially their relational aspects, is a problem.”

“If we accept the argument that gender mainstreaming initiatives have not been successful because of inadequate analytical skills, lack of political commitment and inadequate funding and a lack of focus on the ends of gender mainstreaming (Kerr, 2001), how far does the RBA address these problems?”

“Thus, in spite of a critique of globalisation and its impacts on poor countries, HR feminism continues to be dominated by forces not particularly worried about the development paradigm and its implications for women.”

“The UN continues to be an important player in top down agenda setting and while it is today one of the few progressive but increasingly wobbly voices in discussions about development and women’s rights, its current political weakness and its desperate alliances with trans-nationals and powerful governments to deliver some crumbs to the poor make it an unreliable ally in the fight for gender equality and development.”

“The main challenges posed by the RBA is that it represents another installment of contestation within the gender and development approaches. This is not helped by the multiplicity of RBA approaches and the confusion about what they represent. The RBA has been touted as representing a convergence of two strands of feminism- the women’s human rights organisations and those working from a gender and development perspective, which have had distinct terminologies, different experts, specialised methodologies, separated agencies and targeted different institutional actors.”

“Is the myth that the RBA will deliver gender equality and development a good or bad myth? Does it have strategic import in the sense of being a Trojan horse, or is it a prematurely celebratory myth which gives the carte blanche for unmentionable things to be done in the name of human rights? Does the fact that a respected section of the women’s movement is heavily involved in this myth making a difference? I would like to end by returning to the theme of this section of the bulletin-repositioning gender in development. Given the preceding discussion of the RBA, would it help to reposition gender? Some think it that it might- but in what directions and to what ends?”
Activity 5.2: HRBA according to different organisations

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 45 minutes | **Explanation of HRBA as an approach to development, the different ways that it has been tackled and feminist critiques of HRBA.** | **Part 1: Public meeting role play**
Three participants will present ActionAid, Danida and UN's HRBA principles.

The rest of the participants to prepare questions:
- How do the three approaches help you?
- What are the challenges of applying the approaches?
- Does the human rights-based approach add value to our women’s rights work?
- What are the gaps in HRBA to women’s rights work?
- What does that mean in terms of strengthening HRBA to support women’s rights?
- What can we change to create a feminist RBA to our programming based on the feminist critique of HRBA? | PowerPoint/ flipchart presentation.
Reading: HRBA strategies from 5 different organisations (ActionAid, UN, DANIDA) and excerpts from Tsikata critique of HRBA. |

Input for Activity 5.2  Organisational approaches to HRBA

Key elements of HRBA: ActionAid
- Putting active agency of people living in poverty first and building their awareness of their rights;
- Analysing and confronting unequal and unjust power;
- Advancing the rights of women and girls;
- Building partnerships;
- Being accountable and transparent;
- Monitoring, evaluating and evidencing impact, and promoting learning;
- Linking work across levels to address structural change;
- Being solutions oriented= promoting credible and sustainable alternatives.

ActionAid theory of change (and evolving approaches to development)
“An end to poverty and injustice can be achieved through purposeful individual and collective action, led by the active agency of people living in poverty and supported by solidarity, credible rights-based alternatives and campaigns that address the structural causes and consequences of poverty.”

- Campaigning
- Solidarity
- Empowerment

Key principles of HRBA: UN
- All programmes of development co-operation, policies and technical assistance should further the realisation of human rights as laid down in the Universal Declaration of Human Rights and other international human rights instruments;
- Human rights standards contained in, and principles derived from, the Universal Declaration of Human Rights and other international human rights instruments guide all development cooperation and programming in all sectors and in all phases of the programming process;
Women’s rights and HRBA training curriculum

Module 1

• Development cooperation contributes to the development of the capacities of ‘duty-bearers’ to meet their obligations and/or of ‘rights-holders’ to claim their rights.

UN HRBA key programming elements
• People are recognised as key actors in their own development;
• Participation is both a means and a goal;
• Strategies are empowering, not disempowering;
• Both outcomes and processes are monitored and evaluated;
• Analysis includes all stakeholders;
• Programmes focus on marginalised, disadvantaged, and excluded groups;
• The development process is locally owned;
• Programmes aim to reduce disparity;
• Both top-down and bottom-up approaches are used in synergy;
• Situation analysis is used to identity immediate, underlying, and basic causes of development problems;
• Measurable goals and targets are important in programming;
• Strategic partnerships are developed and sustained.

Key principles of HRBA: DANIDA
• Non-discrimination: All persons are equal and should have equal access to public services and opportunities, to security and justice; Key is the empowerment of the poor and marginalised to fight for their rights as active individuals. It entails a special focus on promoting vulnerable groups rights and equal access to decision-making, resources and opportunities;
• Participation and inclusion: Active, free and meaningful participation is both a means and an end in itself. Denmark will support people in the exercise of their freedom of expression, assembly and association;
• Transparency: ensure that all people have access to free and independent information, so that those in power can be held accountable for their policies and priorities;
• Accountability: The state is responsible for respecting, protecting and fulfilling human rights – and should be held accountable.

DANIDA HRBA key programming elements (pillars)
• Policy dialogue
• Analysis
• Formulation
• Monitoring
Supplementary reading - Seven approaches to HRBA

Marks (2003) identifies seven main ways in which human rights can be applied to human development. Supported by definitions from leading thinkers, his seven approaches are:

1. **Holistic**: From the UNDP, this calls for an approach that stresses the indivisibility and interrelatedness of all human rights. All human rights, not just the right that appears most relevant to the task at hand must be considered.

2. **Human Rights Based Approach (HRBA)**: Linked to aid programming and integrates the norms, standards and principles of the international human rights system into the plans, policies and process of development, but also integrates concepts in development theory such as transparency and accountability.

3. **Social justice**: Emphasises the moral imperative of eliminating glaring social inequality within societies and structurally embedded patterns of international support for those inequalities.

4. **Capabilities approach**: From Sen’s view of development as capabilities i.e. enhanced freedom to choose, to lead the life one values (life, bodily health, senses imagination and thought, emotions, thought, affiliation, other species, play, control over environment).

5. **Right to development**: Vienna Declaration and Programme of Action asserts that states must “formulate appropriate national development policies that aim at the constant improvement of the well-being of the entire population of all individuals, on the basis of their active, free and meaningful participation, and the fair distribution of the benefits resulting therefrom”.

6. **Responsibilities**: Correlates HR texts and responsibilities and duties of governments and non-state entities: respect, ensure or protect, promote, fulfill or provide. Duty to exercise rights responsibly.

7. **Human rights education**: Drawn from human rights education, participatory action research. Transformative pedagogy of human rights to alter power structures behind most forms of oppression and repression.

---

Module 2:
Conceptualising KCP 9 and KCP 10
Introduction to Module 2:

This Module is designed to build on the concepts worked through in Module 1, towards an understanding and analysis of key women’s rights issues and challenges related to KCP 9 and 10. After a discussion on wider women’s rights struggles, participants will work through how power and patriarchy determines women’s ability to claim a wide range of their rights, from freedom of expression, to control over their bodies and labour, to freedom of movement. Subsequently they will use exercises to explore the different forms and bases of power that influence and shape dominant and subordinate groups, as well as institutional responses to women’s rights. The participants will examine KCP 9 and 10 with an aim to determine ways to transform power. The last two sessions of the module enable participants to conduct a structural and institutional analysis of KCP 9 and 10 (and specific work areas under each), in order to understand what the blockages to realisation of women’s rights under KCP 9 and 10 are.

Session 1: Women’s rights in global struggles starts with Gita Sen’s (DAWN) plenary speech at AWID’s 2012 Forum on transforming economic power to advance women’s rights and justice. This is followed by a plenary discussion on linkages between and challenges to women’s rights in the current global economic order. Following this, participants will work through a series of activities to unpack issues that relate to ‘control over bodies’ (KCP 9) and ‘unpaid care, economic alternatives’ (KCP 10).

Session 2: Mapping patriarchy on our bodies explores how patriarchal power exerts control over women’s sexuality, mind and body and denies them access to information and control over decisions affecting their lives. This session is focussed on supporting participants’ understanding of the asymmetry of power between men and women as it relates to freedom of expression, right to information and education, speech, participation and decision-making, control over bodies, sexual reproductive choices, and over labour, freedom of movement and association.

Session 3: Understanding power enables groups to explore the different types of power, the basis of this power and how power is distributed. Participants will look at how power influences the making of rules within institutions, the setting of agendas and the making of norms, meanings and values. The session will explore how people and communities based on their power and privilege. In the final exercise groups will build on what they have learned to explore means to transform power in relation to KCP 9 and 10.

Session 4: Conceptualising KCP 9 and KCP 10 will build on the work completed in the previous session. Groups will work on KCP 9 and 10 to explore the rights violations under each KCP, as well as blockages to realisation of rights related to the two KCPs. They will work through the inter-linkages between the two KCPs and examine which groups of women are most vulnerable to multiple and intersecting discriminations, and therefore at greater risk of rights violations under each KCP.

Session 5: Conceptualising ‘areas of work’ under KCP 9 and KCP 10 will help deepen participants understanding of KCPs 9 and 10 by introducing areas of work under each KCP. Groups will carry out a structural analysis of the KCP issues to analyse the structures and systems underlying women’s disempowerment and marginalisation. They will then unpack the influence of national-global institutions and trends that determine the realisation of rights under KCP 9 and 10, as well as how structures and institutions define men’s and women’s domain.
Session 1: Situating women’s rights in global struggles

Overall objective:
To situate women’s rights issues, goals and struggles within the current global macro-economic picture.

Session input:
Women’s rights, political economy and globalisation

15 minutes

Dhttp://www.fire.or.cr/images/stories/audio/2012/abril/awid/GitaSen-plenaria1-ing.mp3

AWID Forum 2012: Transforming Economic Power to Advance Women’s Rights and Justice

Gita Sen (DAWN, Development Alternatives with Women for a New Era)

Activity 1.1: Key issues and women’s rights timeline

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 minutes</td>
<td>Share our understanding of the key women’s rights milestones and global issues that have impacted women’s rights.</td>
<td>Lay out a series of flip chart papers—each flip chart sheet should be for a specific decade (from the 1960’s onwards). Working in small groups, participants should write out key global (and national) women’s rights events on cards and put them on the flip chart. Discuss the inputs in relation to Gita Sen’s presentation and the list of “global and trends” listed below. (These are intended to assist in the discussion around key global trends from a social justice perspective. The list can be modified as needed).</td>
<td>Flip charts, pens.</td>
</tr>
</tbody>
</table>

Input for activity 1.1 Some key global trends affecting social justice and women’s rights

- Neo-liberal economic reform
- The shrinking role and capacity of the State
- Inequality and redistributive justice and tax
- Climate change and land and resource grabs and consumer capitalism
- Fundamentalisms, the backlash against women’s control over their bodies and sexuality
- Conflict, militarisation and a focus on security as a means for control
- The shrinking space for CSOs and the criminalisation of dissent
- Agrarian crisis
- Health crisis, HIV and AIDS
- Challenges to gendered identities and norms
- The changing dynamics of social movements
Activity 1.2: Word storming

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 minutes</td>
<td>Brief reflection on the global order and women's rights struggles.</td>
<td>The trainer writes out a key word that relates to KCP 9 or 10 at the centre of a flip chart. Each key word or term should be written on a separate flip chart sheet. Each word/flip chart is presented in turn and participants call out words that come immediately to mind when they see the word. Words called out are immediately marked down (by the trainer or an assistant) without any questions. Put the flip charts on the wall and discuss the responses that have been given for each word.</td>
<td></td>
</tr>
</tbody>
</table>

Materials: Flip charts, pens.

