

Gender, Society & Development

Revisiting gender training
The making and remaking of gender knowledge
A global sourcebook

Dedication

*In memory of the daughters of Josephine Ahikire,
Fiona Musiimenta and Bridget Kiconco,
who tragically lost their lives during the writing of this book.*

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A global sourcebook

Maitrayee Mukhopadhyay and Franz Wong
Guest Editors

CRITICAL REVIEWS AND ANNOTATED

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Henk van Dam, Sarah Cummings and Minke Valk
Series Editors, Gender, Society & Development

Acronyms

ACORD	Agency for Cooperation and Research in Development
AFRA	Association for Rural Advancement, South Africa
AGI	African Gender Institute
AIDS	Acquired immune deficiency syndrome
APDC	Asian and Pacific Development Centre
AusAID	Australian Agency for International Development
AWID	Association for Women's Rights in Development, Canada
BPATC	Bangladesh Public Administration Training Centre
BPFA	Beijing Platform for Action
BRAC	Bangladesh Rural Development Committee
CACE	Centre for Adult Learning and Continuing Education, South Africa
CARICOM	Caribbean Community
CAW	Commission on the Advancement of Women
CBO	Community-based organization
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CEDPA	Centre for Development and Population Activities
CGO	Center for Gender in Organizations, USA
CIEFFA	Centre International pour l'Education des Filles et des Femmes en Afrique
CMA	Conscientizing Male Adolescents programme
CNGO	Canada Nepal Gender in Organizations Project
CODESRIA	Council for the Development of Social Science Research in Africa
CRTD.A	Collective for Research and Training on Development – Action, Lebanon
DAWN	Development Alternatives with Women for a New Era
DFID	Department for International Development, UK
DPU	Development Planning Unit
ECLAC	Economic Commission for Latin America and the Caribbean
ESCWA	Economic and Social Commission for Western Asia
EU	European Union
EUROSTEP	European Solidarity Towards the Equal Participation of People
FEMNET	African Women's Development and Communication Network
GAD	Gender and Development
GAD/C	Gender and Development for Cambodia
GETNET	Gender Education and Training Network
GFP	Gender Focal Point
GMIF	Gender mainstreaming implementation framework, UNESCO
GQAL	Gender Quality Action-Learning
GRF	Gender roles framework
GTI	Great Transition Initiative
GTZ	Deutsche Gesellschaft für Technische Zusammenarbeit
GW&D	Gender, women & development

HIV	Human immune deficiency virus
ICIMOD	International Centre for Integrated Mountain Development
ICPD	International Conference on Population and Development
ICRW	International Center for Research on Women
ICTs	Information and communication technologies
IDS	Institute of Development Studies, UK
IIRR	International Institute of Rural Reconstruction
ILO	International Labour Organization
ILS	Information & Library Services, Royal Tropical Institute (KIT), the Netherlands
INSTRAW	United Nations International Research and Training Institute
INTRAC	International NGO Training and Research Centre (INTRAC)
ITC	International Training Centre
IWTC	International Women's Tribune Centre
JICA	Japan International Cooperation Agency
KARI	Kenya Agricultural Research Institute
KIT	Royal Tropical Institute, the Netherlands
MACMAG GLIP	Machreq/Maghreb Gender Linking Information Project
n.d.	not dated
NGO	Non-governmental organization
NFLS	Nairobi Forward Looking Strategies
NIPCCD	National Institute of Public Cooperation and Child Development
NIRD	National Institute of Rural Development, India
NRM	National Resistance Movement, Uganda
OECD	Organisation for Economic Co-operation and Development
OSSREA	Organization for Social Science Research in Eastern and Southern Africa
POGAR	Programme on Governance in the Arab Region, UNDP
PRA	Participatory rapid (or rural) appraisal
RAPP	Research and Policy Programme
RBA	Rights-based approach
SDC	Swiss Agency for Development and Cooperation
Sida	Swedish International Development Cooperation Agency
SRA	Social relations analysis
STIs	Sexually transmitted infections
TASSC	Technical Assistance and Social Services Consultants
TGNP	Tanzania Gender Networking Programme
TOT	Training of trainers
TRF	Triple roles framework
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
UNIFEM	United Nations Development Fund for Women
UNRWA	United Nations Relief and Works Agency
WARI	Women's Action & Resource Initiative
WDP	Women's Development Programme, India
WID	Women in Development
WIDE	Women in Development Europe network
WLP	Women's Learning Partnership
YWCA	Young Women's Christian Association
ZWRCN	Zimbabwe Women's Resource Centre and Network

Introduction: Revisiting gender training. The making and remaking of gender knowledge

This book is concerned with the thinking behind gender education and training¹. It is part of a wider initiative of the Royal Tropical Institute (KIT) under the same title, which overall aims to promote and contribute to a critical reflection and re-visioning of gender education and training. This initiative includes a lively an electronic discussion group (October-November 2006), from which some of the book's ideas have emerged².

Specifically, the book's authors explore the explicit and, more often, implicit assumptions in gender training about the nature of knowledge³ (epistemology), imparting knowledge (pedagogy) and knowing (cognition). This inquiry becomes particularly interesting (and complex!) when we consider gender training, its feminist 'roots' as a project to eliminate gender inequities and the context in which gender training takes place, mainstream international development. Each of these have their own and multiple epistemological assumptions. We attempt to not only understand these, but to also understand and analyse their inter-relationships.

In particular, we are concerned with a number of questions that this publication can only begin to address:

- How are the epistemological roots of gender and development related with the knowledge and learning contexts in which gender training takes place?
- What are the implications of building feminist knowledge and approaches, which ultimately challenge traditional models of power and knowledge, in contexts that value acquisition of knowledge *over* processes of learning and that subscribe to hierarchical, positivist and didactic knowledge and learning models?
- What are the assumptions of the links between knowledge, attitudes, behaviours and practice in gender studies and training and how do these mesh with the learning and knowledge contexts of the societies and organizations where such education and trainings occur?

Background

When we started this initiative on gender training, some colleagues were eager while others less enthusiastic. As one stated, she was too cynical about such training. For others, there seems not much more that could be said that has not already been documented. So why another book on gender training?

Firstly, our motivation comes not so much from skepticism but rather frustration with the focus of the thinking about gender training to date as well as explorations and

explanations about its disappointing performance to contribute to gender equality results. Much of the literature on gender training is on the 'doing' of gender analysis and planning, in the form of tools, guides, check lists, and training manuals. There has been little reflection on what has turned out to be a key *tool* to engender development practitioners. What reflection exists is from the 1990s and concerns the proliferation of gender training and the depoliticization of gender equality efforts. There has been little critical analysis of the thinking behind gender training, especially the epistemological assumptions underlying what is and is not being trained and how training is being thought about, from the perspectives of trainers, trainees and organizations subscribing to training. During our Discussion Group (DGroup) this proved to not always be easy. As practitioners, we struggled to resist familiar terrain of sharing methods and best practices and to challenge ourselves to unpack methodological assumptions behind our approaches.

Second, a contemporary critical review seems timely, particularly in terms of the current state of gender and development, which seems to be taking on two overlapping yet distinct directions. One is a re-commitment to gender mainstreaming. The tenth anniversary of the Beijing Conference has coincided with a series of evaluations of bilateral and multilateral agencies and their gender policies and strategies. Gender training has been a common subject as have recommendations for more and better training for staff. As a result, development agencies are presently reviewing and revising gender training strategies. For those of us who have 'been there and done that', this is akin to recommending a bigger hammer; for the nature of the tool (i.e. training) and the thinking behind the tool are not being questioned. Recommendations just focus on a bigger tool.

The second development is the re-focus on women's leadership, empowerment and rights that has accompanied the overall current, though belated, realization that gender mainstreaming is necessary but insufficient for achieving gender equality. Rather than seeing this direction as a reason to abandon gender training, many of the DGroup participants contend that this development needs to be firmly located within a discourse of gender power relations. Simply put, development practitioners need to understand the social and political contexts within which women's position and status are being promoted. We envision that without a critical reflection of gender training, the onslaught of training on women's leadership, empowerment and rights (which is bound to come, as are the predictable calls for integrating these into development) will be yet another *déjà vu* so common to international development. For the mainstreaming of women's leadership, empowerment and rights will become a technocratic exercise devoid of any sense of their feminist roots and pursued outside the context of social relations of gender.

This gives rise to a *third* rationale for this publication; training as a metaphor for gender mainstreaming. In a very basic sense, this book is about an activity, training, and as such, has limited learning potential. But this publication and our examining of gender training is also about the thinking behind such activities and how a certain understanding of the nature of knowledge is at the basis of and informs these activities. So far from being a neutral activity, gender training, in fact all forms of training, reflects a certain understanding of the nature of knowledge, knowledge

production and power. By understanding these natures within the context of training, we move towards a better understanding of power and knowledge within development efforts to promote gender equality such as gender mainstreaming⁴.

Thinking about gender training: a focus on methods

While there is a plethora of publications on gender training, much is on the method⁵ of gender training. Since the earliest international conference on gender training in Bergen (Rao et al 1991), similar training challenges and issues have emerged. And while only a handful of authors have touched upon methodological issues, only a few have tangentially included discussions concerning epistemology. The purpose of this next section is not to provide a thorough review of gender training issues, but to highlight key themes that have arisen.

One such theme questions training as an adequate strategy to produce gender equality outcomes. From the earliest period, training has been understood as one of a number of key gender strategies but insufficient by itself. It cannot be seen as a one-off event and needs to be accompanied by other processes of change, particularly organizational change to institutionalize 'good gender practice'. Others question if training is even conducive to promoting social change (Murthy 2001; Rao et al 1991). What is not questioned, however, is why 'training' is commonly seen as the main way to increase gender awareness, change practice and strengthen skills. What does this tell us about the dominant epistemologies of mainstream development?

Where gender and development is concerned, this gives rise to a need to understand the epistemological assumptions about gender knowledge, on the one hand, and of engendering development practice in mainstream development, on the other. We need to analyse their compatibility with feminist theory and practice. For example, what are the relations between the penchant for seeing development in positivistic and hierarchal terms as opposed to a more nuanced, grounded, iterative and relationship-oriented understandings that are closer to feminist epistemologies? How do these relate to different understandings about what constitutes knowledge, the knower and acts of knowing? For DGroup members, they asked if ultimately there is not a clash of values, and epistemologies and a lack of fit between institutional structures and gender equality concerns.

As a strategy to enhance other people's knowledge and capacities, gender training becomes a complex endeavour giving rise to a number of challenges and tensions. One is between the conveying theoretical and analytical concepts about power and societal change in ways that are intelligible to people who are not necessarily accustomed or inclined to think in these ways and whose reality is about practice. There is a need to transverse the worlds of theory and practice.

Within the context of international development, this tension becomes especially complex, especially for trainers, as there are also multiple crossings of institutional, language and cultural contexts, all of which occur as part of a meta-framework of power and distribution of resources that we call development. For example, DGroup participants not only recognized the need to delineate between 'what' is being trained,

'how' it is being trained and 'how' participants and trainers alike learn, there is also a specific need to examine their inter-relationships across the aforementioned contexts. Some of the authors in this volume also take on this challenge and reflect on their practice.

While the importance of 'adapting' content and methods to local cultural and language contexts is widely acknowledged, what is less common is a discussion of the methodological implications of working across epistemological contexts. How are feminist and other critical social theory epistemologies received by dominant epistemologies and their assumptions about truth, objectivity, the knower, what can be known and how it can be known? In international development, such an analysis must not only include 'local' contexts but also those of mediating bodies such as development agencies and gender trainers themselves.

A critical, self-reflective examination of gender trainers, in particular, has been peculiarly absent from most gender training reviews. In what we hope will be a departure, the DGroup members reflected upon their own positionality within gender training. They noted that all gender trainers are not advocates, all advocates are not gender trainers; and female gender trainers do not necessarily challenge the gender power relations that they themselves are part of. They asked critical questions such as if trainers who do not do 'gender' as political practice, can they really do gender training? There was a plea for trainers to recognize their privileged position within the learning process and the need for trainers not only understand the nature of learning but also other forms of knowledge. As described later, the authors of this book continue this reflection and contemplate the very sector from which they earn their livelihoods.

Another recurring theme focuses on the purpose of gender training and an artificial separation between developing skills, affecting behaviour and changing attitudes (Mukhopadhyay and Appel 1998). A number of observers have noted how these are given different emphasis according to the institutional context in which the training takes place, the related overall purpose and strategy of the training and how resistance and conflict are being viewed and addressed. Although these do not give rise to distinct training approaches, there are general typologies in terms of their dealing with the professional and personal aspects of gender training. There is a tendency of training that focuses on professional development to emphasize skill development while avoiding behaviour and attitudes; there is a certain discomfort with engaging in personal issues as well as a clearer distinction between the public and private (Seed 1999). At the opposite end is training that tends to be not only more open to the personal but, for some, views engaging with the private and making links to the professional or public as critical. As such, training methodologies and therefore methods are considered accordingly. What has yet to be explored are the differences beyond these two typologies and why the former training approaches have become more popular in the North and South, and how such popularity is related to dominant epistemologies.

As described above, methodological considerations of gender training are few and far between. And those that exist are limited to passing references not an exploration of

epistemological concerns (for example, see Kasente 1998; Murthy 2001; Murthy 1998). Those who do acknowledge the link between thinking and doing (Mukhopadhyay and Appel 1998), they have not extended this link to knowing and ‘going about knowing’ (Bawden and Macadam 1988 cited by Kabeer 1992:1). For example, although Kabeer implies such a link, it is really the former two that she explores, namely the ... ways of thinking about gender...and their implications for ways of doing development (ibid: 37).

Porter and Smyth (1998) come closest to delineating between what is being taught – gender analysis and planning frameworks – and how it is being taught. They state:

There is little written on the pedagogy of teaching the various gender ‘frameworks’ which have become widely used in development contexts. In general the ‘framework’ being taught (i.e. what is being taught) is often assumed to be the same as the pedagogy (i.e. how it is being taught). This leads to misunderstandings about frameworks, and how they can be used.

In addition, Kabeer (1992), in her astute and critical scrutiny of such frameworks, examines their ‘political sub-text(s)’, namely the institutional contexts from which they have emerged. She concludes that:

The world-views implicit in gender training methodologies will bear critically, not only on how issues are formulated for policy purposes and implemented and evaluated through the planning process, but also on what issues are considered important and who are identified as the mains actors in the development process.

Our intent in this book is to make implicit world-views of gender knowledge and knowledge-making explicit. In the next section, we look at the implied epistemologies of one of the more common gender analysis and planning frameworks to explore Porter and Smyth’s contention of the conflation of what is being taught and how it is being taught as well as Kabeer’s notion of the ‘political sub-text’.