Activity 1.3: Mind mapping

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 minutes</td>
<td>Brief reflection on the global order and women's rights struggles.</td>
<td>In groups, put together a mind map of the global order (instructions for how to do a mind map are given below). Present your mind map to the other groups. Discuss the results of the mind mapping exercise – add, comment, subtract.</td>
<td></td>
</tr>
</tbody>
</table>

Materials: Flip charts, pens.

Input for activity 1.3  Drawing basic mind maps

To draw a mind map, follow these steps:
1. Write the title of the subject you’re exploring in the center of the page, and draw a circle around it.
2. Around the circle, note down any major sub-topics or subheadings that relate to the main topic. Draw a line between the centre circle and the main sub-topics or sub-headings.
3. As you “burrow” further into the subject and particularly the sub-headings and uncover another level of information note these down and draw a line connecting these to the relevant sub-heading.
4. Continue to link any new ideas or individual facts to the appropriate heading or sub-heading.
5. Continue to do this as long as you come across new information.
A complete mind map may have main topic lines radiating in all directions from the center. Sub-topics and facts will branch off these, like branches and twigs from the trunk of a tree. You don’t need to worry about the structure you produce, as this will evolve of its own accord.

**Using mind maps effectively:**

Once you understand how to take notes in mind map format, you can develop your own conventions for taking them further. The following suggestions can help you draw impactful mind maps:

1. Use single words or simple phrases
2. Print words
3. Use color to separate different ideas.
4. Use symbols and images
5. Using cross-linkages.

**Input for session 1.1  Imperialist white supremacist capitalist patriarchy**

Feminist scholar and activist bell hooks has coined the term “imperialist white supremacist capitalist patriarchy” to describe “the interlocking political systems that are the foundation of our nation's politics.” This interlocking system aptly describes the global system and, despite the progress in women's rights, patriarchy remains a robust part of this global system.

Feminists understand that women's status is part of a larger system of oppression and exploitation where race, class and caste all work together so that certain groups can maintain their privileges. Today, even as we see economic power shifting more in balance of the developing countries of the South, the system of “imperialist white supremacists capitalist patriarchy” remains more or less intact and has even coopted new classes of elites to its ranks.

Intersectionality - the multiple forms of oppression and discrimination - results not only from sexist discrimination, but also from a racist and exploitative (for human beings and for nature) economic system that commoditises and privatises all aspects of life, and an international governance system that continues to reflect all the values of the imperialist system.

“Single issue” women’s rights work has resulted in the lopsided attainments of rights for women. Feminist social transformation requires that we also address political, economic injustices - otherwise the gains that women’s rights have made are always under threat, and progress for women remains uneven and unbalanced, particularly for the most disadvantaged women at the margins of capitalism.

“The attempt at salvaging the human on the one hand and democracy on the other, in the context of the South African experiment, has taken on a paradoxical resonance. It has taken on a paradoxical resonance for a variety of reasons. The first has to do with the fact that perhaps, to a degree hardly achieved in the rest of the continent, the human has consistently taken on, in South African history, the form of waste. And I would like to suggest that today this logic of waste is particularly dramatised by the dilemmas of unemployment and disposability, survival and subsistence, and the expansion in almost every arena of everyday life of life of spaces of vulnerability”. (A. Mbembe)

The above quote from Mbembe refers to the legacy of South Africa's apartheid system which, even under democracy, continues to leave millions of people - particularly rural people - marginalised from the economic system. South Africa remains one of the most unequal countries in the world.
because the process of wealth concentration has continued post-apartheid. Unfortunately, like South Africa, the opening up of democratic spaces has not prevented what has been called ‘global apartheid’, where the rich live in enclaves of wealth and privilege, resources are owned by a small and powerful global elite, and the poorest are criminalised and considered as ‘waste’ or as ‘parasites’ deprived of rights and citizenship because they are not part of the capitalist system. As with apartheid, the impacts of dislocation, exclusion, alienation and discrimination on the household have been devastating. In addition to an increasing care burden, the well documented consequences of inequality - particularly violence and intolerance - have become structural features of the 21st century global economy.

**Note for trainer:** The programme need not include all of the activities under Session 1—as long as the group is able to develop a common contextual and historical understanding of the broader global trends, which will be used later when the group is asked to conceptualise and analyse KCP9 and 10.

---

**Session 2: Mapping patriarchy and power**

**Overall objective:**
To explore how patriarchal power exerts control over women’s sexuality, minds and bodies and denies them access to information and control over decisions affecting their lives.

---

### Activity 2.1: Mapping power on our bodies

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 1.5 hours | **Understand** how patriarchal power relations and social norms affect how we live<br>Understand that women’s ability to have control over their bodies and sexuality is not just an individual choice but requires a collective challenge to the norms and structures that control what the body does. | **A volunteer** to draw the outline of a woman’s body on one sheet of paper. Another volunteer to draw the outline of a man’s body on a second sheet of paper. The two images should be stuck to the wall next to each other so that all can see them. Start with the image of the woman and point to each body part- the head (thought, education), the lips (speech, participation, decision-making), the heart (emotions, expectations, desire), the hands (labour), the reproductive/sexual organs (sexuality, pleasure, reproduction), the feet (freedom of movement, access to spaces) and ask participants:  
  - Who does this belong to?  
  - Who controls what this does?  
  - What are the social norms that control this?  
  - What are the laws and policies that control this?  
  - Who benefits?  
Write participants’ responses on the body outlines.  
On the basis of responses, and the input below lead discussion around the gendered power and control of our bodies. | Two large flipchart pages, markers (two colours) |
### Activity 2.1: Mapping power on our bodies

<table>
<thead>
<tr>
<th></th>
<th>Woman</th>
<th>Man</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Head/mind</strong> (Thought)</td>
<td>Social/cultural/religious norms about women’s ‘appropriate’ feminine behaviour and aspirations.</td>
<td>Social/cultural/religious norms about masculinity and ‘appropriate’ male behaviour.</td>
</tr>
<tr>
<td></td>
<td>Social and economic factors that facilitate/block access to education and information.</td>
<td>Social and economic factors that facilitate/block access to education and information (men tend to have greater access than women to a broader range of information).</td>
</tr>
<tr>
<td></td>
<td>Media imagery that reflects (or challenges) social norms.</td>
<td>Men recognised as ‘legitimate’ thinkers and analysts.</td>
</tr>
<tr>
<td></td>
<td>Devaluing women’s knowledge, creativity and entrepreneurship.</td>
<td>Media imagery that reflects (or challenges) social norms.</td>
</tr>
<tr>
<td><strong>Lips</strong> (Speech and voice, participation)</td>
<td>Social/cultural norms: Are women allowed to participate in decision-making?</td>
<td>Social/cultural norms: Assume men’s role as leaders and spokespeople.</td>
</tr>
<tr>
<td></td>
<td>Women often ‘forgotten’ in invitations to peace negotiations, legal reform processes etc and have to advocate for participation.</td>
<td>Men expected to ‘speak up’- see this in public meetings, the NGO community etc.</td>
</tr>
<tr>
<td><strong>Heart</strong> (Emotion)</td>
<td>Social norms, often rooted in religious teachings, aim to control how we feel (who we can love, who we should hate, what we should desire and dream about, what we should expect from the people we love e.g. the idea that domestic violence is ‘normal’).</td>
<td>Social norms, often rooted in religious teachings, aim to control how we feel (who we can love, who we should hate).</td>
</tr>
<tr>
<td></td>
<td>Legal and cultural norms restricting who to form intimate relationships with.</td>
<td>Social norms restricting men’s expression of a full range of emotions (vulnerability, fear etc).</td>
</tr>
<tr>
<td></td>
<td>Emphasis on the link between emotions and motherhood - we condemn women who are not “maternal” and force them into those roles.</td>
<td></td>
</tr>
<tr>
<td><strong>Hands</strong> (Labour)</td>
<td>Traditionally who controls the benefits of women’s labour - family, husband? A woman’s income often expected to be used for family benefit.</td>
<td>A man’s income is often at his disposal, he chooses how to spend it.</td>
</tr>
<tr>
<td></td>
<td>Social norms: Women’s entry into the formal sector more difficult due to education and discrimination, as well as women’s care burden - women want ‘flexible’ work that can fit around their care work so are willing to take up precarious working agreements such as home-based work; women’s lack of mobility as well in some societies that make informal work more attractive. The kinds of labour that women can perform is socially defined (e.g. women in construction?).</td>
<td>Expected roles as ‘breadwinners’.</td>
</tr>
<tr>
<td></td>
<td>A woman’s income is often at her disposal, and she chooses how to spend it.</td>
<td>Social norms: The kinds of labour than men can perform is socially defined (but a larger range of jobs are available to them).</td>
</tr>
<tr>
<td><strong>Sexual and reproductive organs</strong> (Sexuality, sexual pleasure, reproduction)</td>
<td>Belong to: Herself (if she takes control of it, but that is often at a cost); her society (women seen as responsible for reproducing society, expectation of being married and bearing children); Husband and family members (expectations for a woman to bear children); Parents, family and broader society enforcing idea that a woman’s sexuality should be for the pleasure of men; Religious authorities (defining what is appropriate Sexuality - heterosexist); Government (legislating what kind of sex is “legal”); Whether or not a woman can terminate a pregnancy or access contraception without a man’s consent.</td>
<td>Belong to: Himself (men’s sexual pleasure often more accepted including out of wedlock); Society (expecting him to bear children and stigma around impotence - though often blamed on women); Religious authorities (defining what is appropriate sexuality - heterosexist); Government (legislating what kind of sex is ‘legal’).</td>
</tr>
</tbody>
</table>
Session 3: Understanding power

Overall objective:

- To explore the different types and basis of power and how power is distributed;
- To explore how power influences making of rules within institutions, setting of agendas and the making of norms, meanings and values;
- To explore how people and communities are dominant or subordinate based on their power and privileges;
- To explore means to transform power.

Activity 3.1: Types and basis of power

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>45 minutes</td>
<td>Build understanding on different types of power, how power is distributed and means to transform power.</td>
<td>Participants to be broken up in to groups of four. Read the types of power input below individually. Discuss the terms and concepts in general terms and help each other understand these terms. Refer to the “Mapping patriarchy on our bodies” exercise and think again about - the head (thought, education), the lips (speech, participation, decision-making), the heart (emotions, expectations, desire), the hands (labour), the reproductive/sexual organs (sexuality, pleasure, reproduction), the feet (freedom of movement, access to spaces) and discuss in groups: What types of power (visible, hidden, invisible) influence: • Who this belongs to? • Who controls what this does? • What are the social norms that control this? • What are the laws and policies that control this? • Who benefits?</td>
<td>Flip charts, pens, input on types of power.</td>
</tr>
</tbody>
</table>

Feet (physical movement, what spaces a person can enter, where and how they travel).

Social and legal norms: Needing a husband’s permission to travel; having to wear a skirt in order to enter the Parliament (Sierra Leone); vagrancy & loitering laws which are used to criminalise women on the streets; violence - threat of rape in the street, in camps or on the way to fetch firewood, which makes women fear travelling to certain areas/moving around at night).

Social norms: Almost no place that men cannot enter - public space is men’s space. Men’s movement is affected by other factors (race, class, religion, age, sexual orientation), but their gender mainly provides a privilege re freedom of movement.

Input for Activity 3.1  Types of power

Visible power: Making & enforcing the rules.
This includes the formal rules, structures, authorities, institutions, and procedures of decision-making. Examples include elections, political parties, laws, legislatures, budgets, corporate policy, by-laws, etc. Yet even where fair laws and decision-making structures exist, politics never occurs on an even playing field. Strategies that target this level of power are usually trying to change one or more of the following to be more accountable to poor and marginalised groups: Who makes decisions; how decisions are made; and what the outcome of a particular decision will be.

Hidden power: Setting the political agenda.
Certain powerful people and institutions maintain their influence by controlling who gets to the decision-making table and what gets on the agenda. These dynamics exclude and devalue the concerns of other less powerful groups. Difficulties in gaining media coverage can further inhibit visibility and legitimacy. So, for example, issues of concern to women or poor farmers are often not even considered relevant policy issues by decision-makers. By preventing certain voices and issues from getting a fair public hearing, decision-making can be skewed to benefit a few at the expense of the majority. In response, strategies that strengthen organisations of the poor can build collective power and new leadership to influence the way the political agenda is shaped.

Invisible power: Shaping meaning, values and what’s ‘normal’.
Invisible power isn’t really invisible—we see it all around us if we know what to look for. It involves the power that shapes the psychological and ideological boundaries of participation. Invisible power keeps important issues away from the decision-making table, and also out of the consciousness of the different people involved, even those directly affected by the problem. Socialisation, culture and ideology perpetuate exclusion and inequality by defining what is normal, acceptable and safe. So, for example, girls believe sexual harassment from teachers is normal and women blame themselves for abuse from their husbands. Challenging power at this level requires strategies that help people share their experiences, build confidence in themselves and sharpen their political awareness and analysis to transform the way they perceive themselves and those around them.

Adapted from ActionAid, 2006, Power Inclusion and Rights Based Approaches Gender Equality Resource Kit.
Activity 3.2: Domination - subordination

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>45 minutes</td>
<td>Build understanding on the dynamics between domination and subordination.</td>
<td>Participants to be broken up in to two groups: Dominant and subordinate.</td>
<td>Flip charts, pens, input on dominant and subordinate behaviour.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Read domination-subordination input individually.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Each group will discuss:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• How do people usually behave when their status is dominant/ subordinate?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• What are some of the stereotypes dominants/subordinates hold about each other and poor people, women and men, people of different races, rural women, women living with HIV, single mothers, etc.?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• What are the justifications for different groups being dominant or subordinate?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• What prevents this status from changing?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>While doing the exercise the two groups should also reflect on the previous exercise on types of power</td>
<td></td>
</tr>
</tbody>
</table>

Input 1:

Dominant behaviour (“power”)

- Is hierarchical and patriarchal;
- Sees subordinates in server roles;
- Sees subordinates as incapable of ‘higher’ labour, thinking or positions (whether due to mind, body, race, sex, etc.);
- Dominant actions and culture encourage subordinates to develop traits of submissiveness, dependency, lack of initiative;
- Dominants build these concepts into society through philosophy, religion, science, morality, media, education, legal systems, cultural laws, rituals and traditions;
- Their position, and the position of subordinates, is accepted as normal and natural - as the way it’s ‘supposed to be’.

Subordinate behaviour (“powerlessness”)

- Cannot address domination directly: Self-initiated action on one’s own behalf is avoided, instead people resort to indirect ways of acting and reacting, may express hidden defiance of dominants;
- Taught and knows more about dominants’ philosophy, culture, rituals, traditions, and sees these as superior to one’s own;
- Cannot give dominants feedback on how they are perceived;
- Behaviours often self-defeating, including self-putdowns, inability to see choices, withdrawal, and/or aggression;
- Subordinates are encouraged and internalise a difficulty working with other members of the subordinate group;
- Subordinates are taught to feel more responsible for helping others than helping themselves. This self-denial is used by dominants to keep subordinates in place;
- Subordinates internalise untruths about themselves;
- Despite these traits, subordinates can and do more toward greater freedom of expression and action.

Input 2: The five bases of power (French and Raven)

Legitimate power
A president, prime minister, or monarch has power. So does a CEO, a minister, or a fire chief. People holding these formal, official positions – or job titles – typically have power. Social hierarchies, cultural norms, and organisational structure all provide the basis for legitimate power.

This type of power, however, can be unpredictable and unstable. If you lose the title or position, legitimate power can instantly disappear – since others were influenced by the position, not by you. Also, your scope of power is limited to situations that others believe you have a right to control. If the fire chief tells people to stay away from a burning building, they’ll probably listen, but if he tries to make people stay away from a street fight, people may well ignore him.

Therefore, relying on legitimate power as your only way to influence others isn’t enough. To be a leader, you need more than this – in fact, you may not need legitimate power at all.

Reward power
People in power are often able to give out rewards: Raises, promotions, desirable assignments, training opportunities, and even simple compliments – these are all examples of rewards controlled by people ‘in power’. If others expect that you’ll reward them for doing what you want, there’s a high probability that they’ll do it.

The problem with this basis of power is that you may not have as much control over rewards as you need. Supervisors probably don’t have complete control over salary increases, and managers often can’t control promotions all by themselves. And even a CEO needs permission from the board of directors for some actions.

So when you use up available rewards, or the rewards don’t have enough perceived value to others, your power weakens. One of the frustrations of using rewards is that they often need to be bigger each time if they’re to have the same motivational impact. Even then, if rewards are given frequently, people can become satiated by the reward, so that it loses its effectiveness.

Coercive power
This source of power is also problematic, and can be subject to abuse. What’s more, it can cause unhealthy behavior and dissatisfaction in the workplace.

Threats and punishment are common tools of coercion. Implying or threatening that someone will be fired, demoted, denied privileges, or given undesirable assignments – these are examples of using coercive power. While your position may give you the capability to coerce others, it doesn’t automatically mean that you have the will or the justification to do so. As a last resort, you may sometimes need to punish people. However, extensive use of coercive power is rarely appropriate in an organisational setting.

Clearly, relying on these forms of power alone will result in a very cold, technocratic, impoverished style of leadership. To be a true leader, you need a more robust source of power than can be supplied by a title, an ability to reward, or an ability to punish.
**Personal power sources**

**Expert power**
When you have knowledge and skills that enable you to understand a situation, suggest solutions, use solid judgment, and generally outperform others, people will probably listen to you. When you demonstrate expertise, people tend to trust you and respect what you say. As a subject matter expert, your ideas will have more value, and others will look to you for leadership in that area.

What’s more, you can take your confidence, decisiveness, and reputation for rational thinking – and expand them to other subjects and issues. This is a good way to build and maintain expert power. It doesn’t require positional power, so you can use it to go beyond that. This is one of the best ways to improve your leadership skills.

**Referent power**
This is sometimes thought of as charisma, charm, admiration, or appeal. Referent power comes from one person liking and respecting another, and strongly identifying with that person in some way. Celebrities have referent power, which is why they can influence everything from what people buy to whom they elect to office. In a workplace, a person with charm often makes everyone feel good, so he or she tends to have a lot of influence.

Referent power can be a big responsibility, because you don’t necessarily have to do anything to earn it. Therefore, it can be abused quite easily. Someone who is likable, but lacks integrity and honesty, may rise to power – and use that power to hurt and alienate people as well as gain personal advantage.

Relying on referent power alone is not a good strategy for a leader who wants longevity and respect. When combined with other sources of power, however, it can help you achieve great success.

*Source: French and Raven’s Five Forms of Power-Understanding Where Power Comes from in the Workplace* http://www.mindtools.com

**Activity 3.3: Transforming power**

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>Reflecting on strategies used and how they transform power.</td>
<td><strong>Break</strong> in to two groups (KCP 9 and 10 case studies) &lt;br&gt;&lt;br&gt;<strong>Read</strong> the case study and discuss the following: &lt;br&gt;- How did/can the steps in ActionAid’s approach in People’s Power in Action (empowerment, solidarity and campaigning) unlock certain types of power in your case study? &lt;br&gt;- What strategies of “power to” were/can be used? &lt;br&gt;- What kind of activities were/can build common ground in order to exercise “power with”? &lt;br&gt;- What are the different strategies (story- telling, sharing personal experiences) were/can be used to develop a sense of “power within”? &lt;br&gt;- How can we find ways to build our “power within” and nurture it amongst others?</td>
<td>Case study presentations, flip charts, input on transforming power and AAs empowerment, campaigning and solidarity.</td>
</tr>
</tbody>
</table>
Input for activity 3.3  Transforming power

“Power over”: In development and rights work, there is often a focus on the negative aspects of power—oppression, subordination, violation of rights. We describe this as “power over”, where power is seen as a win-lose relationship of inequality. In this sense, having power involves taking it from someone else, and then using it to dominate and prevent others from gaining it. This is the oppressive power that people experience when their rights are violated or denied—for example, refusal to provide services without bribes, violent repression of dissent, or employers who refuse to respect workers’ rights.

“Power to” refers to the potential of every person to shape his or her life and world. It relates to the ability of people to learn and to take action. When based on mutual support, the exercise of “power to” opens up possibilities of joint action, or “power with”.

“Power with” involves finding common ground among different interests and building collective strength. Through mutual support, solidarity and collaboration, it multiplies individual talents and knowledge.

“Power within” has to do with a person’s sense of self-worth and self-knowledge. It includes an ability to recognise individual differences while respecting others. Power within is the capacity to imagine and have hope. This is often an important starting point in women’s empowerment, which involves fostering a sense that “I can” and “I will”.

Adapted from ActionAid, 2006, Power Inclusion and Rights Based Approaches Gender Equality Resource Kit

ActionAid’s HRBA approach is to harness these three types of power through its pillars: Empowerment, solidarity and campaigning.

Empowerment is at the heart of our approach to change. In ActionAid’s thinking, human rights can only be realised if people living in poverty have active agency. Empowerment includes giving people living in poverty the power to:

- Build critical awareness of their situation (conscientisation);
- Organise and mobilise for individual and collective action, with us supporting and strengthening organisations and movements;
- Monitor public policies and budgets;
- Develop communication skills and platforms;
- Respond to vulnerability and needs through rights-based approaches to service delivery.

Campaigning creates and harnesses people’s power around a simple and powerful demand, to achieve a measurable political or social change to the structural causes of poverty. It has many elements including:
Women's rights and HRBA training curriculum

Module 2

• Building a research/evidence base;
• Advocacy;
• Lobbying;
• Mass mobilisation;
• Mass communications to engage key people and motivate others to act.

Solidarity involves people and organisations sympathetic to the struggles of people living in poverty supporting and sustaining a movement for change, with people living in poverty taking the lead. Solidarity takes several forms for ActionAid:

• Sponsoring children and donating money;
• Linking different struggles;
• Taking action through demonstrations or letter writing;
• Using communications to raise the visibility of an issue;
• Building broader alliances.

Source: ActionAid, People’s Power in Practice

Supplementary reading - Exploring the concept of ‘empowerment’

Feminists have undertaken a great deal of work exploring the meaning of ‘empowerment’, particularly how this concept is differentiated on lines of gender, class, race or caste. As is the case with ‘rights’, different types of empowerment are interdependent because people realise their power (power to and power with). Kabeer (1996) identifies three dimensions of empowerment, based on the idea that power is “the ability to make choices … while empowerment refers to the processes by which those who have been denied the ability to make choices acquire such an ability… empowerment entails change”:

• Choice/agency: Refers to “power to” or people’s ability to make and act on their own life choices, even in the face of other’s opposition. In a negative sense agency can mean “power over” or the ability to override the agency of others. Agency implies not only exercising choice, but also doing this in ways that challenge power relations. Empowerment is rooted in how people see themselves—their sense of self-worth. This is in critically bound up in how they are seen by those around them and society;
• Resources are the medium through which agency is exercised. They are distributed through the various institutions and relationships in a society. The way in which resources are distributed thus depends on the ability to define priorities and enforce claims. Equally importantly it defines the terms on which resources are made available. If a woman’s primary form of access to resources is as a dependent member of the family, her capacity to make strategic choices is likely to be limited;
• Achievement: Resources and agency make up people’s capabilities - this is their potential for living the lives they want. The term ‘achievements’ refers to the extent to which this potential is realised or fails to be realised; that is, the achievements are the outcomes of people’s effort.
Kabeer also makes the distinction between:

- ‘Passive’ forms of agency (action taken when there is little choice) and ‘active’ agency (purposeful behaviour);
- And between greater ‘effectiveness’ of agency where women are able to carry out their roles and responsibilities more efficiently;
- Agency that is ‘transformative’ where women are able to act on the restrictive aspects of their roles and responsibilities in order to challenge them.