The case of the DPU Gender Planning Framework⁶

Moser’s ‘Gender planning and development’ (1993) includes a detailed description of the gender planning training methodology developed and used by her and her colleague, Caren Levy, while at the Development Planning Unit (DPU), University of London. Moser outlines a four-module workshop structure, which can last one to three days, to ‘introduce participants to the gender planning methodology’ (214). The building block approach covers a clarification of concepts, an introduction to the rationale and tools of gender planning, and opportunities to apply the tools and strategize the operationalization of gender planning in participants’ work practices. In this description, Moser makes a number of prescriptions based of the DPU training that convey a particular view of gender knowledge, which we highlight in the next section. As we will also see, however, these themselves are conveyed in sometimes confusing and contradictory ways.

For Moser, 'the basic assumption on which all training rests is that this is a powerful 'transforming' tool through which people learn new attitudes, knowledge or skills. Once acquired, this will make them become more effective at what they do' (Anderson 1991 cited by Moser 1993:177). She notes that:

Training is not teaching...The same pedagogic approaches are not necessarily appropriate. Training can be defined as the expansion or consolidation of technical skills to put knowledge into practice. It is not lecturing, with its emphasis on the transmission of theoretical knowledge and ideas (184).

In terms of gender training, Moser sends confusing messages of what changes such training can effect. On the one hand, training is only one initiative that is required to change practice and address women's subordination, and for some organizations, it is a means to a change. She acknowledges that 'political intervention' may be the only way to challenge forces that privilege the improvement of development over the increasing of equality (189). On the other, it not only plays a role in what is a 'slow process of change' (188, our emphasis), but it 'may prove to have been one of the most effective tools of the post-Nairobi decade to shift the WID/GAD agenda'. When viewed as a process, gender planning training is a 'transformative tool' (214).

With its emphasis on professional skills development, the DPU training focuses on a number of methodological tools that 'simplify complex theoretical feminist concerns' and help 'planners to undertake gender diagnosis, define gender objectives and identify gender entry points (and) assists them to recognize the constraints and opportunities in institutionalizing and operationalizing gender planning within their own organizations.' Moser does note that the 'the simplification of complex realities has obvious dangers. However, it also has advantages in that these realities can be quickly grasped and translated for utilization in planning practice.'(ibid).

What is striking about Moser's description of the modules is the ambitiousness of the results to be achieved and the optimism of how they are to be achieved, demonstrated by the examples above. Also, after a 45-minute introduction using the familiar daily activity exercise, she writes that:

It allows participants, rather than the trainer, to identify that because women and men play different roles within the family and community they undertake different activities. From here it is a simple step to recognize that women and men also have different needs. This exercise also diffuses 'cultural relativism' as cross-continent similarities far outweigh regional differences...It is not intended to be a lengthy, drawn-out task; rather, it is an ice-breaker serving to sensitize participants (218).

The second module focuses on 'easily grasped' case studies to allow participants 'to identify and comparatively evaluate three different planning-intervention case studies, in terms of roles, needs and policy approaches' (219). But it seems that Moser envisions much deeper learning from the case study exercise. She states that as a result of the activity, 'participants can identify the fundamental design problem as its problematic treatment of the household as the unit of production' (220) and that participants will have been enabled to 'develop their capacity to undertake gender diagnosis.' (221).

The effectiveness of training to develop skills becomes paramount as is the reduction of confrontation that can ‘destroy’ it. Not only is ‘the diffusing of tension...an inherent part of the (gender analysis) tools themselves’, the training emphasizes the professional as opposed to the personal or political and assumes ‘a priori awareness of the importance of women’s role in development’. Though, as Moser suggests, this is not an attempt to avoid the latter two altogether; rather, her strategy represents a sleight of hand. By ‘distinguish(ing)...between the “professional”, the “personal” and the “political” and emphasizing the former, tension is diffused. By focusing on the “technical skills” required to improve professional competence’, participants accept the analytical tools without ‘hostility’. As they themselves, however, are concerned with the ‘political, professional and personal’, this acceptance ‘allows the re-examination of “personal” as well as “political” positions on the issue of women’s subordination.’ (179; 180).

Similarly, through out the description of the four modules, Moser assumes the importance of agreement and implicitly downplays difference. For example, the initial activity is designed to ‘diffuse initial tension.’ (216). Also, after reading case studies participants complete a gender roles and needs analysis after ‘reaching agreement’. These are then presented in plenary followed by a ‘general comparative discussion’ (219) When looking at their own organization’s constraints and opportunities to operationalize gender planning, Moser states that issues concerning ‘motivation and gender dynamics’ are the most important to arise and that ‘differences of opinion can emerge concerning the extent to which constraints are ‘technical’ or ‘political’ in nature.’ But she recommends that ‘in a short workshop there is insufficient time to resolve conflicts, and the trainer’s role *must* be to dissolve them as fast as possible.’ (225, our emphasis).

Yet it is Moser’s justification for this ‘mechanism to ‘dilute’ confrontation’ that confounds the claim that the personal and political are ultimately challenged. For she states that the DPU approach is more appropriate for “the international community’ working on Third World issues...as this training does not directly address gender concerns of their own society.’ As such, it does not concern their ‘personal lives’, hence training is ‘easily identified as professional training.’ (180) Moser makes a distinction between this approach to training as opposed to training in ‘developing countries’ where it is more acceptable to confront certain issues, mainly because trainers are from the ‘Third World’.

Moreover, while the DPU methodology attempts to draw upon participant’s knowledge and experiences, the underlying assumption is that the framework provides *the only* knowledge that they require. True to ‘banking education models’ (Freire 1970), participants are empty vessels to be easily filled with gender knowledge. This is not only evidenced by the little time allowed to internalize ‘simplified’ complex feminist concepts, the assumption of consensus and the dismissal of difference, it is also demonstrated by Moser’s explanation of the training of trainers. She unproblematically describes the three-stage process – introduction to gender planning training, clarification of the different module, training design – as one that ideally takes two days but can be done in one day with experienced trainers. This assumes that any trainer, the vessel, can be made to transport and convey gender knowledge. It is a matter of filling them, as if they are objective, neutral and devoid on their own context

or history, only for this knowledge to be provided to others through the replication of training undertaken by these trainers. For the aim is to ‘ultimately to hand over training to the organization, (hence) the training of trainers must be an integral part of the training strategy.’ (186).

The DPU framework includes a number of inter-related dichotomies concerned with knowledge: ‘professional’ vs. ‘personal’, ‘objectivity’ vs. ‘subjectivity’ as well as ‘development community members’ vs. professionals working in their own ‘Third World’ societies. Development planners, the assumed participants of the DPU training, work in the ‘Third World’ contexts of the ‘Other’ and with gender issues of ‘other’ societies. They are professional and motivated, acknowledge the critical role of women (not, however, their subordinate position) and just need to improve analytical and planning skills. Although their personal, as opposed to professional, biases are implied, they are not named or are dealt with only indirectly. Difference and confrontation are inconsequential and seen as irritating obstacles to be swiftly dealt with.

By implication, the main obstacle for development professionals from the Third World is motivation ‘to do the job’ (17), which is related to either personal attitude or lack of skills. Regardless, gender issues concern their societies and, as a result, certain issues, i.e., personal, can and should be challenged.

Such dichotomies do not reflect present day reality of the world of development. The neat epistemological distinctions between ‘development community members’ in the North and professionals in the South working in their own contexts are not relevant today. Even though the DPU framework was developed and popularized during a very specific context of time of place, such positivist assumptions about knowledge and development pervade the ‘development industry’ throughout today, as the contributors to this publication attest. And it is this context that seems to be a source of their uneasiness and requires us to critically reflect upon the privileged and hegemonic positions from which we work. In the next section, we explore some of the historical basis of our unease.

Epistemological disjunctures

The discomfort and sometimes despair felt by members of the gender and development community in trying to translate feminist insights into development practice arises partly from the lack of fit between feminist epistemologies and development theories. It can be argued that the intellectual roots of gender and development training, shorthand gender training, can be traced to feminist theory and particularly the Anglo-American model of socialist feminism. The basic concepts that are used in gender training today, namely the gender division of labour and resources, have their roots in historical materialism. As for example, if we look at the Whitehead (1979) article ‘Some preliminary notes on the subordination of women’ (credited to be one of the earliest articles setting out the theoretical position for gender in development), we see that it details the material underpinnings of women’s subordination that gave us the basis for arguing about the different needs of women and men in development. These different needs arose from differences in positioning in the division of labour

and access to and control over resources. These explanations owed much to the work of socialist feminists⁷ who turned the theory of labour on its head. Whereas Ester Boserup (1970) would not have seen herself as a socialist feminist, she nevertheless first unpacked women's role in economic development by showing the labour contribution that women make to the household and informal economy, contributions that had never before been the stuff of economics and of development.

This body of knowledge also gave us the concept of gender without which we could not have talked about transformation and could not have related it to development policy and practice. The understanding that gender is a social relation and therefore has everything to do with society and little to do with biology gave us the rationale for arguing that gender roles and difference are not immutable but that these can be transformed through planned interventions. And hence the need to train, educate and make aware the professionals who are responsible for making decisions and implementing development policy, programmes and projects.

However, if we take the Whitehead article as one of the foundational texts of the gender and development movement, we see that besides stressing the materiality of gender roles and difference, the paper highlights the cultural meaning given to being a man or woman. Implicit in the cultural codes is the super-ordination of one gender and the subordination of another. This relation is kept in place not only by the material world of labour and resource division but through complex systems of symbolic meaning that is specific to societies, cultures and time.

Somewhere in the translation of these key concepts to the epistemology of development studies, the complex, relational and symbolic nature of gender concepts tended to get lost. The positivist bent of much of development thinking meant that what it could take on from gender theory were those aspects that had an empirical basis. Thus, for example, the division of labour could be empirically identified as could the division of resources, although both of these foundational concepts were reduced through gender training for development in ways that feminists had not foreseen. Kabeer (1994) has discussed the how the complexity of gender divisions of labour was reduced to a simplistic formulation of women and men's roles robbing these concepts of any analytical value and therefore their usefulness. The loss of the complex, relational and symbolic nature of gender concepts through the translation into development policy and practice meant that issues of gender identity, power and the private could not be taken on board and challenged.

The central contribution of feminist theorists has been to dismantle the universal claims made by much of mainstream social science theory. Feminists have shown that while mainstream theories claim that their 'truths' are universally applicable because their modes of enquiry are objective and value neutral, they are in reality claims made on the basis of the experience of the essential and universal 'man'. According to Harding (1992), among others, these apparently universal experiences have been exposed to be that of a very narrow category of men bearing a suspicious resemblance to a Western, bourgeois, heterosexual, white man. However, supplanting the experiences of the essential and universal man with that of the woman creates another universal and essential category and risks challenging universal claims from

the perspective of Western, bourgeois, heterosexual, white women. Harding thus cautions feminists against homogenizing women's experience lest the experiences of some women become the only human experiences worth talking about and lest the solutions to their problems are offered as the only solutions to all women's problems. 'Feminism has played an important role in showing that there are not now and never have been generic 'men' at all – only gendered men and women'(Harding 1992:339).

However, Whitehead (1984) suggests that one of the key contributions of feminist studies on development has been to show that shared gender is a basis for common interests which might seem as if she is claiming exactly what Harding is warning us against. But she too reminds us that all women are not the same within a society and between societies. Women experience significant variations in their situations depending on the wider social, political, economic and racial subordination and inequality of which they are a part and which are not confined to the social relations of gender. Thus feminists of various kinds have pointed to the need to be mindful of differences between women and to bring this analysis into mainstream development so as to ensure the representation of the voices of those categories of women who are most likely not to be heard.

These insights, that of shared gendered interests and differences among women, have been the most difficult to translate into the language of mainstream development. As for example, the production of knowledge about shared gendered interests can only make sense in the context of an analysis of what 'interests' constitute. Molyneux's (1985) insight that gender strategic interests, which arise from women's subordinate position, are interests that women share in common, despite their differences, has been difficult to translate into the language of development and for its diverse audiences. Molyneux was referring to a political issue of the inequality between women and men. These and other political issues have a difficult ride in mainstream development that does not challenge power imbalances for the most part. Several commentators (Molyneux and Craske 2002; Mukhopadhyay 2004) have discussed how Molyneux's analysis was dumbed down for fear of alienating development agents in both northern and southern institutions thus robbing it of its analytical power and transformatory potential.

Despite feminist warnings about reliance on universalisms and their advocacy of difference, gender training has depended on several stereotypical constructs of womanhood and indeed of man-woman relationships. And these stereotypes and universalisms are not those that Harding warns us about, but they are actually reversed in that they are universalisms about third world women/poor African women that development agents claim to represent the 'authentic' thing. Another potent construct is the 'Muslim' woman in which the incredibly diverse cultures, social and political contexts and varied experiences are reduced to one identity of being Muslim. Whereas these universal and essential categories are not those that Harding had envisaged, the outcome is very similar. By being in a position to interpret the 'truth' about women's situation or about gender relations, development agents then claim the power to represent it and to seek remedies. Like a self-fulfilling prophecy, the 'poor' woman remains powerless, voiceless and an eternal victim.

This phenomenon is best summed up in an incisive article by Everjoice Win (2004:61). She shows how the only female subject of development that a diverse array of development agencies are able to recognize and sympathize with is the stereotypical image of a poor, powerless and invariably pregnant woman, burdened with lots of children and carrying a load on her head. She asks whether this image encompasses all levels of 'marginalization' and 'disempowerment' that development work must deal with. The answer she finds is that it is not, especially in Africa today where the HIV/AIDS pandemic has irrevocably changed our understanding of gender relations; for the pandemic is driven by gender inequalities. Research is pointing to the fact that women's inability to exercise choice, seek protection and resist sexual violence and their lower status makes them more vulnerable. Research has also shown that women bear a disproportionate burden of caring for the sick and yet suffer from a lack of access for treatment for themselves. This situation applies not just to poor women but also to middle-class women like herself. 'The defining factor is unequal power relations between women and men'.

Mani (1992) among others has shown how questions of positionality and location shape the production of knowledge and as well its reception. The enormous production of knowledge about the Muslim 'other' is one such example. In the current international context in which Islam has occupied such an important discursive space in world development, the search for tools to understand Muslims has led to the production of knowledge about them. Feminist and participatory methodologies have animated knowledge production and training making them sensitive to specific contexts. However, when these egalitarian methodologies are mapped on to ways of knowing that privilege modernisation theory, as is the case with most development work, the result is the search for that one and only truth about Muslim women and society that will provide the key to understanding them and saving them.