Finally she concludes (in relation to agency) that:

“We are, therefore, interested in transformative forms of agency that do not simply address immediate inequalities but are used to initiate longer term processes of change in the structures of patriarchy. […] Institutional transformation required movement along a number of fronts: From individual to collective agency, from private negotiations to public action, and from the informal sphere to the formal arenas of struggle where power is legitimately exercised.”

---

**Session 4: Conceptualising KCP 9 and KCP 10**

**Overall objective:**

- To unpack the conceptual elements of KCP 9 and KPC 10;
- To explore the indivisibility, interrelatedness and interdependence of rights within KCP 9 and KCP 10.

---

**Input 1: Breaking down KCP 9 and KCP 10**

**Breaking down KCP 9: “Control over bodies and sexuality”**

A life free from fear of violence and living in safe environments: This includes women’s right not to be subjected to physical, sexual, or emotional violence inside the home by intimate partners, or outside by people including those acting on the part of the state.

- Spatial mobility and ability to make decisions regarding where they can go, who they go with, how they travel, and the time of the day or night they can travel;
- Make informed choices regarding sexual and reproductive health, including choice in marriage - whether to marry, whom to marry and when to marry (age), and to demand the provision of sexual and reproductive health services that are sensitive to their rights and needs;
- Sexual well-being and the right to a healthy and self-affirming sexuality free of violence, coercion, and disease. Pursuing a satisfying, safe and pleasurable sexual life;
- Education on bodily integrity and awareness about bodily integrity, which would not only address the dangers of violations of bodily integrity, but would allow them to care and take pride in their bodies as women;
- Expression of self-identity and behaviour as defined by women themselves. This would include an expression of their emotional, mental, spiritual, psychological and physical spaces and desires.
Input 2: Sexual pleasure as feminist choice (Patricia McFadden, Standpoint)

“Across almost all societies, the notions of “pleasure” and “choice” are rarely mentioned or acknowledged as being among the most contentious aspects of human sexuality, particularly female sexuality. For many African women, even the suggestion that sexual pleasure and eroticism have political implications elicits alarm, and it is seldom recognised that sexual pleasure is fundamental to our right to a safe and wholesome lifestyle.

The fears that these concerns often raise constitute what I call “socio-sexual anxiety”. The intensity of this anxiety is generated by the fact that there is an extremely intimate relationship between sexuality and power, a connection which is manifested in a range of circumstances and experiences. In fact, the potential for meaningful resolution of socio-cultural crises (such as those generated by the HIV/AIDS pandemic) rests squarely on our ability to confront the intersection of these two templates of human existence.

For the majority of black women, the connection between power and pleasure is not often recognised, and remains a largely unembraced and undefended heritage. Yet an understanding of this connection is one of the most precious legacies passed on to us by our foremothers. In often obscure or hidden ways, it lies at the heart of female freedom and power; and when it is harnessed and “deployed”, it has the capacity to infuse every woman’s personal experience of living and being with a liberating political force.

The systematic suppression of women’s sexual and erotic inclinations has led to the conflation of sexuality and reproduction within a heteronormative cultural and social matrix. This suppression is maintained through vigilant cultural surveillance, and has led to the muting of what I define as our feminist sexual memory and instinct. The result is a sexual and political cul-de-sac of violation and repression: all too often, women find themselves in a dark, dreadful place, windowless and airless, with seemingly no way out.”

Breaking down economic alternatives for women’s rights

- In the real world there are many spaces of production and reproduction (economies) where goods and services are produced, exchanged, consumed and where surplus is reallocated and reinvested into that system. Households and communities, the natural environment and markets are all spaces of production and reproduction.

- However, in everyday usage, “the economy” is used to speak about goods and services that are traded for commercially in formal markets. All other types of non-market production/reproduction are excluded in “the economy”. Human existence depends on many systems and subsystems of production/reproduction which are interlinked, interdependent and often overlapping:
  - Natural /environmental economy: Where the most basic needs for survival are met: food, water, air, energy and medicines;
  - Socio-cultural economy: Reproductive services (care), public goods and services, community and voluntary services, social cohesion and capital;
  - Market economy: Production and trade of goods and services for monetary value (market).

- Even though the market economy is dependent on the first two, public policy privileges the
market economy and subordinates the environment and care work. We see this in the way that GDP is counted—where only the only goods and services (including labour) that are valued, counted and rewarded are those that are exchanged for a monetary value in formal market institutions.

- Women are economically marginalised because cultural norms and reproductive responsibilities place them outside the “second economy” but without giving them access to, control over, or rights within the first economy (natural resources) or the third economy (cash income and financial returns). Because the social economy operates largely on a non-monetary basis, goods and services produced are not counted or rewarded. Likewise, in traditional societies, women are given extensive responsibility for environmental stewardship, but these valuable roles are not acknowledged in economic counting.
- Economic alternatives for women’s rights is about recognising the real value of three spheres - and in fact stressing that human survival depends on the first two (for human capital and natural resources), and so it is the market economy that should be at the service of the others.
- Women also want to be able to have equal rights and entitlements to natural resources as well as markets, so that they too can realise their “right to development”.
- In our programming we want to get closer and closer in terms of making these linkages between the three economies visible and transform them to support women.

Input 3: Feminist analysis, reproduction and development strategies (Excerpts)

“The standard developmentalist interest in the problems of Third World women (as often expressed by the international agencies, for example) is primarily motivated by a perception that women are instrumental to programs of population control, increased food production, and the provision of other basic needs. There is little concern, at the official level, with the subordination of women or with the impact of class processes on this subordination.”

“An analysis of women’s role in the development process also requires a full understanding of their role in reproduction, and of its consequences for women’s involvement in all aspects of economic life. As pointed out earlier, it is important to distinguish between biological reproduction, reproduction of the labor force, and social reproduction, while taking note of the connections between these multiple aspects of reproduction and production itself. The emphasis on reproduction in all of these senses is in fact a major contribution of the present feminist movement. It has developed in a number of directions, including the analysis of sexuality and reproductive freedom, mothering, and domestic labor. In doing so, this emphasis on re-production has made the relationships of dominance and/or sub-ordination between the sexes in the household a focal point of analysis. It has also posed a very important challenge to those approaches to the “woman question,” which view the solution to women’s oppression as lying in the sphere of economic and social relations outside the household.”

“The implications of the feminist emphasis on reproduction are far-reaching. For example, the oft-repeated developmentalist goal of making women “equal partners with men” in the development process is unlikely to be reached unless policies address women’s participation in both the productive and reproductive spheres.”

---

### Activity 4.1: Barefoot, pregnant and in the kitchen: Transforming power

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.5 hours</td>
<td>Understand the rights violations and blockages to realisation of rights related to the two KCPs.</td>
<td>Participants to break up into two groups (numbers should be evenly distributed - participants from different regions should be spread across the two groups and participants with experience of the two KCPs should be spread across the two groups).</td>
<td>Flip charts, pens, sexual health and reproductive rights resource kit, Making Care Visible resource/guidance notes.</td>
</tr>
<tr>
<td></td>
<td>Analyse the interlinkages between the two KCPs.</td>
<td>Groups to discuss and address the following questions:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Analyse who is most vulnerable to multiple and intersecting discriminations.</td>
<td>• What other rights do you think women will be able to claim if they have control over bodies and sexuality?</td>
<td></td>
</tr>
</tbody>
</table>

**Objective**
- Understand the rights violations and blockages to realisation of rights related to the two KCPs.
- Analyse the interlinkages between the two KCPs.
- Analyse who is most vulnerable to multiple and intersecting discriminations.

**Methodology**
- Participants to break up into two groups (numbers should be evenly distributed - participants from different regions should be spread across the two groups and participants with experience of the two KCPs should be spread across the two groups).
- Groups to discuss and address the following questions:
  - What other rights do you think women will be able to claim if they have control over bodies and sexuality?
  - What other rights do you think women will be able to claim if their care burden was reduced/redistributed?
  - What are the rights violations that occur that block the realisation of these rights (listed above and those listed by the participants)?
  - How are the KCP 9 rights linked to each other? (only KCP 9 group will look at this) / How are the KCP 10 rights linked to each other? (Only the KCP 10 group will look at this issue);
  - How are the KCP 9 rights linked to KCP 10 rights? How are women’s rights to land and support to smallholder farmers linked to KCP 9 and KCP 10 rights? (Both groups will look at this issue)
  - Identify groups of women who face multiple and intersecting discriminations and the reasons why they do (in relation to both KCPs).

**Materials**
- Each group to be given 5-7 minutes to report back.

**Note to the Trainer:** Lead discussions by asking questions such as:
- Is access to public spaces and services inhibited by women’s double day?
- How does that impact her access to family planning services; or her participation in community activities or her ability to earn an income [this work is actually much more livelihoods focused]?
- How does violence and the threat of violence in public spaces contribute to women’s unpaid care burden? If a woman faces domestic violence will that exacerbate her lack of reproductive choice; her access to paid work; and therefore her ability to support her children and leave an abusive relationship?
- Does a sex worker or a transgender woman who is criminalised, discriminated against and at a heightened risk for violence have access to public health care, access to education, access to other state services?
- How do other factors (race, class, caste, poverty, age) play a part in keeping women barefoot, pregnant and in the kitchen?

Emphasise the human rights principles of universality and inalienability; indivisibility; interdependence and interrelatedness. They are universal because everyone is born with and possesses the same rights, regardless of where they live, their gender or race, or their religious, cultural or ethnic background. Inalienable because people’s rights can never be taken away. Indivisible and interdependent because all rights – political, civil, social, cultural and economic – are equal in importance and none can be fully enjoyed without the others. They apply to all equally, and all have the right to participate in decisions that affect their lives. They are upheld by the rule of law and strengthened through legitimate claims for duty-bearers to be accountable to international standards.
Session 5: Conceptualising areas of work under KCP 9 and KCP 10

Overall objective:
- To conduct a structural analysis of the KCP 9 and KCP 10 issues;
- To unpack the influence of national-global institutions and trends that determine the realisation of rights under KCP 9 and KCP 10.

Input 1: Presentation by international WR team/responsible staff on conceptual basis for areas of work under KCP 9 and KCP 10.

- Explain the problem being tackled, what are the rights being violated? How will these programmes help to achieve the overall strategic objectives?
- Relate KCP 9 and 10 with the gender concepts in the previous sessions: Intersectionality, gender division of labour, patriarchy and power;
- Give background in terms of how this work builds on or adds value to previous WR work;
- Provide some insight into how KCP 9 and 10 are “alternatives” and the way KCP 9 and 10 will be rolled out (what is the change we are going to see …what is the vision driving what we are doing?).

Note to trainer: If the participants are not familiar with KCP 9 and KCP10, it may be advisable to make this presentation right at the beginning of Module 2.