Religion becomes the key to this understanding. It is perceived as scriptural tradition, which then leads to a search for the 'authentic' scriptural tradition, thereby ignoring the act of interpretation, the power relations within which this interpretation takes place and consequent invention of tradition. Tradition is then represented as timeless and the structuring principle of Muslim societies working itself out in the everyday lives of the people. Tradition becomes interchangeable with religion and culture and a separate sphere from material life. Individuals are thus reduced to being 'cultural dopes' forever enacting what is prescribed by the social norms. Women particularly are imaged as victims of religion and culture. Gender training in the so-called Muslim majority countries and for those from northern institutions going to these countries is shaped by this discourse of religion, which is seen as the only real way to enter into any and every Muslim society. To a greater or lesser extent, this discourse about religion, culture and individual agency is shared by development practitioners and those who are exponents of political Islam. There is the same insistence on scriptural traditions and authenticity and a similar preoccupation with a unitary ideology and the one true tradition as being prescriptive of people's actions.

Just as positionality and location shapes production of knowledge about gender relations, the reception of knowledge about gender is contingent on the location of those we seek to train. Locations, or the intellectual and cognitive worlds that each

person comes from, are not simple spaces filled with homogenous identities (third world planner, Muslim woman, African man etc.) but are ‘fraught with history, contingency and struggle’ (Mani 1992). Thus when gender training comes to developing country agents (governmental and non-governmental) as part of their job, it is interpreted by the complex location of the knower of which resistance to dominance of the north is one aspect. Gender then becomes a symbol of this resistance because of its intensely private nature and a sphere to which outsiders should not have entry.

The articles in this volume refer to the disjunctures that have been discussed here, disjunctures between feminist epistemologies and the knowledge and cognitive worlds of development practice. Some of the authors have suggested ways out of these dilemmas and all have recommended that a reconsideration of methodologies is essential not in order to reach definitive answers but to arrive at contingent and contextual understandings that will in the future animate gender training.

This publication

The events leading to and following from the Beijing conference signified in particular, as the authors note, the birth of gender mainstreaming and gender training, among other achievements. In particular, the papers in this publication refer to the flurry of training where everybody – government officials, development agency staff, NGO workers and community members alike – were subject to gender training, partly from the hope that such training held (see Jashodhara Dasgupta, this publication) as well as the conditions imposed by donors (see Josephine Ahikire and Lina Abou-Habib, this publication).

As the articles suggest, the problem is that hegemonic worldviews of knowledge and knowledge production seem to have also been part of the flurry of gender training that continues today. For the assumptions explored above concerning the DPU methodology resonate in the experiences that the authors describe.

Ironically, those opposed to ‘gender’ as a Western-imposed construct may have been on to something. While ‘gender’ as an analytical category and a social phenomenon is to be found in all societies and therefore is not ‘new’ (although the actual term may be), it certainly seems to have come with specific epistemological assumptions, as the papers attest. In some cases these can be seen as an imposition; in others one starts to understand why gender has become ‘mainstreamed’ in development, but not in ways that had been envisioned. As the papers testify, gender has become part of its dominant ways of knowing and knowledge making or, in this case, knowledge reproduction, about men and women. Gender is being (or already has been!) ‘swallow(ed) up’ (Josephine, this publication). And as a result, the authors write of confronting hegemonic ways of knowing about gender that, as Jashodhara (this publication) says, ‘defeat the very purpose of a critical epistemology such as feminism.’

Specific knowledge and knowing are privileged whilst others that do not fit into this paradigm are excluded. For Jashodhara, the positivist, project orientation of

mainstream development privileges outputs and success stories while not ‘questioning...why some things would not change (thereby) leaving crucial underlying assumptions unquestioned.’

This also is relevant to gender knowledge as now part of mainstream development. For example, Lina writes how only a ‘religious conceptual framework would be accepted in gender training frameworks’ in the Macreq/Maghreb region, hence homogenizing an otherwise diverse issue and, at the same time, failing to legitimize women’s issues on their own merit. She also notes how learning from ‘the decade long women’s activism indigenous to the region was ignored’ as a result of source of knowledge primarily being external and such knowledge being mediated through international agencies such as the UN.

The emphasis of gender training is on knowing definitions and replication. Seeing gender knowledge-making in the same way as ‘people have learnt to reproduce knowledge all their lives in educational institutions’ (and developmental institutions we would argue) has also had consequences that are antithetical to feminist enquiry (see Jashodhara, this publication). Knowing, in this case, assumes ‘knowledge as transferable in a linear fashion. The assumption is that once people acquire the skills on gender analysis and gender responsiveness, they will automatically apply those skills to bring about gender equity and/or train others to do so’ (see Josephine, this publication). In other cases, this has meant a compartmentalizing of concepts: ‘gender roles and gender division of labour as two separate concepts.... gender and feminism are presented as two separate fields.’ (see Josephine, this publication)

‘Knowing is not about “engagement”’, as Josephine states, and this is linked to a ‘strong tradition of developmentalism and anti-intellectualism... An attempt to invite a theoretical discussion will be labelled as abstract, as if abstraction in-itself, is necessarily negative.’ Moreover, the privileging of technical knowledge within a positivist development paradigm translates into a privileging of being ‘neutral’. Josephine observes how trainers are more accepted if they project a ‘balanced’ view which means focusing on both men and women and, implicitly, avoiding women’s concerns that would ultimately challenge the status quo ‘balance’.

Related to the notion of knowledge as commodity, Joshodhara and Josephine point to unrealistic training formats and timeframes. Claudy Vouhé (this publication) notes how, in the Francophone world, there has not been time to develop ownership for gender concepts. As Joshodhara suggests, such formats may come ‘from the prevalent top-down knowledge culture of bureaucracies where the duration of an input is not important.’ Moreover, training incentives, be it ‘mandatory’ training or attractive per diems at attend training, have only resulted in reinforcing the reproduction of gender knowledge without challenge. For, as Joshodhara asks, how possible is it for those implicated, trainers and trainees alike, to contest when their livelihoods are at stake. She describes a striking yet likely common experience where training, using ‘participatory methods’ appropriate for adult learning pedagogy, may have affected staff ‘professional skills’ but did not ‘lead the men staff to change their practice in a situation of conflicting interests.’

More critically, a whole distinct sector dedicated to ‘engendering’ the development industry emerged as a result of the Beijing Conference. In the Machreq/Maghreb region, as Lina writes, the post-conference popularity of gender training has ‘served to create a new kind of highly sought after expertise, essentially expatriate’. Similarly, Josephine describes how the ‘increased bureaucratization and professionalization of the gender equality crusade’ has meant increased demand for gender specialists in Uganda. For both her and Claudy, who writes about gender training in the Francophone world, gender training has become a lucrative field that has not only meant that anyone can become a gender expert, but also a sector primarily concerned with the dissemination of gender knowledge leading to its depoliticization and a loss of creativity and transformative politics. Lina states that ‘the growing pool of providers of gender training was by and large individuals who had developed a professional career in this field rather than women’s rights and development activists with strong grassroots linkages and a personal agenda for change’ (Lina, this publication). The assumption that training is just a matter of transferring pre-determined knowledge is reinforced by the terms and condition under which gender trainers and trainees alike are engaged. Preparation is limited for both as Josephine observes. They are ‘invited in a haste...Trainers are persuaded that the task is not that much. The general knowledge they are believed to hold already is enough and there is no need for much preparation.’

For some of the authors, the mainstreaming of gender has become so depoliticized and entrenched that they look to other epistemologies to not only expose and critique hegemonic epistemologies but also dominant development paradigms. Rights approaches for Shamim Meer provide an ‘opportunity to reflect on the fundamentals of development to challenge both ideas and practice so as to ensure we work towards social change...(for) development as a field has been depoliticized’ (Shamim, this publication). For Jashodhara, critical feminist epistemologies challenge ‘the very basis of cognition and the power of dominant knowledge systems’ but this has been lost as they have been simplified and become formulaic (Jashodhara, this publication). In contrast, ‘radical epistemologies such as post-colonial studies and theories around race, caste and ethnicity, which have not been similarly mainstreamed into development have retained their critical political edge...’ (ibid).

Notes

- ¹ While the focus of the publication is on gender education and training, ‘gender training’ will be used as a short hand and also to reflect the emphasis given to training as opposed to education. As noted below, ‘gender training’ means different things to different people for different people. While we acknowledge that such training can include a range of different types of participants, we are primarily concerned with training that involves development ‘intermediaries’, whether they are from government or non-governmental organizations, as opposed to training for grassroots people or those whom are suppose to be benefiting from ‘development’.
- ² For more information on the DGGroup, contact Henk van Dam (h.v.dam@kit.nl). In addition, an international conference (May 2007) is also planned to engage with, building upon and challenge these ideas.

- ³ Epistemology refers to the theory of knowledge. Here we are concerned with who is privileged as the ‘knower’? What knowledge is considered knowledge? How and why are some forms of knowledge given more importance than others? Who decides what is knowledge?
- ⁴ We certainly are not suggesting that this publication is unique in its critique of gender and development efforts. There are others (see for example Cornwall et al 2004).
- ⁵ Here we make the distinction between method and methodology where the former is concerned with practice whereas the latter concerns the theory behind the practice (see Harding 1987).
- ⁶ The intent of this section is not to undermine the DPU Gender Planning Framework but to illustrate the implicit links between gender methods, methodologies and epistemologies. The DPU framework is used as a case because it is the most descriptive of how to go about designing and delivering gender training. See Moser (1993) compared to Kabeer (1992) or Overholt et al (1985). Also, its wide use (Miller and Razavi 1998) makes such a closer look valid.
- ⁷ For example, like Whitehead, Elson, Molyneux and Kabeer among others.

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Gender training: politics or development? A perspective from India

Over the last three decades, feminist scholars in India have created a body of knowledge that analyses the subordination of women and unequal power relations between women and men. This was done with a view to contributing towards the transformation of social relations and institutions that construct and constitute these relations. One trajectory of this ‘transformatory project’ has been legal and political activism by feminists, working with cases or urgent political issues, challenging the gender biases of law and policy. The other trajectory has been feminist engagement with a number of socioeconomic development sectors and development organizations like non-governmental organizations (NGOs) and aid agencies.

As a gender trainer and development practitioner and as an advocate on gender issues in government policies and services provision, as well as having examined gender relations within NGOs over the last two decades, I have reflected and drawn upon my experiences to examine whether the primarily ‘political’ nature of the feminist project has been unobtrusively dismantled by language and tools of development, including the use of gender training¹.

Background

The women’s movement in India had its early stirrings at the end of the nineteenth century through nascent women’s organizations. In the early twentieth century, however, women joined the nationalist struggles for independence from colonial rule. This access to the public arena fostered the growth of a critical consciousness, leading to strong recommendations by women’s groups, urging the new state to accept its responsibility to facilitate change based on ideals of equality and justice. However, after independence in 1947, women’s issues were largely ignored by the post-colonial state, which preferred to see women as mothers or subsumed their needs under the general rubric of social welfare.

Some years later, the UN-mandated enquiry into the status of women led to the landmark report ‘Towards equality’ (GOI 1974), whose findings on social, political, educational and economic disparities shocked the government and academia into re-considering women’s demand for equality (Agnihotri and Mazumdar 1995). Various policy initiatives were taken up in the Sixth Five Year Plan (1980-1985) in response to the women’s movement, which now had immutable evidence that gender inequality exists as a demonstrable fact: in education, health, resources, livelihood and politics. Then in 1985, the University Grants Commission set up Women’s Studies Centres in various universities across the country.

As the new regime in 1977 provided the political climate to re-open many debates on rights and development, women's organizations became active in campaigns against dowry, laws on rape and communal riots, and population control policies. The legal and political activism of the women's movement in India around the Mathura rape case², the Shah Bano case³, the Roop Kunwar case⁴ and more recently the Bhanwari Devi rape case⁵, as well as prolonged movements against sex pre-selection and population control, led to changes such as the Evidence Act, Indian Penal Code and Criminal Procedure Code, the Supreme Court ruling on Sexual Harassment of Women in the Workplace (1997), the law against sex-determination and revisions of population policy.

The report 'Towards equality' of the Commission on the Status of Women in India (GOI 1974) was also preparation for the UN Decade for Women (1975-1985) which led to global concern about measures to reduce widespread discrimination against women and improve the development indicators. In the 1980s and 1990s, this translated into a global push towards 'engendering' socioeconomic development policies and programmes as well as development organizations. This in turn led to widespread interest in 'gender training' at various levels, with government, NGOs and other development agencies.

Feminists in India grappled with the 'development project approach' and the 'development aid' sector, trying to enhance responsiveness to women's needs and interests through 'gender planning' (Murthy 1995). This meant evolving gender analysis frameworks for every development sector, gender budgeting, designing and funding 'engendered' programmes, conducting gender training of development functionaries at every level, and doing gender 'mainstreaming' in development institutions, including government departments (Ganju Thakur 1999). But this anxiety to operationalize gender within development practice led to a subtle cooption within positivist development approaches.

The 'positivist' outlook and critical theories

Post-independence planning in India has been much influenced by the 'modernizing' and 'developmentalist' approaches of the United States. Within this framework, there is no analysis of the inequalities and conflicts already inherent within a society or simplifying of the inevitable clash of interests (Mazumdar 1995). There is a positivist concern with symbols of progress and disregard of aberrations that indicate otherwise. When substantial resources are pumped into social development, there is a strong desire to see 'outcomes', rather than examine what is 'happening or not happening'.

Feminist scholars in India have been able to explode several positivist assumptions of social scientists and government planners, for example assumptions that the family is an altruistic and homogenous unit, that social science is value-free, that development leads to progress irrespective of existing social structures, or that women who work from home are not productive workers (Agnihotri and Mazumdar 1995). But this critical epistemology was a misfit among positivist development studies.

Within the efforts to engender development processes, the preferred outcome was a perceptible change in the situation of women, and this had to be produced in the face of an endemic hostility to the feminist project. The anxiety to produce results through all this implementation, therefore, meant a positivist concern with 'inputs', 'outputs' and 'impacts'. There was more of seeking success stories to highlight; less of questioning why some things would not change and critically reviewing the strategies available to address the gap. Notions of failure within the laboriously designed interventions were not documented or analysed with sufficient rigour (Porter and Smyth 1998), and often the crucial underlying assumptions remain unquestioned.

As soon as one hit upon what could definitely be called a success story, it meant developing 'how-to' aids – tools, manuals, modules and 'best practices' for replication (Bhasin 1999). Inevitably, for wide replication, this meant 'for-dummies' handbooks – a certain level of simplification, even formulaic notions; for the skills and knowledge have to be passed downstream to lower functionaries and communities. This has to be done ultimately in a 'cost-effective manner', meaning briefer training sessions, fewer staff and smaller budgets. Such an approach gradually defeats the very purpose of a critical epistemology such as feminism.

The fundamental question that arises here is whether feminist studies can be assimilated into the positivist framework of socioeconomic development at all. The feminist project attempts the transformation of existing unequal gender power relations that are mirrored and reinforced by social institutions. This is primarily a 'political project', since it involves changing the balance of power within these institutions: changing the resource distribution, the people in control; questioning knowledge systems, hierarchies, rules and practices.

The earlier balance of gender power relations was built up through centuries of assent by both men and women; assent brought about not only through use of force, but also through the creation of an ideology acceptable to both. Thus, changing existing power relations would also require consent to an alternative ideology by women and men, both of whom stand to lose many privileges. The organizing of this 'collective will' is a highly political process, towards bringing about what Antonio Gramsci, an Italian politician and political theorist, would call a 'hegemonic' unity of intellectual, moral, political and economic aims among all social groups.

Transforming existing social institutions, therefore, calls for both ideological and political struggle. The development of a strong counter-hegemonic feminist ideology requires the unpacking of 'given' conceptual frameworks, continuous critical enquiry and political awareness. Feminist critical theory, which is the basis of gender education and training, is more akin to knowledge claims made by other epistemologies with a critical and radical provenance, such as post-colonial theory or race and ethnicity studies, than to development studies. However, feminist studies have been privileged compared to these social theories and are now normatively part of all mainstream development interventions. Yet there are strong political formations around issues of caste, ethnic and minority status that are missing on the women's question: what might be the reason behind this depoliticization?

Social transformation

The transformation of gender-unequal social relations and institutions in India is a long-term process, and relative success or failure depends on what one is looking for. A basic question is how to define that transformation is really taking place. Does transformation happen when critical analyses of a system point to a 'different way of seeing it', as for example when Amartya Sen focused on the 'missing women' in Asia? Does transformation happen because of strong political will, when a few people in power can bring about the radical shifts needed to change the situation, for example an empowering piece of legislation? Or does transformation happen when vast masses of people believe in something and are willing to support radical changes; what Gramsci called the 'collective will'?

Moreover, transformation can occur at various levels, and the feminist project seeks to bring about change at multiple levels within both private and public spheres (Williams 1994). As feminists, we seek transformed relationships in the personal sphere: we want individual women to develop an understanding of gender politics (Batliwalla 1999). We also seek changed practice by individual women and men – political understanding translated into concrete acts that challenge gender relations. This might mean, for example, the ability to dissolve an abusive relationship rather than continue tolerating it (Murthy 1998). At another level in the public sphere, feminists also expect that those in power, those with the capacity to change systems, will take definitive public steps towards equalizing gender relations: display 'political will', change laws and policies, frame plans and budgets to become pro-women. Feminists further seek changed institutional practice, in terms of 'engendering' decision making, norms and priority allocation by organizations. At the meta-level, we seek the transformation of the entire knowledge system that perpetuates unequal power relations.

But the fundamental question is, which actions or combinations of actions would actually lead to any of these changes, and ultimately to transformation in the social construction of gender? What strategies, political or developmental, will bring about the transformation? Do we believe that apolitical 'development interventions' will actually bring about these desired changes in gender relations? As feminists, where should we be concentrating our limited energies? I highlight below some examples of how, in various combinations cited above, the transformation of gender power relations may or may not be taking place. At the risk of being labelled heretical I look beyond the 'success stories'; I step out of the positivist framework and take a critical look at what did *not* happen.

Awareness building – development or politics?

Development interventions such as capacity building, resource availability and services may contribute to enhancing 'strategic gender interests' as well as meeting 'practical gender needs', but often stop short of actually challenging the status quo. In fact, the use of government financial resources for most of these engendered development interventions also precludes political action. A classic example was the government-supported Women's Development Programme (WDP) of Rajasthan

started in 1984, in which feminist trainers built the capacities of rural women as grassroots extension workers, called *sathins*. These workers were meant to build awareness on women's oppression and development issues such as education, health, legal age at marriage and so forth. The assumption of the WDP was that if rural women and their family members were made aware of the importance of women's development, social gender-power relations would be transformed (Murthy 1995).

One of the *sathins*, Bhawari Devi, took her responsibilities very seriously. When she got wind of child-marriage in her locality, she attempted to use her new-found knowledge of the law to actually try to stop the wedding. Here we come to the cusp between development and politics: her attempt was construed by villagers as an unprecedented challenge by a lower caste woman to the gendered social norms of upper caste families (who consider it unthinkable to keep a daughter in the natal home beyond a certain age). The punishment was the retaliatory use of male sexual power: gang-rape.

These political actions and reactions alarmed the government officials of the WDP, for their assumption was that the *sathins* would only perform the apolitical task of 'spreading awareness among women in rural communities', but never take the political step of actually trying to prevent or protest against women's rights' violations⁶. They refused to recognize Bhawari as a formal 'employee' for whose security they were responsible. As Bhawari fought her case in court, one judge dismissed the evidence and acquitted all the accused, saying that it was 'not possible for upper caste males to defile themselves by having intercourse with a lower caste female.'

The actions of these duty bearers (the judge and the WDP officials) indicate clearly that the feminist project of social transformation had not affected either of them at all. The WDP officials denied liability for the security of a poorly compensated female employee who was sent to work in rural communities with no protection mechanisms in place. The remarks of the judge demonstrate the institutional male upper caste bias against women who try to claim justice. They had neither developed any understanding of gender politics, nor had they engendered institutional practice to be pro-women. The 'engendered development interventions' with rural communities had left the judge and the officials untouched. Incidentally, this exposes the inherent class bias in the programme design that unquestioningly assumes the interventions for any social problem should focus on the rural masses.

The story fortunately does not end there. A group of outraged feminists took the case to the Supreme Court of India and managed to get an order for all employers within the country to ensure that their women employees were protected from 'Sexual Harassment at the Workplace'. The implementation of this order is another arena of struggle. However, the process of engendering of institutions has certainly begun.

Political will

In 1994, there was a constitutional amendment in India that finally brought close to a million women into local elected councils in villages and towns through one-third

reservations at every level. It was hailed as radical political action that could transform gender relations: it addressed women's strategic gender interests, and could enable them to access decision making forums. Finally women could influence local deliberations on development issues, perhaps even engender the discussions. There was hope it would strengthen women's mobilization and political capacities to contest assembly and parliament elections in future. The amendment had set the stage for what Chatterjee (2006) calls 'organizations of political groups around classifications determined by the government.'

Here again is the cusp of development and politics. Initially we worked directly with rural women in preparation for elections under the new constitutional amendment. After the elections we worked on building capacities of the elected women and their voters, attempting to 'engender' the proceedings in these councils. But we were disappointed that the political participation of this first generation of elected women was muted and their influence on the proceedings almost non-existent. I especially recall one feisty woman leader from a lower caste community who was enthusiastically voted into the Pradhan's (village council chairperson's) post by her women's group and her community. Once elected, however, she ended up as a silenced wife: her husband completely took over and negotiated the power-sharing with earlier council leaders from the Brahmin community. We puzzled over her 'transformation' for a long time afterwards.

In these intervening years, development agencies have carried out widespread training programmes for women councillors. Since these women are novices in the entire business of running councils, which might leave them at the mercy of petty local bureaucrats, capacity building has focused largely on understanding their new roles and managing the affairs of the councils, including projects and budgets. In rare cases, the women have been trained in effective leadership and gender issues. We are now more than a decade past that amendment and two generations of women councillors have come and gone. Despite over a million women ostensibly in public positions, a significant proportion of them continue to be 'represented' by male relatives.

Some women councillors emerged as 'better managers' of projects and 'more honest' leaders; this created the instrumental logic that more women in politics would lead to better services and cleaner politics. The percentages of women at district, block and village levels of local elected councils in India are now 41, 43 and 40 respectively, which is a definite improvement over the one-third reservation. All political parties in India are still reluctant to let women contest electoral seats: the proportion of women in assemblies and parliament has actually become lower in some places than it was previously. The long-pending legislation to enforce a minimal percentage of women representatives in the Indian Parliament continued to be opposed for eight years.

On hindsight, it is now evident that we as feminists did not organize political groups around this government 'classification' of women as the beneficiaries, but preferred to engage in development work. This space was immediately occupied by other political mobilizing forces around political party or clan or elite interests. The lack of spontaneous political mobilization among women around the identity of 'women' as a

category was perhaps due to the private nature of women's subordination. But it was also a failure of the women's movement, which did not grasp the political opportunity presented by the constitutional amendment. Chatterjee (2006) suggests this has happened with all sorts of groups who have mobilized into collective identities despite having little or nothing in common beyond a governmental classification that targets them as beneficiaries of a law or policy. Yet the women's movement missed this opportunity, perhaps because feminists preferred to stay within the comfort zone of apolitical development language and practices rather than engage with the political arena, where they would come into conflict with political party, clan and elite patriarchal interests.

Understanding gender politics – gender training with NGOs

Around 1998, I was working with an 'engendered' development project which was a rural women's empowerment programme in northern India. Within this context, we attempted legal literacy with the rural women, talked of health rights and political participation and built local organizations. The assumption was that if we did our gender planning and had gender sensitive staff who implemented the plans well with the rural women, we would have a 'successful women's empowerment programme'. Gender training was the buzzword; all male and female project staff had to be 'gender-trained'. Accordingly they sat through days of long discussions and exercises. The analysis of the social construction of gender certainly challenged their 'cultural notions', but their protests were muted, perhaps because their jobs depended on attending the training!

Some time later, one of the lower-caste female members of staff was assaulted on the street by a local hoodlum. She was rescued by some of her upper caste male colleagues, who also happened to be his neighbour. She took her case to the police and the matter went up to the courts, but her male colleagues refused to testify. They dared not risk their community identity by going against the assailant, and preferred to deny anything had happened. We took a stern view of this in the women's empowerment project – their withdrawal as witnesses was seen as a very negative outcome of the project which hoped to build up gender sensitive staff. The two men lost their jobs as a result.

The incident was clearly a reality check as to how far the intensive gender training had been effective in helping men to develop the courage to speak out against gender-based violence; something was certainly missing here. The conflicting politics of caste and clan alliances had been too strong for them to support a woman in seeking gender justice. What had gone wrong? While the gender training had not been elective, it had used participatory methods appropriate for adult learning pedagogy. Possibly it had built sufficient skills in the staff to implement the project with rural women. But it had obviously not built sufficient ability to relate the knowledge of how gender politics plays out, in situations outside the development intervention. Does the gender and development field have a language for this? The linkages between caste and gender in the oppression of women had remained outside the ambit of the gender training. The absence of this analysis beyond the project dimensions and the subsequent lack of political understanding in terms of the power relations involved

echoes the experience of the WDP in Rajasthan. The gender training was obviously not enough to lead the men staff to change their practice in a situation of conflicting interests.

As part of the gender training industry we train men, women, teachers, policemen, doctors, NGOs, bureaucrats, jailers, adolescents. It has become a development formula, like PRA (participatory rapid appraisal); most funders today insist that a 'dash of gender' is added to all development interventions. There is always much more training to be done than good trainers available. But the staple constituents of any gender training are increasingly minimal as we compress it into ever-shorter 'modules': it gets more formulaic and less critical as is replicated at various levels.

Gender mainstreaming within the government

A few years after the International Conference on Population and Development (ICPD), there was a huge gender mainstreaming programme in the Health and Family Welfare departments of several states and the central government in India, supported by the United Nations Population Fund (UNFPA). Tier upon tier of policy makers, programme managers, local administrators and service providers were trained in gender, in which our organization was also involved. Enormous logistical exercises were required to actually get the participants to attend such in-service training programmes, so follow-up phases were extremely difficult and often ruled out. This training took place in the context of UNFPA's advocacy with governments on the ICPD agreement. Within the overall capacity building on the new reproductive health paradigm, the gender component sometimes lasted three days and sometimes one.

Strictly speaking, the training was not elective. Relatively senior participants who were selected and invited to attend by the UNFPA programme were further lured by handsome per diem allowances and given excellent hospitality. This begs the question of whether a trainer would take the risk of raising controversial analyses of gender relations with such august participants for such a short training, or merely focus more on the descriptive understanding of gender. What would be the manner in which the highly political and value-loaded feminist language is translated into the neutral language of development?

Following this input, the participants returned to institutions where they were often the only person with any gender training; usually they went back to rigidly hierarchical systems and deeply entrenched gender norms (Ganju Thakur 1999). Some of them took on the Herculean task of changing systems and others sincerely tried to make a small difference wherever they were.

But three days to review a whole lifetime of conditioning, to build up the courage to challenge norms and to change institutional practice depended heavily on the abilities of the trainer team and the response of the trainees. More often than not, it proved inadequate to create a shift in critical thinking regarding social relations and provide the support to move changes in resource distribution, hierarchies, rules and practices. It is ultimately left to the trainees to take forward their own process of questioning

and reflection on gender power relations, and their personal ability to take initiative within a hostile system towards improving health outcomes for women and men.

The compressed duration of the training and its formulaic nature are perhaps merely symptoms of the problem. The deeper question here is what were the theories of knowledge and learning that assumed that this form of gender training was effective and would lead to some envisaged outcome? This unrealistic format of gender training may stem from the prevalent top-down knowledge culture of bureaucracies where it is not the duration of input that is important, but the content of the instruction conveyed. The critical nature of feminist enquiry and its questioning of knowledge assumptions are at odds here with the way people have learnt to reproduce knowledge all their lives in various educational institutions.

At the end of the day, what then may be minimally expected of a government official who has undergone a gender training programme in terms of public and private roles in critical areas like gender, where the personal identity of being a woman or a man is also implicated? We need to reconsider the strategies for 'gender mainstreaming' in order to address the politics of knowledge, rather than implement them in a token manner.

Conclusion

The women's movement in India has engaged in research, policy advocacy and activism to bring about significant shifts in laws, policies and the practices of social scientists, economists and planners. But the anxiety to change the un-gendered nature of development and 'mainstream' gender analysis in development practice has led feminists to invest enormous efforts in operationalizing gender theories in development. The paper examines whether the primarily 'political' nature of the feminist project and its counter-hegemonic nature has been unobtrusively dismantled through its association with the modernist developmental paradigm that ignores the existence of conflict.

The critical epistemology of feminist studies challenges the very basis of cognition and the power of dominant knowledge systems, but it is often progressively simplified and made formulaic as it is disseminated among wider constituencies such as policy makers, development officials and community members. The implementation of gender plans and programmes is frequently done in a positivist manner, without a critical examination of what does not work, which defeats the feminist agenda.

Moreover, the political nature of the feminist intervention to change institutions is often lost, and there is no preparedness for the actual consequences of disturbing the political status quo. This became apparent in the backlash to a poor female community worker's intervention for women's empowerment in rural Rajasthan, and the way in which gender-trained male NGO workers were unable to see the inter-linkages of caste and gender and withdrew support as key witnesses. Where opportunities emerged to actually transform power balances, feminists have backed out of realpolitik and been unable to provide the strong political base for the million odd women who are in local elected councils. During interventions with key actors such as government officials

and policy makers, there is a mismatch between the feminist questioning of assumptions about knowledge and the brief 'gender sensitization sessions' that can barely do more than provide them with politically correct behaviour norms.