Activity 5.1: Structural analysis of women’s rights issues under KCP 9 and KCP 10

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 1.5 hours | Understand the structures and systems underlying women’s disempowerment and marginalisation. | Participants to break up into groups with each group looking at an area of work under each KCP. (If there are too few participants, combine 2/3 areas of work – ensuring they belong to the same KCP). Each group will use the Problem Tree (structures) and the Institutions of Power (institutions) (see below) to do a structural analysis of the area of work. The trainer will provide the following questions to the groups as a guide to their work:  
- How do the economic, political-legal, and ideological-cultural-social structures define this area of work?  
- How do the economic, political-legal, and ideological-cultural-social structures impact the realisation of rights in this area of work?  
- What part do policies (national and international), states, markets, community and family play in realising rights in this area of work?  
- What part do they (structures and institutions) play in enabling or restricting women’s access to public spaces, i.e., work force participation, political participation, participation in community decision-making, participation in cultural and leisure activities, access to public services (including but not limited to health, education, etc.)?  
- What part do they (structures and institutions) play in restricting women to their private domains, (i.e. to unpaid care work, reproductive responsibilities etc.)? | Pens, flip charts, materials related to SO 5 and KCP 9 and 10. |
Input for activity 5.1  The problem tree

The roots are the base of the system - its economic structure. Economics has to do with who owns what, the primary sources of income and economic productivity, their conditions of life, and how economic resources are distributed, who is employed in paid work, who is employed in unpaid or underpaid work?

The trunk is the legal and political structure that makes the system run smoothly. It regulates the system through laws, policies and institutions.

The branches are the ideological, cultural, and social elements of society. This includes beliefs and institutions such as churches, schools, and the media that shape values, ideas, and norms.


Input for activity 5.1  Institutions of power: Global-local linkages

Institutions:

International financial institutions/global economic consensus
The wealthiest nations control decision-making at the International Monetary Fund (IMF) and World Bank, often promoting policies that entrench inequalities and undermine people’s rights.

State
State laws and policies can be geared to the interests of the powerful, discriminate against women, and produce and reproduce social exclusion. Progressive constitutions can disguise regressive practices.

Market
The market is rarely truly fair; it privileges those with existing resources – and powerful business interests often perpetuate exclusion as profits alone drive them. Indeed, people living in poverty are often made invisible by the market.

Community
In most communities a small, usually male, elite has access to and control over resources, power and authority.

Family
Unequal relations mean that women and girls may get less food, have less access to information, less control over resources, and exercise less authority to influence family decisions. Many women and children experience violence in the family.

Adapted from Just Associates, 2002, Structural Analysis Toolkit.
Supplementary reading: Harvesting feminist knowledge for public policy

What public policy frameworks might offer more by way of gender justice that addresses women’s triple burdens and ensures their enjoyment of rights and entitlements? The following key public issues are drawn from a set of global research papers (eds D. Jain and D. Elson) and is a demonstration of how we can build our empowerment activities at the community level towards a set of public policy demands that put women’s rights at the centre:

1. Reforms in economic reasoning: The measures by which policy makers judge progress need to become more varied, to include not just increases in GDP and indexes of the value of shares, but also indicators of wellbeing (such as a decline in rates of malnutrition and unemployment) and indicators that incorporate unpaid as well as paid work. Both inputs and outputs need to be judged in holistic terms, including non-market as well as market inputs and outputs.

2. Growth that bubbles up was well as trickles down: If growth were led by the broad base of those at the lower end of the economy—and by the demand generated by increases in the wages of ordinary workers, and the earning of small and medium farmers, small and medium businesses and the self-employed—it would rebalance the structure of production, both in terms of the goods produced, the types of organisations that produce them and the way that they are distributed. A new approach to agriculture and the food economy must be at the heart of new growth strategies. Better land rights for women need to be embedded in a system of equitable public support and the collective organisation of small farmers.

3. Socially useful banking and finance at micro as well as macro levels: “Socially useless” banking must be replaced by “socially useful” banking. Women have a lot of experience with the creation of small-scale self-organisation savings and loan groups in their local neighbourhoods. The emphasis on putting finance at the service of social goals needs to be extended throughout the banking system, from the micro level to the macro and international level, including commercial banks and central banks.

4. Just and democratic public finance: To complement socially useful banking, there must be just and democratic public finance. This means fair taxation and equitable public expenditure with citizen participation in determining priorities and monitoring and evaluating outcomes. Gender responsive budgeting has not as yet fully engaged with the macro-economics of budgets at the national levels, with the issues of how tax systems can be equitably reformed to generate more revenue, with how high public expenditure should be, or with what is the appropriate policy on budget deficits. Taxes need to be fair not only in terms of gender and class, but also in terms of the relative contributions of households and individuals on the one hand and businesses and banks on the other.

5. Socially responsible markets and fair trade: Markets are a critical component of a just and equitable economy, provided they are fair and balance competition with cooperation. Many women’s organisations have experience of markets built on direct links between small scale producers and consumers to the mutual benefit of both: Face-to-face via village markets where farmers and craftspeople sell their goods, and online via the internet, enabling networks of small scale enterprises (including cooperatives and the self-employed) to take advantage of scope and scale. There is a need to scale up such marketing alternatives, by building larger sized retailers and distributors that operate on principles of mutual benefit to producers, consumers and traders, rather than on the principle of making profits for shareholders.
6. Support for equitable property rights: A just and equitable economy needs property rights (associated not only with ownership, but also with tenancy and use of communal resources) to be much more widely dispersed. This can take place not only through redistributing titles to land, but also through support for small businesses, as well as support for collective forms of ownership and management, including cooperatives, employee-owned enterprises and local committees for management of natural resources. In all cases, support needs to be given to women to have rights, and exercise them on the same basis as men.

7. Economic and social rights as an objective of public policy: An important way to reorient economic policy in support of equitable, just and sustainable development is to put the realisation of economic and social rights at the forefront of such policy. Governments have an obligation to progressively realise economic and social rights, using the maximum available resources, under the International Covenant on Economic, Social and Cultural Rights.
Module 3:
Planning and programming for Strategic Objective 5
Introduction to Module 3

This module provides a template for project managers to include the concepts and issues built into the programme design. The exercises in the module take participants through a process of designing their own programme / project in a manner that reflects feminist and rights-based approaches throughout the stages of the project cycle.

Session 1: Gender and feminist rights-based approach is a group-based discussion to reflect on existing experiences of gaps, weaknesses and strengths of programmes, and analyse the dynamics that lie at the root of those programmes. In particular we want to tease out the problems that might have arisen because of (i) the actual design of the project and (ii) the power and gender issues amongst the stakeholders involved in the project. The groups will also think through how some problem areas were resolved.

In the second part of the session, groups will analyse the extent to which the project actually reflected feminist principles and achieved the objectives that gender mainstreaming is supposed to achieve.

Session 2: Overview of implementation of KCP 9 and KCP 10: The group will receive and share updates of where we are in the implementation of KCP 9 and 10, both at the regional and national level, and discuss the particular challenges that participants are facing in project managing KCP 9 and 10 activities. Some issues identified may be common to any kind of development programme, others might be specific to women's rights programmes. In addition to sharing experiences, this session should build on understanding what feminist, rights-based project management should look like.

Session 3: Understanding approaches to project cycles and designing a KCP9/10 project: This session goes into the technicalities of programming - from project design to evaluation - so that we ensure that our project cycle reflects the feminist and RBA principles. Exercises will help participants understand the different types of programming that have emerged over time (from top-down to participatory) and make detailed comparisons on the ways in which ActionAid has articulated its HRBA programming approach compared to other organisations. In the second part of the session, the participants will design their own project (in response to a real or imagined situation) and outline activities at each stage of the project cycle. A list of programming tools that might be used at each stage of the project cycle is provided for reference.

After participants have designed their projects, the final discussion will look at some strategic challenges that come up. Three problem areas are provided: participation, public resistance and organisational resistance.

Note: There is no ready-made feminist HRBA project design; “Feminist project management means choosing and using the tools that are designed to unpack the nature of gender inequalities and the social inequalities through which these are mediated.” “We must seek to create project management systems that combine different approaches and tools in the most appropriate manner for our specific needs. Similarly, no single tool can provide all the components of a feminist change process.” (cf Principles for Feminist Project Management/Assessment).
Overall objective in this module:

- To understand the issues that arise as we design and implement our projects through all the different stages of the programme cycle;
- To have an overview of some of the tools that we can use - including those that are adopted by ActionAid as well as others - that would assist in delivering effectively at each stage of the project cycle;
- The module does not intend to prescribe a blueprint, but rather think critically about what you might use as your programme design, and show all the options and possibilities to make things fit for purpose;
- Align vision, mission, values with objectives, design and operationalisation:
  In implementing KCP 9 and KCP 10:
  - Vision and mission statements;
  - Overall strategic objectives;
  - Programme/project conceptualisation and design;
  - Planning and operationalisation methodologies;
  - Monitoring and evaluation strategies.

Session 1: Gender and feminist rights-based approach

Tools and methodologies must always be used critically, rather than with blind faith. This is because on the one hand, economic, social, cultural and political contexts differ so broadly and on the other (as we see in the section on HRBA approaches) actors define/shape the approaches and methodologies according to their priorities: Stakeholders in development programmes have vastly different needs, agendas, interests and motivations for being part of the programme.

### Activity 1.1:

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 minutes</td>
<td>Understand and use tools and methodology critically.</td>
<td>Participants to be broken up in to groups of four.</td>
<td>Cards, pens</td>
</tr>
<tr>
<td></td>
<td>Understand that development and rights programmes are political in nature</td>
<td>Think of a women’s rights programme that you have implemented.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Discuss:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• What were the motivations of those involved (government, NGOs, communities and the sub-categories within those)?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• How did their motivations or interests affect the outcomes of the programme?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Are there examples where you found that despite all stakeholders claiming to be “singing from the same hymn sheet”, in fact implementation was hampered because groups and individuals were not in fact as harmonious as they claimed to be?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Note down one or two examples very briefly on a card.</td>
<td></td>
</tr>
</tbody>
</table>
If we agree that the most effective way to implement our women’s rights agenda (KCP9 and 10) is by being feminist agents of social change, then we have to be aware that we are pushing to upset the status quo—i.e. forcing certain groups to give up privileges so that other groups can enjoy their rights. “One of the most potent acts of power is the structuring of the world view of others”. Patriarchal social order is so heavily vested in the maintenance of gender norms (enforcing gendered identities, controlling bodies and sexuality, gendered allocation of rights and entitlements, enforcing gendered hierarchies and patterns of authority, domination and subordination) that women’s rights has always been one of the most politically sensitive issues in terms of achieving social change. The patriarchal assertion is that no matter their class, faith, race or caste, men will always have control over “their” women, mainly through being able to control their bodies (sexuality and reproductive choices) and their access to economic opportunities (access to control of resources, mobility). This is why, in women’s rights work, stakeholders may pretend to agree on objectives, but in fact, they will undermine and block progress because it threatens their interests and power.

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 minutes</td>
<td>Understand that development and rights programmes are political in nature.</td>
<td>Participants stay in to groups. Go back to the examples you wrote down.</td>
<td>Cards, pens</td>
</tr>
</tbody>
</table>

Discuss:
To what extent were programmes hampered because your work would affect gender relations, in terms of forcing males/men to give up both control over bodies or control over property/economic power or sexual and reproductive power?

Note down one or two examples very briefly on a card.

Participatory tools help us to use feminist approaches because they help us to identify who, what or where the different interests and power lies. Empowerment tools help us to work with communities to reclaim their rights and their “power to, within and power with.” Planning tools help us to work more effectively within time and resource constraints. Strategic tools help us to deal with challenges, such as how to influence the powerful.