Gender and development programmes, gender mainstreaming and gender training appear to be missing the cutting critical edge needed for the transformation of unequal gender power relations. Similar radical epistemologies such as post-colonial studies and theories around race, caste and ethnicity which have not been similarly mainstreamed into development have retained their critical political edge and impacted on political formations, policies and systems, although they are not part of popular speech yet. In the anxiety to operationalize gender within development practice, the feminist project of social transformation has somewhere lost its way. We need to reconsider the way we think about gender, gender training, gender trainers, and the political tools that are needed to rejuvenate and retrieve feminist knowledge.

Notes

- ¹ I acknowledge the substantial contributions from Maitrayee Mukhopadhyay and Abhijit Das in this paper.
- ² Where the Supreme Court acquitted two policemen involved in the custodial rape of a minor tribal girl (1979-80).
- ³ A divorced Muslim women seeking maintenance from the husband under a secular law; this led to the enactment of a new Act in 1986 preventing all Muslim women from accessing this right under the secular criminal law.
- ⁴ Where a young woman was burnt alive on the funeral pyre of her husband in 1987 in the presence of thousands of people who glorified it as Sati, a religious tradition by which women are not meant to outlive their husbands.
- ⁵ Where a rural woman activist was raped by upper caste men for daring to protest against a child marriage in their family in 1993.
- ⁶ The legal age at marriage in India is 18 years for girls.

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Gender training and the politics of mainstreaming in post-Beijing Uganda

Introduction
Fears and expectations
Gender vs sex
Gender roles
Access and control
Practical and strategic gender needs
Gender Analysis Frameworks
Way forward
PWBT (Participants will be able to)

(A familiar line up of an archetypal gender training curriculum in Uganda)

Gender training as a development practice for gender equality proliferated in the 1990s and gained ground with the post-Beijing (Fourth World Conference on Women 1995) emphasis on gender mainstreaming. It is one of the key methods, for example, to support behaviour and organizational change. However, the current utility of gender training is increasingly being questioned. Although it was born out of the global women's movement generally, gender training has assumed a life of its own over time, almost attaining the status of a panacea for gender equality, especially in the developing world. In most cases, integration of the gender component has translated into gender training of staff or the constituents. Gender training is an activity that will always appear in the Logical Framework of many an organization (state or non-state) and as a mandatory activity for those who profess to do any gender-related work. Because a number of donors have tended to make gender integration a condition, government departments, non-governmental organizations (NGOs) and a host of other organizations are in some sense forced to train staff, at least, on what gender is all about.

In general, more and more people in Uganda have meanwhile been exposed to basic concepts of gender, and there is comparatively more widespread basic knowledge on gender concerns in the country today than 20 years ago. Partly due to the proliferation of gender training¹, there is more talk and more argumentation around gender identity, in urban and rural areas alike. As a result, gender-related concepts have gained more visibility. Even in cases where gender equality is ridiculed, or seen as a threat to society, it remains a fact that there is great potential in the increased visibility of the gender question. Indeed, resistance forces society to engage, putting patriarchal norms and values under relative stress. As the gender order moves from the realm of

orthodoxy to heterodoxy, the seeds for social transformation could well be nurtured. However, there is need to pause and reflect on the trajectory of gender training in the contemporary period. The question that comes to mind is the broader implication of the kind of gender training practice increasingly taking root – for the feminist movement². This paper is a summary of my broad reflections on the roll-out of gender training in Uganda and the ways in which it has been constructed over time. My analysis focuses on the interface between international imperatives and the national context, drawing out the gains and challenges. Specifically, the paper attempts to scan the terrain of gender training in Uganda, especially in the post-Beijing period, and to address the question of what it has meant for the feminist intellectual and political project generally³.

The meaning of gender training: Uganda in context

Gender training can be understood in three major ways. One is specifically women-focused, building their capacity in specific areas such as income generation, public politics and the like. This type of training would ideally fall in the category of what Kitetu (2006) terms the ‘deficit perspective’⁴. Here women are taken as lacking something, for instance, self-confidence about public politics. This kind of training is also popularly known as capacity building (for women).

The second type of gender training has to do with imparting the skill to be able to carry out an intervention or to conduct similar training, commonly known as training the trainers. Skills development in gender analysis is based on an underlying assumption that knowledge is transferable in a linear fashion. The assumption is that once people acquire the skills on gender analysis and gender responsiveness, they will automatically apply those skills to bring about gender equity and/or train others to do so.

The third type of training could be seen as an attempt to increase self-awareness, to enable women and men (with the emphasis on women) to analyse their situation and be able to identify sources, manifestations and consequences of gender inequality in their lives and in the institutions in which they operate. Such training may or may not emphasize the doing aspect, and may even leave the participants with more questions than answers.

In this paper, I argue that the first two perspectives of gender training have increasingly assumed the mainstream position, dominating development practice by state and non-state actors alike. The third type, which would ideally relate to the whole idea of training as a site of debate and struggle (Macdonald 1994: cited in Porter and Smyth 1999:326), is clearly being relegated to the periphery. The dominant thinking, as Porter and Smyth (1999:326) argue, is that gender training is presented as:

[...] a technical solution to the stubborn refusal of development policies and projects to become ‘gendered’. More fundamentally, it is also presented as a way to address the root causes of systematic inequalities between men and women in the development process.

The authors go on to argue that the above perception ‘mirrors’ human capital theories in management, which claim that training women can redress their under-representation. Longwe (2000) has argued that training that focuses on, for instance, increasing women’s skills in politics must plead guilty to blaming the victim, because the underlying assumption is that women lack these skills.

Looking at Uganda, it could be argued in retrospect that the ‘technicalization’ of the gender field in general and gender training in particular gained particular momentum in the 1990s. In this respect, I see the 1980s as the immediate pre-‘expert’ period. For Uganda, the 1980s were a seedbed of growing women’s activism. By the time of the UN World Conference on Women in Nairobi in 1985, Uganda had experienced civil strife specifically within the context of a guerrilla struggle that was to lead to a fall of the regime in January 1986. The take-over of the National Resistance Movement (NRM) therefore coincided internationally with the end of the United Nations Women’s Decade and the Nairobi Conference at the end of 1985. This was the height of the Women in Development (WID) crusade that sought to integrate women in the development process. The Nairobi Forward Looking Strategies (NFLS) offered women in Uganda a handle to engage the new regime. All the same, the WID frame of issues as well as the level of women’s organization at the time placed a limit on the scope of demands, and the general political agenda emphasized social activism rather than technical doing. The women’s movement hence sparked off a debate that succeeded in making their issues part and parcel of public debate.

At another level, global activism especially related to the NFLS catalysed the idea of self-organization. The spaces associated with women expanded. The Development Alternatives with Women for a New Era (DAWN) articulation of the self-definition of ‘third world’ feminism also provided more impetus to women’s social organization. In Uganda, a number of women-focused NGOs and community-based organizations (CBOs) sprang up in this particular period. Within the limitations of the WID approach, the 1980s nevertheless initiated one important aspect of women’s self-definition: mobilization and organization around women’s rights.

Hence, contrary to the 1980s when there was more activism and the interrogation of different spaces, the contemporary period has given rise to a new influx of gender experts. The road to Beijing promised a lot, especially within the major focus on gender mainstreaming. Through the Beijing Platform for Action (BPFA), governments were committed to ‘ensure women’s equal access to and full participation in power structures and decision-making with “gender balance in governmental bodies” as a goal’ (Espine-Villaluz and Reyes 2001). One clear development that stems from the post-Beijing inclination towards reporting mechanisms and the whole emphasis on gender mainstreaming is the increased bureaucratization and professionalization of the gender equality crusade. Beijing ushered in a demand for ‘gender experts’, ‘gender consultants’ and ‘gender specialists’. In Uganda, even would-be feminist scholars and activists have increasingly come to prefer the label of ‘expert’ or more specifically, gender training expert.

In a sense, this development has not only retarded, but also tremendously skewed thinking around gender equality. Quite obviously, the technical shift has increased the

need for gender trainers and one can argue with minimal hesitation that gender training is now a lucrative field. There is more to do. But there is significantly much less creative imagination – a loss – in the sense that there is a growing decrease of more transformational politics with on-going interrogation and engagement with key institutions. The following are some highlights of the manifestations and outcomes of this technical shift in gender training in the Ugandan context.

On terminology and the ideological emptiness in gender training

One very significant aspect of gender training today relates to the depoliticization and instrumentalization of the gender agenda. A review of the use of a range of concepts in the majority of training programmes shows that people tend to be more accepted the more they sound technical and neutral. When this happens, the relevant gender trainer is congratulated for being balanced:

At least you have balanced views. You are not like the others who concentrate on women and forget about men. (personal experience)

The space of gender training has increasingly become one of delivering definitions, rather than one for engagement. And what has happened is that gender-related concepts have been emptied of their political and historical significance. Let me begin with the very basic – the concept of gender.

Common definitions in gender training

- Gender is not sex.
- Gender means both men and women.
- Gender refers to the roles and responsibilities of men and women.
- Gender refers to the socially constructed roles and responsibilities of men and women.

Because gender training, in the majority of cases, has been predicated on a strong tradition of developmentalism and anti-intellectualism, there has been a tendency to strip the gender concept of its critical edge. An attempt to invite a theoretical discussion is labelled as abstract, as if abstraction in itself is necessarily negative. In addition, there is an unwritten pact between the trainer and the participants to cover the basics in a three-day or at most a two-week period and have a multiplier effect on those who carry the label of ‘gender expert’. The time invested in this training is equally limited. More often than not, invitations to gender training are issued only a few days prior to the training date. Trainers and participants alike are invited in haste. And at this point, the invitation starts to sound as if it is ‘a matter of life or death’. Yet trainers are persuaded that the task is not that great. The general knowledge they hold is believed to be enough, and there is no need for much preparation.

As the definitions indicate, the fact that gender as a concept historically evolved from feminist engagement and the struggle to identify adequate tools to explain and address male dominance is slowly eliminated from the picture. Subsequently, concepts such as gender roles, access, control and empowerment are more or less defined as merely

English words; they are not anchored in specific strands of social theory. This would be the explanation for a presentation of gender roles and a gendered division of labour as two separate concepts, for instance. Yet ideally, the feminist articulation of the whole realm of gender division of labour should be the basis for a discussion of gender roles. The last of the four popular definitions, which has connotations of power, is more likely to be employed by trainers in the academic field. But even then, treatment of the power dimension and the historicity of the concept are remarkably shallow. Gender and feminism are presented as two separate fields. In some cases, an invitation to act as a trainer is accompanied by a caution:

Please do not bring in issues of feminism. That will cause confusion especially among the men. We only want gender. (personal experience)

To return to the concept of gender, it is therefore not surprising that its definition as meaning both men and women is becoming popular. Similarly, the terms *gendering*⁵ and *gendered* have come to mean including both men and women, instead of referring to a more profound process of producing and institutionalizing patriarchal norms and standards. The term 'gender issues' so popular in such training equally demonstrates a *laissez-faire* point of departure. But slippage in terminology aside, there exists a much more serious drawback in that even apologetic stances, for example that 'Empowering women does not mean excluding men' (UNESCO 2003), are increasingly becoming the norm in gender training. Such a statement about both men and women may serve the purpose of political expediency, to minimize resistance, but the costs are insurmountable.

If we take the specific term of gender mainstreaming, the definition can always be expected to lie somewhere around 'the integration of a gender perspective into policy, planning, implementation and evaluation activities' (UNESCO 2003). In some definitions there is even an attempt to go further and specify that the results of such a process should be visible and tangible. Depending on who defines tangibility of results, it may begin and end with quantitative (economic) aspects. Of course, there may be many who define gender mainstreaming differently in terms of the institutionalization of gender equality and so on, but the one often used in training relates to integration. The use of the term integration demonstrates a return to the reformist perspective of the liberal feminist construction. While there exists a very profound critique of integration in the sense that it implied the 'add women and stir' method (Lewis 2004; Goetz 1997), it is now liberally employed to define the process of gender mainstreaming. What has gone wrong? Or, does the question, 'what is in a word' cease to matter?

The concept of empowerment also requires specific mention because of its popularity in discussions on gender equality. Ideally, the concept connotes power and the need for specific collectives to address their position in society. However, the nature and context of gender training is such that there is hardly any time to conceptually engage participants. Consequently, the term empowerment is employed in a trivializing manner to present women not as social agents, but as passive bystanders in society. Hence gender training programmes tend to have as one of their objectives 'to empower women'. This usage also tends to individualize gender-based power. Pieterse

(1992:11) for instance observes that:

Part of the appeal for empowerment is the aura of power, but it does not necessarily problematize power. It can denote anything from individual self-aggrandizement assertion to upward mobility through adaptation and conformism to established rules. Accordingly, empowerment may carry conservative implications or more precisely, it is politically neutral.

Pieterse (1992) alerts us to the fact that the unproblematized use of the term empowerment engenders discourses that divorce actors from the political context of other social actors within a particular set of institutional relations.

It is not uncommon to hear statements from men in training sessions to the effect that they are willing 'to empower women'. 'We are gender sensitive ...' – meaning they 'like' women. More often than not, such statements are also immediately followed by – 'but...'. Relating specifically to the Ugandan situation, such a lopsided view of empowerment largely stems from the depoliticized nature of the dominant gender training. More specifically, the misrepresentation of men as being part and parcel of the gender question may eventually diminish the gains made by the women's movement thus far.

A critique of apologetic positions does not in any way imply an argument for a return to a focus on women as an isolated category. Neither does it argue for the creation of the 'us' (women) and 'them' (men) dichotomy. Of necessity, the treatment of gender has to accept the fact that women and men are socially defined in terms of one another and hence cannot be understood in isolation. However, this understanding does not necessarily mean engaging simplistic notions of both men and women. Whatever the perspective employed, the central message in gender training must be retained. This is the project of the feminist movement, which is to transform gender relations, to transform society.

Donors and the upsurge of developmentalism

Anyone considered a gender expert has generally received a phone call or letter at one time or another to the effect that:

We are planning to implement a project, and [but] we are required to integrate a gender component...

Lewis (2004:32) argues that developmentalism severs scholarship from the agendas and priorities facing African women and delimits development within narrowly economic and donor-related concerns. Indeed, developmentalism would appear to threaten to swallow up the gender agenda. The most familiar of definition of gender analysis is the systematic examination of the different impacts of development on men and women. This is a clear result of conceptual slippage where the Gender and Development (GAD) point of departure as an approach to development is conflated with the broader feminist thinking.

One could understand increasing developmentalism, especially in Africa, within the context of extreme conditions of deprivation. Widespread poverty, war and displacement and global marginalization all make of Africa a continent struggling with the problem of development, so to speak. In what seems to be a tendency towards more pressing issues of material deprivation and the abuse of human rights, a large part of gender training deals with issues of access to resources and handling 'problems'.