### Activity 1.2 Project cycles, tools, strategies and HRBA

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 minutes</td>
<td>Understand that development and rights programmes are political in nature.</td>
<td>Participants stay in to groups. Go back to the notes you have made from the two questions above.</td>
<td>Cards, pens</td>
</tr>
</tbody>
</table>
A feminist HRBA approach (i.e. an HRBA approach that uses feminist analysis) to KCP 9 and 10 requires a keen level of consciousness of the nature of the changes being sought (i.e. an awareness of the deeply political nature of the change promises we have made) as well as an artfulness (creativity, resourcefulness and openness) to overcome the resistances and obstacles that start from the first step (i.e. we will help women mobilise their “power to/with” to own and lead the change). We therefore need to ensure that we have chosen the right project design and management model to ensure that we have aligned our mission/vision, goals and objectives with our resources as well as our operationalisation, monitoring and evaluation approaches.

Input for Session 1  Feminist principles for organising

The roots are the base of the system - its economic structure. Economics has to do with who owns what, the primary sources of income and economic productivity, their conditions of life, and how economic resources are distributed, who is employed in paid work, who is employed in unpaid or underpaid work?

Accountability
The feminist principle of accountability means we hold ourselves responsible to the women we work for and within our pursuit of equality and inclusion. We are accountable through our practice of feminist principles and our commitment to feminism as our basis of unity.

Advocacy
The feminist principle of advocacy means supporting or recommending a position or course of action that has been informed by women’s experiences in our efforts to bring about equality and inclusion. Advocacy may take place through a variety of actions and strategies, ranging from demonstrations and protests to meetings and dialogue.

Challenge and conflict
The feminist principle of challenge and conflict means that we accept conflict as inevitable while embracing challenge as the practice of calling into account, questioning, provoking thought, and reflecting. When we are committed to respectful ways of challenging and healthy conflict resolution processes, we deepen our individual and collective understanding.

Choice
The principle of choice means that we respect, support and advocate for women’s individual and collective right to make their own decisions about their bodies, their families, their jobs and their lives. The right to choose is integral to the feminist pursuit of social, legal, political, economic and cultural equality for women.

Consultation
The feminist principle of consultation means working collaboratively, seeking guidance and sharing information to develop strategies and actions to advance women’s equality.

Diversity
The feminist principle of diversity means that we respect, accept and celebrate our individual and collective differences as women, including those based on age, race, culture, ability, sexuality, geography, religion, politics, class, education and image, among others.
**Education and mentoring**

The feminist principle of education and mentoring means creating opportunities to guide, counsel, coach, tutor and teach each other. Constantly sharing our skills, knowledge, history and understanding makes our organisations healthier and more effective in our pursuit of equality and inclusion.

**Equality and inclusion**

The feminist principle of equality and inclusion means, as feminist organisations, we apply a feminist analysis to policies, programmes, practices, services and legislation to ensure they are inclusive of women and other marginalised groups. We advocate for equity practices to eliminate the barriers to inclusion, recognising that inclusion leads to equality.

**Evaluation**

The feminist principle of evaluation means taking the time to reflect upon whether we are achieving what we set out to do as well as how we are going about it. Evaluation presents an opportunity to examine the work that we do and the feminist principles, practices and processes that guide and inform this work.

Adapted from Feminism: Our Basis for Unity, Provincial Advisory Council on the Status of Women of Newfoundland and Labrador.

**Input for session 1**

Analysis of different women’s rights approaches to development applied to food security and hunger advocacy and campaigns

**WID approach**

Activities are focussed on projects that enable women to have food, either by food aid, or assistance to grow their own food. The approach to hunger is that it must be alleviated and human needs must be fulfilled, but is not necessarily challenging the status quo about why people are hungry. Poverty is seen as a natural condition to be alleviated rather than a political and structural problem.

**GAD approach**

Recognises relationships between hunger, poverty and gender inequality in the household and in society, e.g. they are not able to decide how family income and resources are used. Recognises that hunger will affect certain groups, such as women, more than others because of their disadvantages and therefore we must ensure that we look at both women’s and men’s interests in planning and policy making.

**Rights-based approach**

Women’s rights are linked to broader frameworks – particularly the human rights declaration. We intervene to ensure enforcement on those rights within policy, in addition to mobilising communities to demand their rights to food. Hunger is seen as a violation of people’s fundamental human rights. It is the responsibility of states to ensure that citizens can enjoy their basic right to food.

**Political economy approach**

Analyses hunger as a problem of political economy i.e. the politics behind how resources are allocated (interest groups, gender/ethnic/class biases). Pays more attention to the different forces at play in defining the distribution of resources in society and the factors that determine resource allocation.

---

allocation (power and access to decision-making, dominant ideological frameworks, institutional aspects etc). Interventions include challenging ideological frameworks through popular education approaches and critical consciousness building, demanding rights and change to policy framework e.g. to incorporate notions such as food sovereignty.

**Activity 1.2 Gender mainstreaming/integration**

Social justice activists and feminists have worked extensively on developing participatory project management methodologies to shift ownership and control of development processes to the least powerful in communities - particularly to women. Gender mainstreaming and HRBA represent two major shifts in development programming, borrowing from the work of feminists and social justice activists for oppressed groups to reclaim power and agency and to overcome oppression.

**Critiquing gender mainstreaming as a development strategy**

“There is an urgent need to revisit the concepts and frameworks of gender mainstreaming.

We seemingly have lost touch with gender as a category of analysis that focuses on the relationship of power between women and men in terms of access to and ownership of resources and power dynamics. Gender mainstreaming, and the problems it now faces, is (...) an issue of deep value conflict, power politics, analytical tensions, contradictions and dilemmas bound up in different interpretations and expectations at the institutional, policy making and operational levels.”


---

**Figure 1: Input for activity 1.2**

**GAcc:** Acknowledge the role of gender norms and inequities and seek to develop actions that adjust to and often compensate for them. While such projects do not actively seek to change the norms and inequities

**GB:** Take advantage of rigid gender norms and existing imbalances in power to achieve the program objectives.

**GA:** Consciously address gender constraints and opportunities, and plan their gender objectives

**GT:** Encourage critical awareness among men and women of gender roles and norms; promote the position of women; challenge the distribution of resources and allocation of duties between men and women; and/or address the power relationships between women and others in the community.

**GB:** No prior consideration for how gender norms and unequal power relations affect the achievement of objectives, or how objectives impact on gender.
## Examining gender mainstreaming/integration

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 minutes</td>
<td>Examine where programmes stand on the gender integration continuum.</td>
<td>Participants to form 4 groups, one for each Strategic Objective 1-4.</td>
<td>Cards, pens, GI continuum</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Identify one programme under your group’s SO that is meant to mainstream gender.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Study the Gender Integration Continuum closely and help each other understand that the continuum is meant to assess whether a programme is integrating gender as a means to be gender transformative.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Discuss:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Where does the programme stand on the GI continuum?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• The reasons why the programme stands where it does – is the programme gender blind, gender accommodative, gender aware, gender exploitative or gender transformative?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• If it is not gender transformative examine reasons why:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Are these institutional challenges and if so what can be done to address them?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• If it is gender transformative identify what measures helped.</td>
<td></td>
</tr>
</tbody>
</table>

**Note to trainer:** Ensure that groups understand that this is an internally focussed assessment exercise meant to help participants critically examine SO1-4 programmes’ success in integrating gender and determine whether AA’s own programmes are gender transformative.
**Session 2: Overview of implementation of SO5 and KCP9/10**

**Activity 2.1 Presentations and updates of women’s rights projects**

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 30 minutes | To update each other on the state of play in implementing SO5 and to gather lessons learned from experiences in programming and/or planning. | Presentations from international and national women’s rights teams on where we are in implementing SO5 – Part 2 of presentations from Module 1. (cf Facilitation Notes and Guidelines)  
• International WR team will present the work that has been done around women’s rights since 2012 as well as give an overall presentation of uptake at the country level.  
• Thematic groups outline what has been done at national level and why the CP has chosen to do this work. (cf notes below).  
Reviewing lessons learned: After presenting the international and national reports, trainees are asked to fill in cards:  
1. Why do projects fail? Weaknesses in project management and implementation.  
2. What are the key ingredients for project success?  
3. What changes do you want to see in your context to be more effective in terms of:  
   a. Leadership  
   b. Skills/capacity  
   c. Partners and community  
   d. Donors  
   e. The cards that are filled in each be posted onto three separate flip charts (one per question). | Presentations from IWR team and national (in thematic groups). |

**Note to trainer:** The presentations focus on the actual implementation of the programme and should cover the very practical issues including:

- **State of play in terms of implementation … work that has been done, who is implementing what etc.;**
- **Structures that are in place (international, regional, national) to support the work and drive it forward. Who are the some of the key role players?**
- **How is the local/national/international connecting?**
- **What are the milestones that will take us to 2015?**

**Activity 3.1 Approaches to project cycles**

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| ?    | To build a project cycle model for a project, drawing from different models. | Although most project cycle models are broadly similar, (initiate, implement, conclude, evaluate) some project cycle models further breakdown main categories into further stages.  
Group work:  
• The trainer will briefly overview the following types of project planning presented in the worksheets.  
• Two or more case studies (one for KCP 9 and KCP 10 respectively) will be given to each “thematic” group:  
   • KCP 9: Safe cities, control over bodies and sexuality, gender based violence.  
   • KCP 10: Collectives, unpaid care work, tax justice.  
• Each group will build their own (simple) project cycle for the case study they are given and present this with explanations of the considerations made to come up with the design. | Case studies, worksheet diagram (different project cycle models), flip charts etc. for group work. |
Input 1 for Session 3.1  Overview of different project cycle models

Although the project cycle may seem like a technical issue, communities should be part of designing project cycles that work for them. The message is that the basic elements are a guide, but the final design should be one that is created and owned by the community, who are best able to define what stages are critical for them.

Figure 2: ActionAid’s Project Cycle

ActionAid – Reflection/Action
- Appraisal… analyse the context
- Strategy development… decide what to do
- Implementation… take action
- Evaluation… review the action taken
- Monitoring (on-going)

Figure 3: The World Bank’s Project Cycle

World Bank
- Strategy setting
- Programme development
- Resource mobilisation
- Implementation
- Evaluation
Women’s rights and HRBA training curriculum

European Union
- Identification
- Preparation
- Appraisal
- Presentation
- Implementation
- Monitoring evaluation

Development (other)
- Programming
- Identification
- Formulation
- Implementation
- Evaluation

Documents to produce
- Priority areas, sectors, timetable
- Which options to study further
- Decision on funding
- Financial Proposal
- Feasibility Study
- Project Identification Sheet
- Pre Feasibility Study
- Evaluation Report
- Progress & Monitoring Report
- Financing Agreement

Decisions to take
- Decision whether to continue as planned or reorient the project

Figure 4: The European Union’s Project Cycle

Figure 5: Other development organisations’ project cycles
Session 3.1: Key features of rights-based programming

Activity 3.1 Presentations and updates of women’s rights projects

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 1 hour  | **Familiarisation and critique of programming approaches.**               | **Discussion:** Overview of types of programming and how these have evolved alongside women’s rights programming (WID, GAD etc).  
  a. **Types of programming:**  
  i. Orthodox programming (centralised, top down)  
  ii. Participatory / people-centred programming  
  iii. Rights-based approaches  
  iv. Gender mainstreaming  
  v. Feminist programming  
  **Group work:** The elements of each approach will be colour-coded then split and mixed up. Groups will cluster the similar.  
  Going back to the project cycles designed in the previous exercises, which programming principles are particularly important for women’s rights work? Which looks to be the most feminist? | **Flip Charts, pens, Input section on Intersectionality, Heteronormativity** |

Input 1 for activity 3.1 Types of HRBA programming approaches

**ActionAid – People’s action in practice (HRBA/Reflection-Action)**
- Putting active agency of people living in poverty first and building their awareness of rights;
- Analysing and confronting unequal and unjust power;
- Advancing women’s rights;
- Building partnerships;
- Being accountable and transparent;
- Monitoring, evaluating and evidencing our impact, and promoting learning;
- Linking work across levels to address structural change;
- Being solutions-oriented= promoting credible and sustainable alternatives.

**ActionAid (Power inclusion and rights-based approaches WR+HRBA)**
- Link strategies;
- Takes sides with rights-holders;
- Build consciousness and citizenship;
- Participation and an entry point;
- Understand how power operates;
- Change, conflict and risk;
- Behaviour, social values and belief systems;
- Ideological structures;
- Build accountable and competent state;
- Redefine rights;
- Challenge patriarchy;
- The personal is political.
HRBA approaches (Source- Minority Rights Group/UN)

- Explicit linkage of development challenges to rights as defined in international human rights instruments;
- Empowerment of rights-holders to claim their rights and duty-bearers to fulfill their obligations;
- Participation of rights-holders and duty-bearers in all processes that affect them, including development programming;
- Non-discrimination and inclusion of vulnerable groups in decision-making processes;
- Accountability and transparency of duty-bearers towards rights-holders.

Input 2 for activity 3.1 Principles for feminist project management

Feminist project management means choosing and using tools that are designed to unpack the nature of gender inequalities and the social inequalities through which these are mediated. Not all tools are designed to do this since they may not disaggregate issues by gender at all. Our tools of choice will treat gender and social inequalities as systemic and embedded in social structures and will be able to examine the way the interventions being assessed are addressing the structures.
• No single assessment framework can adequately capture all dimensions of gendered social change processes; consequently, we must seek to create project management processes that combine different approaches and tools in the most appropriate manner for our specific needs. Similarly, no single tool can assess all the components of a feminist change process.

• Changes in gender power do not go unchallenged – our tools will enable the tracking and appropriate interpretation of backlashes and resistance to change (i.e., not as failures of the strategy, but as evidence of its impact and possibly, effectiveness).

• Our tools will not seek to attribute change to particular actors, but to assess who and what can or did contribute to change.

• Our approaches will challenge and transcend the traditional hierarchies within project management techniques (e.g., between “donor-beneficiary”, the evaluator and the “evaluated”, “subjective-objective”, “quantitative – qualitative” etc.) and will combine the best of all existing tools to create better evidence and knowledge for all.

• Women’s voices and experiences will inform and transform our frameworks and approaches from the very start of the project. Experience shows that women are often the best sources for sensitive indicators of hard-to-assess dimensions of changes in gender relations; so rather than reduce these to “anecdotal” evidence, our tools will find ways of privileging these perspectives in our assessments. In this respect we should not be too restrictive in the types of information we are looking for, but adopt tools that allow for open consultations.

• Recognising that change must occur in both the formal realm of law, policy, and resources, as well as in culture, beliefs, and practices, our tools will track changes in both of these domains at the individual and systemic levels.

• Acknowledging that while changing gender power structures is complex; our project management tools must combine simplicity and accessibility. We will attempt to create approaches that can bridge this paradox. We recognise the cultural biases of many existing frameworks and tools and will attempt to modify them to the diverse settings in which we work.

• We will undertake M&E primarily for our own learning and accountability and not because it is required by donors or other external actors. Accordingly, we will prioritise M&E in our work and proactively promote the frameworks, approaches, and tools of our choice with donor partners.

• Consequently, we view M&E as a political activity, rather than value-free.

• Source: Adapted from “AWID – Capturing Change, A critical overview of current monitoring and evaluation frameworks, Srilatha Batliwala, Alexander Pittman, AWID 2010"
Session 3.1: Key features of rights-based programming

Applying feminist principles
Practical gender needs and strategic gender interests

A. Practical needs
• Tend to be immediate and short term;
• Unique to particular women (e.g. needs of poor women are different from those of their rich counterparts);
• Relates to daily needs (food, housing, income, health, children, etc);
• Easily identifiable by women;
• Can be addressed by provision of specific inputs (such as food, hand pumps, clinics, etc).

B. Strategic needs
• Tend to be long term;
• Common to almost all women;
• Relate to disadvantaged position, subordination, lack of resources and education, vulnerability to poverty and violence, etc. related to historical subordination of women;
• Basis of disadvantage and potential for change not always identifiable by women;
• Can be addressed by consciousness-raising, increasing self-confidence, education, strengthening women’s organisations, political mobilisation, etc.

Addressing practical needs
• Tends to involve women as beneficiaries and perhaps as participants;
• Can improve the condition of women’s lives;
• Generally does not alter traditional roles and relationships.

Addressing strategic needs (equity approaches)
• Involves women as agents (participants) or enables women to become agents;
• Can improve the position of women in society;
• Can empower women and transform relationships.

Session 3.2: Tools for programming for women’s rights

Activity 3.2 Designing a project for KCP 9 and KCP 10

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
</table>
| 1/2 day | To provide tools that can be used for different project cycle phases. | 1. There is an array of tools that can be used to support each phase of the programme cycle. The trainer will go through the list of tools that might be used at each stage (cf input below).  
2. Using the project cycles and case studies, groups should develop a feminist, rights-based programme/action plan (what steps would they follow to develop their programme?).  
3. According to the programme cycle they have chosen, group will select tools to use at each stage of their programme.  
4. Groups are encouraged to use their knowledge, experience and creativity in designing the programmes. | Project cycles, case studies and see list of tools below |

Note to trainer: This is a suggested template for the groups to use:

### Name of project

<table>
<thead>
<tr>
<th>Programme cycle phase</th>
<th>Activities to be undertaken</th>
<th>Tool that can be used</th>
</tr>
</thead>
<tbody>
<tr>
<td>Context analysis and Initiation.</td>
<td>Engage community on the challenges they face.</td>
<td>P.E.S.T (political, economic, social, environmental scan – mapping).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Triangle Analysis of the social/legal/political system.</td>
</tr>
</tbody>
</table>

### Input 3.3 Tools for programming

This list of tools has been compiled from different sources and categorised according to which stage of the cycle they can be used.

**Note to trainer:** This is not a comprehensive list … it provides a framework for organising the very many tools that are used (e.g. in our Reflection-Action process) within the programme cycle. Some tools are preferred or more familiar in the ActionAid context (e.g. mapping, critical path).

<table>
<thead>
<tr>
<th>Stages of programme management and tools</th>
<th>Explanation and references</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Initiation/agenda setting &amp; building vision/mission</strong></td>
<td></td>
</tr>
<tr>
<td>Participatory action research – practical and strategic needs</td>
<td></td>
</tr>
<tr>
<td>Mapping</td>
<td></td>
</tr>
<tr>
<td>Brainstorming</td>
<td></td>
</tr>
<tr>
<td>Gender Equality Framework (personal, social/cultural, economic, political vs. self/private/public)</td>
<td></td>
</tr>
<tr>
<td>Activity profiles, time use surveys</td>
<td></td>
</tr>
<tr>
<td>Access and control of resource profile</td>
<td></td>
</tr>
<tr>
<td>Social needs assessment (needs, assets, priorities, partnerships)</td>
<td></td>
</tr>
<tr>
<td><strong>Preparation/strategy setting / context analysis/problem analysis</strong></td>
<td></td>
</tr>
<tr>
<td>Problem tree – causes, consequences, solution</td>
<td></td>
</tr>
<tr>
<td>Stakeholder analysis (identification, interests, influence, engagement strategy)</td>
<td></td>
</tr>
<tr>
<td>Preparation/appraisal/identification / prioritisation</td>
<td></td>
</tr>
<tr>
<td>Knowledge matrix (what communities know/don’t know, what outsiders know/don’t know)</td>
<td></td>
</tr>
<tr>
<td>Scenario building</td>
<td></td>
</tr>
<tr>
<td>PEST (environment scan: political, economic, socio-cultural, technological, legal ecological) Trends analysis: Opportunities? Threats?</td>
<td></td>
</tr>
<tr>
<td>Focus groups</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td><strong>Programme development/planning/formulation</strong></td>
<td></td>
</tr>
<tr>
<td>Mapping power / power analysis</td>
<td></td>
</tr>
<tr>
<td>Triangle analysis and planning framework (content, structure and culture of the socio-legal-political systems)</td>
<td></td>
</tr>
<tr>
<td>Critical path (activities/time-duration/dependencies)</td>
<td></td>
</tr>
<tr>
<td>Activity scheduling/project planning matrix (why, what, how, external factors, how?)</td>
<td></td>
</tr>
<tr>
<td><strong>Resources, strategies and tactics ... problem solving/troubleshooting</strong></td>
<td></td>
</tr>
<tr>
<td>Mapping</td>
<td></td>
</tr>
<tr>
<td>Budgets</td>
<td></td>
</tr>
<tr>
<td>Non-financial resources - stakeholder identification</td>
<td></td>
</tr>
<tr>
<td>Decision-making structures – project charter</td>
<td></td>
</tr>
<tr>
<td>Conflict management</td>
<td></td>
</tr>
<tr>
<td>Risk analysis</td>
<td></td>
</tr>
<tr>
<td><strong>Implementation/operationalisation</strong></td>
<td></td>
</tr>
<tr>
<td>Critical path (activities/time-duration/dependencies)</td>
<td></td>
</tr>
<tr>
<td>L.O.G.G frames (overall objective, indicators, sources of verification, assumptions)</td>
<td></td>
</tr>
<tr>
<td>GANTT charts (project schedules)</td>
<td></td>
</tr>
<tr>
<td>S.M.A.R.T</td>
<td></td>
</tr>
<tr>
<td><strong>Evaluation /review/learning &amp; closure</strong></td>
<td></td>
</tr>
<tr>
<td>Baselines, SMART indicators</td>
<td></td>
</tr>
<tr>
<td>Participatory assessment</td>
<td></td>
</tr>
<tr>
<td>Focus groups</td>
<td></td>
</tr>
</tbody>
</table>
Supplementary reading for Activity 3.2

Drivers of change

ActionAid’s Theory of Change is based on three pillars: Empowerment, solidarity and campaigning. PAP (pg. 22) states that:

“We believe that an end to poverty and injustice can be achieved through purposeful individual and collective action, led by the active agency of people living in poverty and support by solidarity, credible rights-based alternatives and campaigns that address the structural causes and consequences of poverty.”

However, this Theory of Change (represented in the inner circle) interacts with many other drivers of change that may or may not be in our control. The diagram below “drivers of change” shows that contexts, events (outer circle) will also intervene in change processes, sometimes favourably and sometimes negatively.

To be more effective, our women’s rights strategies should try to connect our pillars of change (empowerment, solidarity and campaigning) with other change processes that are happening around us - technological, cultural, economic and demographic.

We can use this circle in our context and environment analysis/mapping as well as in risk analysis.

We should also be aware that there are gender dynamics within each of the elements of the outer circle. For example, technology changes will not benefit women if they do not have access to technology, and in fact they may be even more disadvantaged.

Figure 7: Drivers of change
### Evening activity: Skills clinics for implementation

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 hours</td>
<td>Additional skills support for programme implementation.</td>
<td>These are self-organised groups lead by volunteers. The number of groups and topics will depend on volunteers.</td>
<td>Depends on topics</td>
</tr>
</tbody>
</table>

Participants will sign up to a group.

The following are some suggested topics for the skills clinics.

a. Work areas:
   i. Communications
   ii. Advocacy / dealing with decision-makers
   iii. Knowledge
   iv. Research
   v. Fundraising
   vi. Networking

b. Different activities:
   vii. Workshops awareness-raising
   viii. Reports and briefing papers
   ix. Producing community-friendly documentation
   x. Mobilisation
   xi. Dialogues and public hearings
   xii. Case studies
   xiii. Social media

---

### Session 3.3: Dealing with change and resistance

#### Activity 3.3 Trouble shooting strategies

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 hours</td>
<td>To review strategic questions in implementing projects; including participation, resistance to women’s rights and organisational change.</td>
<td>Using the projects that the groups have designed, identify a potential problem that you might confront around one of the following: (i) Participation (ii) Public (community or official) resistance or (iii) Organisational Make up a short role play about the problem and how you, as a women’s rights project manager (or team), can find ways to overcome the problem (in an empowering way)!</td>
<td>Projects designed by groups (see above)</td>
</tr>
</tbody>
</table>
Input 1 for Activity 3.3  Strategies for more effective participation

Our feminist HRBA approach requires using participatory methodologies. These two “ladders of participation” show how participation can exist at different levels – from tokenistic to empowering. Link these ladders of participation to the following matrix on practical and strategic gender needs.