A related factor is that women tend to be the worst victims of poverty, war, disease (such as the HIV/AIDS pandemic), and the like. This situation is aggravated by the instrumentalist imperative from governments and donors whereby women are taken as a forgotten resource, now discovered to be harnessed in development. While the contribution of donor funding cannot be discounted, a donor-driven gender agenda that is founded on conditions is not desirable. We can see, for example, that the belated conversion of the World Bank tends to place emphasis on the efficiency argument to the effect that the exclusion of women hurts development.

Bringing politics back in: re-envisioning feminism

Relating to the Department of Women and Gender Studies at Makerere University, Kasente (2002:91) makes an observation that there has been:

[...] quantitative growth alongside a diminishing sense of internal cohesiveness, accountability to the women's movement and engagement with issues of gender transformation in the broader society.

This observation is very much relevant to gender training as a specific practice in the gender agenda. Indeed one might argue that what we are talking about here is a continuum, where both the academy as well as the world of the development practitioner has been severely depoliticized.

Gender training as a specific intervention has had the additional impact of creating a false sense of 'a lot being done'. In effect, it has tended to divert energies into *technical doing*, resulting in a lot being lost in terms of actual activism. What needs to be done is a reaffirmation of the gender agenda as a political rather than a technical project. Specifically the use of the term gender mainstreaming should be brought back to the drawing board. A firm redefinition that anchors gender mainstreaming within the feminist conceptualization of social transformation is necessary. And much more importantly, a firm naming of the gender agenda in terms of feminist imperatives will rescue gender training from the quagmire described in this analysis. The fact that activists and academics alike have begun to rethink the utility of gender training now means that the potential exists to move to the next stage: bringing politics – and feminism – back in.

Notes

¹ Gender training has augmented visibility of the other measures such as the constitutional quotas at national and local levels. Accordingly, 'Uganda's institutional gender reforms are the most far reaching in Sub-Saharan Africa', after South Africa (Bratton et al. 2000:3).

- ² I use the term feminist movement as a very broad term that refers to a politically oriented project for challenging gender disparities in society and specifically expand women's agency at all levels of social organization.
- ³ This paper was prepared on the basis of secondary sources drawing on my personal reflection on the terrain of gender training in Uganda generally.
- ⁴ A term adopted from a broader critic of the Women in Development (WID) approach (Mwangiru 1985).
- ⁵ On the other hand, the term 'engendering' has been employed to mean gender transformation. Even here there is need for a robust debate on whether or not it does not communicate a wrong message about gender relations. Since every aspect of society is permeated by gender dynamics already, what does engendering imply?

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Changing the unchangeable: reflections on selected experiences in gender training in the Machreq/Maghreb region

'Doing gender' in times of war and instability

This paper has been written in turbulent times. In the summer of 2006, war raged in Lebanon. By the time a cease fire came into effect, more than 1100 people had died, over 4000 were injured and an estimated 1 million displaced. And yet later in the same year hundreds of thousands of Lebanese staged peaceful demonstrations and sit-ins at the Martyr Square in Beirut. They were demanding the resignation of the current government, wider public participation, economic reforms, and for the corruption within public institutions to be addressed urgently. The participation of women from all walks of life in this political activity was remarkably high, to the extent that a leading religious figure expressed his concern about the *'high number of women in public spaces and the unacceptable level of interaction and mingling between women and men!'*

Simultaneously, the killing and maiming of civilians in Iraq continued unabated on an almost daily basis. The impact of this slaughter on the lives of women and on gender relations has yet to be fully explored.

Similarly in Palestine. And while such carnage continues, pregnant women are forced to give birth at checkpoints, are injured and killed when houses are bulldozed – yet Palestinian women continue to have babies and try to protect their children.

In Egypt during anti-government demonstrations in 2005, women were viciously brutalized and humiliated in public, an unprecedented event in an Arab country! Egypt's emergency laws proscribe demonstrations and unauthorized public gatherings, but rarely have women been publicly attacked and sexually harassed while demonstrating.

Preserving history, recording and telling the story, bearing and caring for children, supporting their men and their extended families – these are the roles traditionally ascribed to women in the Machreq/Maghreb region. But women also enter public space and take political action as described in the examples above. Nevertheless women's daily struggle throughout the decades keeps being ignored by policy makers and legislators alike. Gender-specific indicators for the Machreq/Maghreb region are among the lowest globally. Simultaneously, female activism has intensified over the past decade, with women demanding a fairer share of resources and active participation in all aspects of public life, and most importantly, a radical transformation of gender relations.

This paper discusses one of the ways in which learning about the social relations of gender has been promoted in the Machreq/Maghreb region, particularly through gender training and within a context of turbulence, war, civil strife, scarcity ... and opulence! It highlights the transformatory potential of such training and the ways in which it has dealt with patriarchal mindsets and institutions.

Gender training: we never heard about it before the Beijing Conference

In spite of decades-long activism for women's rights, particularly the long struggle for civil and political rights and for the reform of the religious family code, learning on gender only seems to have come centre-stage around the United Nations (UN) Fourth World Conference on Women, in Beijing, China, in 1995. Many women's rights activists in the region recall attending their first gender training or seminar in the early 1990s as part of the preparations leading up to the Beijing Conference. It is safe to assume that this period witnessed the proliferation of gender training manuals, gender training events and gender experts.

Following the Beijing Conference, at least in the case of the Machreq/Maghreb region, there was a noticeable proliferation of national women's machineries (CRTD.A 2004). These were conceived as the main institutional sites for mainstreaming gender within national policies and as watchdogs for the implementation of the Beijing Platform for Action. These mechanisms often involved the appointment of gender focal points within ministries and public institutions. Often chosen among the existing fleet of civil servants, these gender focal points had little if any knowledge of gender or the ways in which gender mainstreaming was relevant to their daily work (CRTD.A 2004). The gender training of such gender focal points within ministries and public institutions must have constituted one of the major waves of 'democratizing knowledge on gender' in the 1990s. The extent to which this knowledge was actually transferred to micro levels or even disseminated within the public institutions themselves, or was helpful in transforming policies and thus bringing about gender equality, remains limited and very modest. In fact, more than ten years after the start-up of this process, women in the region have yet to see a significant commitment to gender equality on the part of their states. On the other hand, given the fact that the initial plan to institutionalize gender within public institutions was not accompanied by proper mechanisms of monitoring, accompaniment, and accountability, many of the initially appointed and subsequently trained gender focal points have either retired or been assigned to other functions and responsibilities. Others were never given a proper mandate or brief, or the resources to implement what they had learned.

Moreover, in the early 1990s, original Arabic literature on gender training, gender and development and various gender-related issues was as scarce as gold dust. Indigenous and empirical gender-specific research and familiarity with gender analysis and gender analytical tools was also scarce.

It is nevertheless safe to say that during the 1990s in the Machreq/Maghreb region, there was a noticeable availability of resources for gender training. Much of these resources were made available by international organizations, which were also the main source of expertise on gender knowledge.

The 1995 Beijing Conference did indeed constitute a main landmark for the introduction and subsequent establishment of gender training in the Machreq/ Maghreb region. It has also served to create a new kind of highly sought-after expertise, essentially expatriate, as well as short- and long-term employment opportunities for many. A number of critical gaps were nevertheless evident:

- There was an over-reliance on expatriate knowledge.
- Locally generated literature on gender was not available and gender training materials in Arabic were hard to come by, except for occasional Arabic translations.
- The concentration of knowledge on gender was primarily within international organizations.
- Follow-up and measurement of the impact of gender training was more or less non-existent.
- There was limited outreach to 'real women' and to small grassroots organizations.
- A key drawback was the failure to address the issues of transformation, and the depolitization of gender training and its mutation into simple technical fixes.

This indeed led to growing frustration among female rights activists to the extent that 'gender' became synonymous with the dilution of the women's rights agenda in the region.

It is so typical of the United Nations to create a term such as gender and use it to move away from feminism and the feminist struggle. Now, all of us should do gender and tick boxes in proposals, rather than challenge the patriarchal order in whichever way possible. (Amina, a women's rights activist from Morocco)

In parallel, various training events began to emerge in the region as international agencies and donors engaged in gender training their local partners, often at grassroots level. It is unfortunate that there is hardly any literature to review the process and impact of and key lessons learned from these initiatives. This, despite the fact that with time they became more numerous, to the extent that it became quite common for NGO workers to have gone through several gender training workshops.

Personal communications and the few existing gender training reports seem to indicate that there is some record of the gender training events. Certain trends are evident from these reactions. The most common ones (with which the author has been faced several times) include the following:

- The word gender does not exist in Arabic. As such, it is alien to our language and to our culture.
- Gender is a creation of the UN.
- Our countries are being pressured to endorse alien concepts. Gender is one of them.
- Gender violates our traditions and religious beliefs.
- Our laws and legislations guarantee women's rights and there is no need for gender.

This may have been the reason why, during that same period, some international agencies produced a number of gender training manuals on the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and Islam, women's rights in Islam, and various other theses using religion as a framework for teaching gender (see Banani and Maadi n.d. 2002a, 2002b; El Qaray et al 1999; Forum

of Moroccan Women 1999). The main aim was to provide rather shy arguments or corroboration from holy texts which would ensure that gender training is in conformity with religious teaching. For instance, the manual of the United Nations Development Fund for Women (UNIFEM) on CEDAW and Islam uses various creative arguments in order to maintain that CEDAW is a mere mechanical implementation of the holy text with no contradiction whatsoever in either the basic assumptions or essence of either. UNIFEM subsequently released a publication on 'Honouring women in Islam'. This was quickly followed by a publication by the Programme on Governance in the Arab Region of the United Nations Development Programme (UNDP POGAR) addressing the issues of gender, Islam and citizenship.

For many gender activists and trainers from the Machreq/Maghreb region, this was a show of unnecessary zeal, of which the main result might have been to shift gender knowledge to overlap with religion as both a framework and an ultimate reference. As such, any gender knowledge and learning which does not fit this framework is automatically undermined. Indeed, at a time when many local gender activists were pushing towards a more secular and egalitarian framework, it was rather bizarre that international organizations should invest so much effort and resources in strengthening a religious approach and understanding of gender.

From a practitioner and gender trainer perspective, the main weaknesses of these types of gender training interventions were that:

- The source of knowledge (and its attendant gender training material) was external.
- The format was by and large a standard 'one size fits all'.
- Very few gender training interventions actually aimed at promoting a sustainable pool of local knowledge and expertise. The learning accrued from the decade-long women's activism indigenous to the region was ignored. Very few local experiences were transformed into usable gender training material. Local trainers with in-depth contextual knowledge and expertise were rarely used.
- In their eagerness to argue that religion (in this case Islam) was not in contradiction with gender equality, international agencies exaggerated claims to the extent that, in many cases, only a religious conceptual framework would be accepted in gender training workshops.
- There was hardly any linkage between gender training and other existing transformatory development processes and interventions. Gender training was more of an end in itself, rather than a means.
- Gender training is a necessary but insufficient condition for mainstreaming gender. It must be backed up by policy and procedures for implementing that policy in practice. Most importantly, it must be linked to processes and organizations.

The growing pool of providers of gender training consisted by and large of individuals who had developed a professional career in this field, rather than women's rights and development activists with strong grassroots linkages and a personal agenda for change.

Taking charge: building alternative, locally conceived and -based gender training

In 1998, representatives from fourteen NGOs in Morocco, Syria, Algeria, Egypt, Yemen, Iraq and Lebanon met for the first time in Beirut and identified issues which they perceived to be of critical importance in the region, namely:

- Isolation and marginalisation from the mainstream gender and development debate and policymaking fora.
- Limited expertise and practical know-how about women, gender and development.
- Limited availability of good quality communication and resource material on gender, based on thorough analysis of local contexts and local needs.
- Limited resources and space to enable exchange and collaboration on gender, particularly at the level of advocacy work (CRTD.A n.d.).

A year later, a regional initiative was developed within the framework of a Lebanon-based organization, the Collective for Research and Training on Development – Action (CRTD.A¹). The project started a year later with the following vision:

To build and sustain a free and safe space to provide opportunities for analysis, learning, and exchange on Gender and Development (GAD) amongst local groups, organizations and networks in the Arab region, in order to strengthen and sustain institutional capacity and policy dialogue on GAD within the Machreq/Maghreb region.

The concept of a *free and safe space* has been of key importance in a region where freedom of association and expression cannot be assumed, and where women in particular ‘suffer from unequal citizenship and legal entitlements’ (UNDP 2002). A participant in one of the first CRTD.A gender training workshops commented:

Although most of us come from situations of oppression, we were able to express ourselves freely and creatively. (Farida, a women’s rights activist from Egypt, in a Gender Training of Trainers in 2000)

Analysis, learning and exchange

Analysis of the specific context and underlying causes of gender discrimination are necessary components of an agenda for change. Subsequent CRTD.A workshops have provided many learning opportunities where participants from different Machreq/Maghreb countries and contexts have been able to explore their experience and share learning with one another.

Gender and Development

GAD is used by different people to mean different things. As such, gender training initiatives, designed by members of local women’s groups and development organizations, provided a forum for exploring these meanings within an overall commitment to a rights and empowerment approach.

Local groups, organizations and networks

Work for change must happen in different locations and at different levels. The alternative gender training programme has enabled learning through workshops at

both country and regional level. Regional training events have served a dual purpose of skills development and exchange with a view to ongoing networking.

Strengthen and sustain institutional capacity and policy dialogue on GAD

Substantial work has been done over the past two decades and much has been learned, but the gains are tenuous, and there is a continuing need to ensure that gender issues are integral to development policy and practice. Organizational development and change are key areas for gender work. There is a need to strengthen the organs of civil society, to work for change in the institutions which produce and maintain inequitable gender relations, and to undertake advocacy with policy makers at different levels. Gender training has proven, in this case, to be a powerful tool to that end.

The regional gender training initiative was based on the belief that the means of reaching the goal must reflect the values of that goal. The ways in which these gender training workshops were conducted, using experiential approaches which involve participants, invite their views and contributions, and draw on their knowledge, skills and experience, were therefore explicitly value based.

Having emerged locally in response to locally experienced needs and priorities, the training initiatives were designed to strengthen values of rights and empowerment. Thus inclusivity, respect for diversity, solidarity, equality of opportunities and outcomes for women and men, rights and empowerment were key in the design and content of these gender training initiatives.

The values provide a foundation on which to build, and a framework within which to address issues of gender within a training and learning context. As such, these gender training events, which mainly targeted grassroots organizations as well as local women's groups (such as rural women, women producers, etc.) did not support work on gender as a more efficient way of delivering development. Indeed it may often prove to be the case that engendering development grounds it in the real experience of people and may meet the needs of women more effectively. But if the priority is efficiency, and gender-aware development proves to be more costly in terms of both time and money, then there is a danger of gender being abandoned. In the case of these gender training initiatives, gender provided a conceptual framework for understanding issues of power and rights, and for promoting equalities based on a commitment to the rights of women and men in all aspects of their lives.

Indeed, the main impact noted was in women's ability to relate the knowledge gained in the gender training workshop to their own life experiences.

I went back home after the workshop and saw my husband and his brother laying in the living room chewing qat. I told them that they have to help me in a homework I have to do for the workshop. I gave them the 24-hour day exercise to fill up. They did and when they finished and gave me back the details of their 24 hours day, I was furious. I could not help shouting at them; 'Can you not see that you spend most of your time lazing around while I have to work outside and at home to take care of all of you!' (Ibtissam, a Yemeni participant in an Introduction to Gender Workshop 2001)

This gender training initiative which began in 1998 and continues to this day has gone through a number of developments and metamorphoses. While it is still faithful to the initial principles and values described above and still seeks to address priorities, gaps and identified critical issues, it has adopted various new methodologies and expanded its local and regional outreach.

In the remaining sections of this paper, the focus is on the key learning from local gender training initiatives and the issues arising from these experiences.

'Gender': what's in a word?'

The Machreq/Maghreb gender training initiative was carried out almost entirely in Arabic. Thus the initiative had to face the question of terminology, as indeed was the case for many other gender training events in the region. The question of meaning arose both in terms of the controversy over the translation, because of the lack of the word 'gender' in Arabic, and the various meanings it is attributed in various languages.

It is argued that 'gender' is not part of popular vocabulary and cannot be easily translated, especially within a context of gender training and particularly in the Arabic language. The word has been separated from the way it is used in grammatical classification. English speakers point out that as English is a language which has retained relatively little gender in its grammatical structure, gender is largely a technical term. To use this unfamiliar word with a different meaning is confusing. Arabic, by contrast, is highly gendered as a language. Here the argument against gender is based on the fact that it does not translate easily into Arabic and thus, it is argued by some, it remains an alien concept.

Yet many new words are introduced readily into other languages (to cite but a few, Arabic uses the same word for democracy, strategy, technology, etc.). In some ways the debate about gender has echoes of an earlier development debate about the introduction of the Portuguese word *conscientization* into the English language. The term was used by the Brazilian educationalist Paulo Freire (1993) to describe a process of adult education with an explicit empowerment approach. It is perhaps no accident that whereas technical terms can be readily assimilated, those with a clear (and potentially revolutionary) value base are much more challenging. One way of neutralizing this challenge is precisely to argue that gender is a technical term. However, this approach was tested and found to be problematic for reasons which are discussed further below.

No single common usage

When gender enters the public discourse, for example through the media, different people use it to mean different things. Sometimes it seems to be used interchangeably with sex. A number of gender training participants have referred to various quotations which associate gender with sexual orientation and expressions of sexuality, which are regarded by some as socially unacceptable. This is very much linked to a prevailing sense that if sexuality is not controlled, there will be social chaos. Sometimes gender becomes synonymous with the roles, responsibilities and rights of women only. To

some extent these arguments reflect an ongoing debate about the role of ‘nature’ and ‘nurture’ in forming the human personality and characteristics.

You ask me what the key moment was for me during these 4 days. It was when I realised that I was not born to wash dishes or change diapers. (A rural woman from Akkar in North Lebanon following her participation in a 4-day Introduction to Gender Workshop in 2002)

In fact, and during a talk show entitled ‘*lil nissa' fakat*’ (‘for women only’) broadcast on Al Jazeera³, two gender activists from the Middle East/North Africa region were viciously attacked by an Egyptian woman of Islamist persuasion who was adamant in her opinion that gender was being used as shorthand for sameness and for propagating homosexuality.

One word, many meanings

Gender is a *porte-manteau* word, carrying a set of complex and connected ideas. It is being used to describe the social constructions that are built on biological difference. These are many, different and variable.

Gender: a neutral term?

As already mentioned, the term ‘gender’ arose in a particular context of movements for social change and the demand for women’s equality. It has been argued that gender can represent these issues in a non-threatening way. It then becomes ‘the acceptable face of feminism’ or is argued to be just another technical term with no political content. Kamla Bhasin (n.d.) questions the integrity of these approaches.

Many ... have said to me that they prefer the word gender because it is neutral, i.e. it refers to both women and men, hence it is less threatening. It does not antagonize men as other terms like women’s empowerment and patriarchy do. This is also true and for many feminists, this is the problem with this term – its neutrality. The term gender or gender relations says nothing about the nature of these relations. It leaves this open and leaves everyone free to interpret and use the word the way they like. The term women’s subordination, on the other hand, does say who is subordinated, marginalized and who should be in focus. The term women’s empowerment is also not neutral and not ambiguous.

In arguing for unambiguous language to describe the domestication and liberation of women, Kamla Bhasin (n.d.) opposes the use of the term gender because of its supposedly neutral quality. If gender is treated as a technical tool and emptied of political content, there is a high risk that equality issues would not be addressed.

This view was shared by a number of women’s rights activists in the Machreq/Maghreb region (as quoted above), who have taken active part in the gender training events described in this paper. In fact, it was noticeable that women participants who shared a history, background and commitment to an activist women’s right agenda, also shared Bhasin’s view in opposing the use of the term gender.

Whether I use it in English, French or Arabic, I simply cannot interact with the word gender. It means nothing to me. I do not see why I cannot keep referring to oppression and the subordinate position of women and violation of their rights.
(A woman activist from Algeria in a gender training of trainers organized in Beirut in 2000)

However, others would argue that gender is not a neutral term at all, but rather a way of introducing feminism by the back door, because discussion of gender relations brings issues of power and inequalities to the surface. Thus it carries with it implications of the need for social change. This, in turn, is linked with feminist demands for women's empowerment. Change in itself can feel very disturbing. Changes in the relations between women and men may seem to shake the foundations of our personal as well as our social identity – ranging from our most intimate moments to the public platforms of power.

Do not think that you can get away with this gender business. We know that it is all about feminism. You are simply using different words to say the same thing.
(A director general in a Yemeni ministry commenting during a gender training workshop in Sana'a in 2002)

There is also an argument that gender is not only an alien concept but also introduces alien ways from other societies with different values and beliefs. Talking about gender introduces new and conflicting ideas. These ideas will, it is suggested, bring conflict into the home, and undermine traditional culture and religious practice. This is an accusation frequently levelled at international development agencies that promote gender equality in their development programmes. Deniz Kandiyoti (1996) suggests that the historical connection in the Middle East between nationalism and feminism has led to concerns about cultural imperialism. The increasing polarization of East and West reinforces these suspicions. Conservative communities under pressure from the changes brought about by modernization perceive gender as a serious threat. These arguments present ongoing challenges for CRTD.A local gender trainers.

The family is the last bastion of resistance in the Arab region. However, the West continues to bombard us with gender and international conventions such as CEDAW. This is part of destroying our values, our culture and traditions. (A Palestinian woman intellectual and a gender expert and researcher speaking on a TV panel)

Some members of the CRTD.A network of local gender trainers have said that they do not use the word gender, not because it is neutral, but precisely because of these different associations⁴. They find that the unambiguous language of equalities and rights can provide an entry point, and is part of the vocabulary of other ongoing public debates in the countries and communities where they work.

Here to stay

Whether accepted or contested, the concept of gender is here to stay. The word may be an unsettling import, but the roles and relations it describes and analyses are as

old as human society and certainly have a strong resonance in the Machreq/Maghreb region.

In local gender training events, gender analysis has provided a powerful means of looking at the social formation of girls and boys. It has enabled participants to analyse their own life experience as women and men, to understand what is given and what can change. It has helped participants to identify what needs to change and how they can make this happen. It is an essential part of the toolkit of development practitioners and activists working for social change and transformation.

We organized gender training for the women committee members of local trade unions. For each and everyone of them, it was an eye opener. One of them told me that for her, she will think in terms of 'before' and 'after' this gender training. Understanding the gender division of labour was a turning point for all the participants. I was impressed that they were able to make a link between their personal experiences and their role within the trade unions. (Fardous, a Syrian gender trainer during a debriefing of a gender training she carried out with women trade unionists in Syria, 2005)

Reviews of the experiences of gender trainers who graduated from the courses offered indicate that an important learning is that gender provides them with a key to understanding how power and privilege are created in social relations. Many local gender trainers and activists expressed the view that gender training offered them an entry point into the examination of other processes of social inequality and exclusion. This has been particularly helpful in better understanding and framing politics of exclusion in the Machreq/Maghreb region and the analysis of various forms of discrimination and oppression. As such, learning about gender in the Machreq/Maghreb region has also been learning about class, poverty and power.

Whatever the context, gender relations are relations of power. They may be a valued resource offering connection, intimacy and support, or they may be relations of separation, division and domination. They may offer the contradiction of providing an important space, status and protection within a framework that remains one of male domination and female subordination.

I do not disagree that women should have more power. But in our region, this has to happen very, very slowly, as our women are not used to this. Well, if you give them a lot of power too quickly, they will surely abuse it. (A male Egyptian participant in gender training in Alexandria in 2004)

Discussion of the position of women and gender relations is given ample time during the gender training events described above. This raises a whole series of issues, as it can be perceived as profoundly threatening to those wishing to preserve the established order. Such tensions have been particularly obvious and powerful within the innumerable training events carried out in various fora and for a multitude of audiences in the Machreq/Maghreb region.

We may be gender training so-called 'progressive' participants: the moment we touch upon the issue of gender relations and power relations, tension in the room arises. Some people feel strongly uncomfortable about this. In fact, they simply feel threatened. One trade unionist once told me: 'What's it with you? Our women are quite happy! Why do you have to stir up trouble?' Let us face it: gender training makes some people uneasy. But that is a good thing! (Nawal, a gender trainer and women's rights activist from Syria³)

Over the past 8 to 9 years (the period described in this paper), the most successful and significant gender training events have been those targeting women as individuals or as activists in small grassroots organizations. This is entirely based on interaction with participants, not only within the framework of gender training events, but also in processes involving work on gender and citizenship, gender and economic rights, and gender and leadership.

Such gender training events have provided critical opportunities for acquiring gender knowledge, developing and using gender analytical skills and for linking the personal with the political and subsequently, identifying actions for change and transformation.

It is remarkable that these relatively low-cost events have produced a greater impact, particularly at the level of individuals and their ability to question and challenge their own mindsets and prejudice. Indeed, it is quite extraordinary that many poor, hard-working and often oppressed rural women are able to comprehend and utilize gender analytical tools for dissecting their own context and the institutions in which they evolve, particularly their households. The overwhelming majority of these women have left the gender training workshops more disposed to change and committed to challenge the established order. Sadly though, privileged employees of international and public institutions, both male and female, have proved the most difficult and most resistant participants in gender training events. Not only have they been impermeable to change, they have also shown quite a strong rejection of the concept of gender training and its relevance to their personal and professional lives. This may be attributed to the fact that these individuals will never be evaluated on the basis of their gender knowledge or gender mainstreaming performance and as such, they may have little incentive to contribute to bringing about change.

Final thoughts: gender training as action for change

Over the last few years, there has been an effort to document various comments made by participants in the gender training programme described in this paper. To a large extent, these comments were reminiscent of key principles for transformatory training compiled by staff in one social change organization⁶. Indeed, they describe participants' inner reflections and insights as to what made their gender training experience significant.

Some of the most significant comments are recorded below:

Gender training is for real

It is very special to me to be with people who have really struggled in life and have gone through divorce, family problems or professional limitations and are now sharing these experiences with me. (Gender Training of Trainers (TOT) 2000)

Gender training should promote dialogue and celebrate diversity

The different nationalities present enriched the discussions. (Gender and Qualitative Research Tools Workshop 2000)

The methodology ought to combine activity and reflection

Breaking the routine of the day was great and helped us to concentrate. (Gender TOT 2000)

Gender training participants need to be recognized as a prime resource

We are not the subjects of the trainers. We are active participants. We are contributing. (Gender TOT 2000)

Genuine gender training recognizes the importance of personal emotions

The discussions reflected the inner thoughts and the mode of thinking of many participants. (Gender and Qualitative Research Tools 2000)

Gender training needs to be holistic yet specific

Successful advocacy and lobbying are tailored to the specific context in which they take place rather than provide 'wish lists' or general recommendations to unknown persons. (Gender and Advocacy Workshop 2003)

Gender training cannot be depoliticized. It is committed, not neutral

Analysis of power from personal experience is a very nice tool, it gives it more meaning and can strengthen us. (Gender TOT 2002)

Gender training is attentive to the here and now

I am happy that there are still possibilities to change, that we can change things that we acquire – even at the roots. (Gender TOT 2002)

Gender training fosters self awareness and self development

I have been in other gender training events, but this one allows me to understand myself better, to discover myself more. (Gender TOT 2000)

Work on gender does require knowledge and skills, but it is first and foremost about *change and transformation*. The trainer is therefore a change agent working with others to develop skills and understanding to bring about change. This may be change in the institutional context in which we work, broader change, perhaps at a national level; it is also about change in the attitudes and behaviours of people, of women and men – of others and also of ourselves. This is why the identity and personal commitment of the gender trainer are key in this process as well as their knowledge of and involvement in other social change processes in the Machreq/Maghreb region.

Working on gender issues often means working on the level of the leaves and the fruits. However...one can see the importance of influencing the institutions and the roots. As institutions and organizations are fed by the root, they are 'gendered'. So there is also a need to work on these deeper levels for change. After all, a tree takes its nourishment through the roots, transports it through the trunk to form the leaves and the fruits. Yet if one also recognizes that leaves also feed back to the soil through photosynthesis, then one realizes that it is possible to change at the level of the roots. (Comments from a participant in CRTD.A Gender TOT 2000)

Notes

- ¹ CRTD.A website at <http://www.crttd.org>
- ² This section is adapted from an evaluation review of CRTD.A – MACMAG GLIP Gender training programme covering the period 1999-2003.
- ³ Al Jazeera website (English) at <http://english.aljazeera.net>
- ⁴ Personal conversations.
- ⁵ Personal communication 2003.
- ⁶ Responding to Conflict website at <http://www.respond.org>

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Gender and development training in the Francophone world: making up ground without repeating mistakes?

The French-speaking world is, on the whole, about ten years behind the English- (and Spanish-) speaking world in dealing with ‘gender and development’ issues, both in research and programme implementation. In February 2006 the network Genre en Action (Gender in Action) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) organized a conference on the training of development professionals at the University of Bordeaux 3² in France. It aimed to gather experience of gender and development training, in the North and the South, in order to reflect on the conditions and factors that limit or strengthen the impact of such training on gender equality.

Due to our being ‘behind’, we had reason to hope that we might have learned from the lessons of the pioneering countries. But this hasn’t been the case...at least, not so far! The challenges we raise in this paper will no doubt have a sense of *déjà vu* for English-speakers who have been engaged with these issues for a long time. Moreover, this paper only discusses a few of the many issues that were touched on during the conference: either those that seemed new to us, at least in the French-speaking sphere, or those that represent such key obstacles that we could not let them go without mention. The reflection process has only just begun and there are, at this stage, more questions than answers.