<table>
<thead>
<tr>
<th>Citizen participation (S. Arnstein)</th>
<th>Young adults participation ladder (R. Hart)</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>CITIZEN CONTROL</td>
</tr>
<tr>
<td>7</td>
<td>DELEGATED POWER</td>
</tr>
<tr>
<td>6</td>
<td>PARTNERSHIP</td>
</tr>
<tr>
<td>5</td>
<td>PLACATION</td>
</tr>
<tr>
<td>4</td>
<td>CONSULTATION</td>
</tr>
<tr>
<td>3</td>
<td>INFORMING</td>
</tr>
<tr>
<td>2</td>
<td>THERAPY</td>
</tr>
<tr>
<td>1</td>
<td>MANIPULATION</td>
</tr>
</tbody>
</table>

Input 2 for activity 3.3  Strategies used to resist women’s rights

The most effective strategies for resistance are not always direct, particularly when stakeholders do not want to be perceived as “anti-women’s rights”. The group can go through these strategies (or use them in the role play) to discuss how these strategies can be countered. Being able to name forms of resistance is often the first effective way of overcoming them!

**Denial:**
Refusal to admit that there is something wrong; a systemic problem within the organisation / in the policies etc. that is causing the problem.

**Inversion:**
Bringing up the issue is considered a problem and the person who does so is blamed as the problem (“you are too sensitive”; “you do not understand the problem”). In addition, the problem may be blamed on the people undergoing it: “it is of their own doing.”
Dilution:
Issues are presented as not being as serious as is talked about: That it’s a small problem that does not warrant a lot of effort. Can also mean where the issue has been accepted and comprehensive plans made, part action may be taken or that the issue disappears after being talked about.

Selection:
Move in an area (e.g. work on representation) without dealing with all the issues of decision-making and control i.e. indicates admission of the problem of gender inequality but there is selectivity on what aspects to address (usually the non-threatening aspects).

Subversion:
There is an admission of the problem but subtle undermining of solutions, through for instance picking up interventions that are bound to fail or undermining success of these interventions. This may mean giving insufficient authority for the work needed.

Shelving:
Issue is set aside.

Lip service:
Issue stops at recognition and mention: ‘Making the right noises without action.’

Compartmentalisation:
The problem is taken on in a way that does not filter into the rest of the organisation (no plan to change the whole institution) e.g. women’s desk, women’s officers, no systemic change and no support to the work.

Tokenism:
Visible representatives who cannot do much, though they are seen.

Investigation:
In using this tactic, the problem is fobbed off by claims that there is not enough information (even when there is sufficient evidence) and that there may be a need to investigate, therefore postponing the problem.

Source:

Input 3 for activity 3.3  Mainstreaming from within: dealing with internal organisational challenges to promoting women’s rights

As women’s rights project coordinators, we need the full backing of our organisation to do our work. Yet very often the first barrier of resistance comes from within the organisation, rather than from communities. The following is an excerpt from a report of issues raised in an internal ActionAid workshop in 2006 on some of the internal challenges to doing women’s rights work, and suggestions of how these challenges could be addressed.11
Women’s rights and HRBA training curriculum

Challenges for WR’s work

- Resistance/lack of understanding to integrate women’s rights;
- Blurred understanding;
- Double standards between words and actions;
- Practical tools to mainstream gender;
- Monitoring and evaluation;
- Accountability;
- Do we really believe in this?
- Women are the only one’s working on women’s rights;
- How to deliver change beyond awareness raising?
- Movement politics;
- Ambivalence towards women managers (yes in principle but in practice…);
- Inter-thematic linkages … all themes have to support gender to strengthen mainstreaming efforts;
- Gender coordinators not all in place.

Possible solutions

- Go back to aai gender audit (2002) and implement recommendations at the country level;
- Institute system of accountability for gender mainstreaming;
- Promote shared learning on women’s rights in aai and partners;
- Constant and consistent discussions (formal and informal) amongst all aai staff;
- Internalise analysis relating to patriarchy;
- Insist on management styles that are open to new ways of doing things (cps) and innovative and accepting others views.

Understanding organisational dynamics and change

We should not assume that our organisations and colleagues will always back the work we want to do in women’s rights. As a women’s rights project manager, you might also be required to be an OD practitioner in your organisation as well, in order to get buy in from the rest of the organisation.

The diagram gives some indications about how different dynamics influence organisations, and what resources/factors you might be able to work on to turn those dynamics towards your project objectives and goals.

Women’s rights issues may be left out because of ignorance, resistance (sexism) or because there are no clear institutional procedures for designing projects and campaigns that address women’s rights. Some women’s rights issues (e.g. GBV) may be considered “legitimate” while others (e.g. sexuality) may be considered to be “marginal” or “irrelevant” by colleagues.

How do we shift AAI to be more feminist in its thinking on women’s rights? For this change to happen, we need to understand that our organisations operate at both formal and informal levels (subsystems - cf diagram).

While the formal subsystems (management, strategy, operations, structure, goals etc—i.e. visible power) may be easier to change - and indeed support what we do - the informal subsystems (culture, politics, leadership) will be more resistant, and are the hardest to tackle (cf invisible power). We can use this diagram to identify where resistance is coming from and where we should target our efforts. For example, the diagram shows that putting women in positions of authority (formal system) will not be effective if resistance is coming from the informal system.

The organisation’s capacity for change towards greater gender responsiveness is also influenced by the external environment (socio-cultural, political-legal, economic, technological). It is important to share experiences with colleagues and partners on how they have been able to deal with the external environment in challenging women’s rights.

12 AAI-WR Action Guide (2008), Diagram: Organisational Change – (Senior and Fleming)
The OD model for organisational change requires: (i) A diagnosis of the current situation, (ii) developing a vision for change, (iii) gaining commitment to the vision and a need for change and developing an action plan.

**Some examples of things to do:**
- Raise the status of the women’s rights desk and include in all activities;
- Identify where changes are needed in the organisation particularly in terms of politics, culture and leadership to change;
- Be realistic about the environmental influences that prevent change and how to tackle them;
- Develop a collective vision of how the organisation should change to be more women’s rights oriented in its outlook;
- Agree on practices, procedures and indicators for change; and
- Invite outsiders to facilitate the process of change.

**Figure 8: The organisation**

![Diagram of the organisation](image-url)

- **External environment**
  - Socio-cultural
  - Technological
  - Political legal
  - Economic influences

- **Informal subsystem**
  - Management
  - Strategy
  - Cultural
  - Politics
  - Leadership

- **Formal subsystem**
  - Management
  - Strategy
  - Cultural
  - Politics
  - Leadership
### Session 4: Evaluation and conclusion

<table>
<thead>
<tr>
<th>Time</th>
<th>Objective</th>
<th>Methodology</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td><strong>To evaluate</strong> the strengths and weaknesses of the ToT and make recommendations for the final draft.</td>
<td>An evaluation form will be distributed to participants at the start of the workshop.</td>
<td>Evaluation form/cards.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>All sessions and activities will have a section where comments can be made as the training is rolled out.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>During this evaluation session, participants will discuss their main comments on each module in groups and suggestions that they might have.</td>
<td></td>
</tr>
</tbody>
</table>
## Sample Evaluation Form

<table>
<thead>
<tr>
<th>Introduction</th>
<th>Points to evaluate:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Module 1: Part 1</strong></td>
<td>How well did you understand the module/activity?</td>
</tr>
<tr>
<td>1.1 Situating women’s rights: Personal is political</td>
<td><strong>Was this useful for your work?</strong></td>
</tr>
<tr>
<td>In pairs women tell a personal experience of fighting for women’s rights</td>
<td><strong>What other support would you need?</strong></td>
</tr>
<tr>
<td>Body maps</td>
<td></td>
</tr>
<tr>
<td>Physical illustration of feelings, needs and interests using a map of the body</td>
<td></td>
</tr>
<tr>
<td>1.2: Situating Women’s Rights: Core concepts</td>
<td></td>
</tr>
<tr>
<td>Understanding gender</td>
<td></td>
</tr>
<tr>
<td>Gender quiz – which statements are about gender which about sex?</td>
<td></td>
</tr>
<tr>
<td>Understanding gender expectations</td>
<td></td>
</tr>
<tr>
<td>Individual or group write ups of cultural expectations of girls and boys – behaviour, aspirations, roles (and associated social value)</td>
<td></td>
</tr>
<tr>
<td>Collate and make links</td>
<td></td>
</tr>
</tbody>
</table>

| **Module 2: Part 1** | |
| 2.1: Situating women’s rights in the global order | |
| Understanding the global order and changes | |
| Presentation – Geeta Sen | |
| Word storming: Word associations with particular aspects of the global order | |
| “Imperialist, capitalist, racist, patriarchy” | |
| Presentation of feminist analyses of the global world order and discussion on whether we are transforming this | |

| **Module 3: Part 1** | |
| 3.1: Review of People’s Action in Practice: Goals, priorities, strategies and activities | |
| Update on state of play of implementation | |
| Presentation - IWR team update | |
| Thematic groups: Work done on national level and added value of SO5 to existing activities | |
Endnotes


ii See, for example, Budhiraja, Sangeeta, Fried, Susana T. and Teixeira, Alexandra, Spelling it out: from alphabet soup to sexual rights and gender justice, in Suzanne Bergeron and Amy Lind, eds., Queering Development; Cathy J. Cohen at http://www.answers.com/topic/heteronormativity

iii The Fourth World Conference on Women recognised the particular vulnerability to violence of “women belonging to minority groups, indigenous women, refugee women, women migrants, including women migrant workers, women in poverty living in rural or remote communities, destitute women, women in institutions or in detention, female children, women with disabilities, elderly women, displaced women, repatriated women, women living in poverty and women in situations of armed conflict, foreign occupation, wars of aggression, civil wars, terrorism, including hostage-taking

iv For a detailed analysis of multiple and intersecting discrimination and violence against women please see, the UN SP Rapporteur on Violence against women, its causes and consequences Rashida Manjoo’s 2011 report http://www2.ohchr.org/english/bodies/hrcouncil/docs/17session/A-HRC-17-26.pdf


vi CASAM/APNSW, Partners for Prevention, UNAIDS, 2012, Sex Work and Violence: Understanding Factors for Safety & Protection – Desk Review of literature from and about the Asia Pacific region

vii For more see http://www.unfpa.org/rights/principles.htm
ActionAid is a partnership between people in rich and poor countries, dedicated to ending poverty and injustice. We work with people all over the world to fight hunger and disease, seek justice and education for women, hold companies and governments accountable, and cope with emergencies in over 40 countries.

ActionAid
International Secretariat
4th Floor, The Mall Offices
11 Cradock Avenue
Rosebank 2196
Johannesburg
South Africa
Telephone: +27-11-7314500
www.actionaid.org

Telephone: +27 11 731 4500
Facsimile: +27 11 880 8082
Email: mail.jhb@actionaid.org
Website: www.actionaid.org

ActionAid International is incorporated in The Hague, The Netherlands. Registration number 2726419
ActionAid International is incorporated in South Africa under section 21A of the Companies Act 1973. Registration number 2004/007117/10