What place is there for gender relations in gender training?

We cannot ignore how difficult it is to negotiate many gender issues within traditional political, socioeconomic and sociological paradigms. ‘Solidarity’ in marriage and the family, the ‘production’ of children, relationships of dependency, sex discrimination, and the tactical question of parity all continue to be resisted, to be dealt with separately or to appear to be the exception. In the West, the ‘difference between the sexes’ was *radically* rethought during the 18th century, resulting in a complete revision of anatomical depictions. Whereas previously men and women had been shown as two sides of a single ‘sex’, with a single body, they were subsequently thought of as two sexes, two bodies, fulfilling completely different logics of ‘scientific’ inspiration. The ‘sexual’ man was thus confused with the ‘generic’ man who embodied both men and women and was to become the standard to which women would be compared³. Male bias was born. Nowadays, it lies at the heart of resistance to gender training.

When we talk about changes in gender relations, it is those practices, beliefs, perceptions, everyday activities, accepted truths and discrimination, believed to be ‘natural’, that are under threat (and in question). This is compounded by fears about

the potential loss of symbolic, political, social, cultural and material power, status and privilege; suspicions about losing one's identity and worries about the loss of culture or the misrepresentation of religion caused by the spread of globalization, the influence of the media and Western feminism. During training, some people say that gender discrimination and oppression only exist in the minds of radical feminists, and some believe that cultural norms justify deep inequality and discrimination⁴.

Training must take into account the fact that, in everyday life, the dominant male model dictates the behaviour of women and men. For example, women who gain power adopt the dominant model, i.e. they behave in exactly the same way as men. They are the first to promote the fulfilment of women's practical needs, which they wield as trophies of war in a competition in which they are the main political beneficiaries. As this maintains the status quo, men actively participate in this diversion of priorities, only too happy to maintain their advantage. For such women, to change would mean reappraising their own lives, which they have no intention of doing. During training, when analysis highlights changes that are necessary, participants may agree with these. However, putting them into practice implies a redistribution of power and therefore, in the eyes of some, a loss of power. There is a fight against this loss of power, which is expressed by upholding the dominant social system, namely patriarchy⁵.

Broadly speaking, analysis during training is limited to an assessment of men's dominance over women, and its social, political and economic manifestations. Gender is described as 'a sexual specialization within the family that has specific dimensions and which poses political questions requiring specific consultation with women'. But this 'sociological difference', once it has been put into perspective, relates back to a more fundamental difference: women give birth, and men do not. And yet, this difference is the one that is least talked about, allowing those 'differences' that underpin the norms, prohibitions and prescriptions of gender power relations – whose 'magical' power seems unending – to come to the fore. While in no way denying the reality and violence of patriarchal institutions, the subordination of women or the considerable progress that the improvement of contraception has allowed, we must accept the criticism of these exclusively 'negative' or grossly 'materialistic' explanations of gender power relations. To comprehend the fundamental right of women to self-determination (and to exercise choice), it seems completely contradictory to deny such 'psychological', anthropological and societal dimensions⁶.

Gender training and individual and collective resistance to social change and the questioning of male power

Training in the Francophone world rarely addresses the changes in power relations and the redefinition of 'femininities' and 'masculinities' that are a necessary part of work on gender equality. Questioning the dominant model means, whatever one might say, achieving freedom for both men and women. For men, it means accepting that masculinity, defined by so-called 'virile' behaviour, which includes going to the point of self-destruction to conform to this masculinity, is both futile and not conducive to balanced relationships. And for women, it means gaining autonomy, the right to manage their own lives and their time where men have appropriated them. The idea

of gaining autonomy and having control of their own lives is problematic for many women. They may wonder if they have the resources necessary to succeed and, in many cases, they believe they do not. People are scared of the unknown, and a person will rarely choose to throw him/herself into the unknown regardless of the forces that are pushing him or her in that direction⁷.

Some trainers report that, during training, many men react as if they are being emasculated, saying that tradition grants them authority and power and that the present system allows society to function well. Despite analysis of the socialization process that shows how cultural constructs determine perceptions, attitudes and behaviours, some men say that women lack certain characteristics, making it inappropriate for them to take on certain roles and responsibilities. Others say that giving women their rights would lead from one thing to another, and who knows where that might end⁸?

Traditions and religions codify relationships between women and men. Numerous examples show that women interpret their roles within a narrowly defined socio-cultural and religious framework. In some countries, Muslim women have said that they could never act against the teaching of the Qur'an⁹, their only point of reference where marital and family ethics are concerned¹⁰. In Morocco, religious views are becoming dominant, particularly in their extremist forms. The mosques play a central role; they are very well attended on Fridays and 'all messages, be they good or bad, are accepted'. Women, who are very vulnerable to this discourse, are its first victims. They internalize fundamentalist ideas, and they themselves call for confinement, and fight against the mingling of the sexes¹¹.

How can gender training take on board these realities, without stereotyping or demonizing them, making them into insurmountable obstacles to equality, or going on a crusade against them? At the end of the day, these same religions can also provide openings to introduce a pro-equality discourse. The question is one of knowing how training can respond to this challenge. Here are a few suggestions:

- The NGO Le Monde selon les Femmes (The World according to Women), following internal debates, integrated a module on gender and religion into the syllabus. In fact, trainees quickly brought up religion, both as an obstacle and as a point of reference. Subsequently, a theologian and an Islamologist were brought in to give a critical analysis of gender and religion (Catholicism and Islam). This stimulus gave rise to reflection within the NGO itself on gender, secularism and development¹².
- Knowledge about and a 'gender interpretation' of religious texts can provide trainers with arguments to broach sensitive subjects, such as female genital mutilation. Stereotypical social practices – a proud display of cultural richness – are often mixed up with religious practices, either deliberately or unintentionally. They maintain their strength and carry moral and psychological weight across generations¹³.
- Rereading feminist critiques from the past: in Morocco, for example, there is a long history of a feminist critique of Islam. It points to an 'artificial stagnation...[where] the Muslim community has been deprived of the influence of women. The development of religious codes is happening in a society deprived of a section of its members because only men are considered, as if they were the only Islamic being'¹⁴.

Gender training and culture

Commitment to socio-cultural values is one of the main obstacles, especially in basic-level training. How to deal with culture in training is a subject of debate. Many believe that you should ground yourself in reality so as to reassess those traditional, symbolic perceptions that feed the notion of culture, in order to move beyond them.

The problem is that contexts have changed, but political and ideological stances have not¹⁵. In the very poor regions of Senegal, if anyone comes up with 500 francs to feed the family, it is the woman. The man is no longer the breadwinner, but continues to be the head of the household. The experience of the global project known as the Neighbourhoods of the World: Urban Stories Project (Proyecto Barrios del Mundo: Historias Urbanas) shows the same discrepancy between reality and ideas about how things should be. Women's new activities, relationships and behaviour and their double or triple workload, lead to a profound change at an individual and societal level, including changes to identity and opinions and perceptions of what it is to be 'female' and 'male', as well as cultural transformation. This transformation is not easily accepted. Even where the division of labour has changed, and no longer corresponds with the traditional gender division of labour, women's work in the private and domestic sphere continues to be invisible, and their work in the public sphere is undervalued and barely visible¹⁶.

In Morocco, setting up training in water management for women attracts varied forms of resistance from communities. In those villages where there are high levels of out-migration by adult males, the lack of healthy men capable of managing the system throughout the year has allowed women to take responsibility for this work. This example is evidence of the changes in gender norms that take place at exceptional times, such as in times of war. During these times, new forms of women's participation in the political sphere or the labour force are tolerated, calling into question the gender division of tasks that was previously in place¹⁷.

Still, however, such changes are contextual and often not permanent, for gender beliefs and practices are well-entrenched and not usually open to change. In Congo for example, there is a saying *mwasi atongaka mboka te*, literally: a woman can't build a village. The meaning is that a woman is incapable of doing something solid and lasting; that customs are unchanging and static, that no-one wants to change anything, and that things must stay as they are. In this instance, meritocracy is used to advance the idea that if women are not 'at the forefront', it is because they aren't good enough¹⁸.

Often, methodologies used in gender training are thought to be too dogmatic, imposing a sole vision of equality and not promoting others' visions. Often, they also fail to build on different expressions of equality. It is true that in some places, 'women are stagnating under patriarchal customs'¹⁹. But it should also be remembered that cultures are host to all sorts of power relations, including gender relations. Different cultures can fight for power within a country. In Morocco, talking about a dominant/ dominated culture overlooks that some cultures are progressive on gender. The same is true in Casamance (Senegal), where society was originally based on equality between men and women but has been changed by the dominant Wolof culture.

Training, therefore, must overcome resistance to the process of social transformation from those who believe they are guardians of knowledge, whilst respecting the knowledge, social background, and actions of others²⁰, and respecting their identity at the same time as reinforcing social cohesion²¹. For example, in its training, the Neighbourhood of the World project tries not to impose one culture on another, one way of thinking on another, or substitute one 'good deed' for another 'bad deed'. It tries not to judge and act according to predetermined models. It does not want to homogenize or standardize.

Some people believe that if training over-emphasizes the idea of respect for culture, it runs the risk of overlooking commonalities and not providing any basis for comparison or analysis.

'If context is the only defining factor, we should make people ask themselves what the real issues are ... culture is an excuse for everything that is mediocre in Africa. While cultures can be by-passed, human suffering cannot. Women suffer in the same way here and there'²².

This does not mean denying that culture exists or putting it down, but recognizing the 'universal', which goes beyond cultural specificities. For example, in the Neighbourhoods of the World Project, the 'great universals' are the starting point for discussions: fundamental respect for human rights – economic, social, cultural, environmental, sexual and reproductive; the fight against female genital mutilation, against all forms of violence against women and against all violence, paving the way towards gender equality and gender equity; the fight against all forms of discrimination on the basis of gender, class, race, or religious belief²³.

So how are development actors from the North trained to work in the South? In France, for example, in the context of training targeted at young future professionals, it is obvious that gender equality does not seem to be 'so' desirable and, especially, is never to be exported. There is no question that some participants believe that equality is a feminist preoccupation (and therefore Northern), which has no place in the ethics of development interventions²⁴.

'Participation' in gender training

The current assessment is that, on the whole, gender training uses the concept of participation as a technique, but in its methodological, rather than its political sense. In the large majority of cases, training methods seek to be participative: presentations of theory, discussion, debate, role plays, group work on a case study, presentation of the work in plenary and debate, sharing experience, etc. In practice, participation only involves the use of tools used to 'make people talk' (focus group, role play, etc.) within a predetermined agenda. The question is, to what extent can women and men really participate when the agenda is decided in advance? Can they raise issues that concern them, when trainers arrive with their own modules and their issues? Many would say that you cannot introduce a predetermined plan to address gender in a community, because that carries a real risk of being felt as an 'imposition', and of leading to a discrepancy between the life experiences of women and men and the very concept

of equality. It would even be a contradiction to decide beforehand on models, agendas, or fixed outlines of methodologies. The Neighbourhoods of the World training project, for example, uses a range of participatory methodologies such as role plays, stereotypes, improvisation and social mapping exercises. It is not designed in advance, and the agenda is developed little by little with the participants. This approach is very different from traditional research and training²⁵.

Participatory approaches to development and gender mainstreaming are not easily compatible and can be contradictory. How can the desire to mainstream gender be reconciled with many development actors' concern of not openly questioning existing hierarchies? Adopting existing gender norms is more expedient. Moreover, to what extent are project staff really able to question existing gender norms, let alone suggest those proposed by feminist theories? This underlines how carefully project staff must handle suggestions that challenge existing gender norms. It also poses the serious question of the psychological impact such actions might have on project staff. Often, these aspects are not taken on board, because the role of project staff in development programmes is under-estimated. Before criticizing their stance on gender mainstreaming, maybe we should take their desire to avoid conflict into consideration²⁶.

The goal of community participation is talked about in general terms, but training does not look at what it actually involves. Experience shows that it is necessary to think about the political dimension of participation and about how gender training can support this. Analysis of a project in Picardie (France) shows the limited ability of training to move beyond the 'simple', though necessary, empowerment of women, and to mainstream gender in a way that will bring about lasting changes in policies and practices. The main aim of the project was to raise women's awareness, for women to become more assertive in the local arena and for them to participate in decision making at local authority-level, where they were very poorly represented. In the end, the women became both actors and authors of development, and producers of knowledge. They organized a group, which later became an association. Femmes et Projets (Women and Projects) is now a place in this rural, agricultural region, where women can meet, get information, and access training. But, asks one of the group's leaders, what about mainstreaming gender equality in local community policies, the participation of women in local authorities, and recognition of their efforts? Are they visible and is their contribution to local development recognized²⁷?

Gender trainers and gender training

The role, skills and approach of trainers lie at the heart of the issue. Are trainers able to take a good look at themselves and stop saying that 'others never understand'? How, as someone involved in the training, can we actively bring about change without causing conflict or adding our own preconceptions²⁸?

In Francophone countries of the South, generally speaking, the big challenge for trainers concerns the context in which training is being used. Gender issues have been introduced by development agencies, but there has not been time for them to develop ownership of such issues before being used. What is lacking is empirical

research, which would not affect the issues, as these are slow to change, but would change the way that they are translated and experienced in the field. This lack of empirical material makes creativity difficult. As a result, it is mainly introductory-level training packages that are on offer, all of which share a common basis. Some trainers do, however, adapt and alter basic course outlines and training methodologies to suit their own needs, using their own experience and participants' feedback to enrich the modules.

Trainers do not have the opportunity to exchange experience and tools, and to make the most of their training experience²⁹. In Burkina Faso, for example, sharing of good practice and networking with others who have relevant knowledge are relatively new. Each trainer works in a largely independent and isolated manner. However, as gender training is increasingly in demand, there is a need to systematically improve knowledge of the issue and to build on past experience to refine training tools, concepts, methodologies and practices in the field. But funding in this area is limited, and access to the findings of studies and research is not easy, because the documents produced often remain the property of those who commissioned the study. The spreading of information through information and communication technologies (ICTs) is also relatively new³⁰.

Beyond understanding the concepts, there is the question of what motivates people to get involved in gender training. There is no regulatory framework that governs gender trainers, and anyone can claim to be one. In Niger, for example, people with little training themselves can become trainers, or trainers of trainers, without any check on the quality of their work or their knowledge³¹. Many lack the background and the experience to be able to go into greater detail and analysis on gender. There are men who became trainers because, for a while, there were plenty of job opportunities; there are women whose primary motivation is that they have been the victim of violence resulting from unequal gender relations. It follows that these trainers, instead of using a scientific approach, tend to 'evangelize', that is to say, present ideas as given, without any concern for the context or the way in which they'll be put into practice. This has been a factor in training being discredited, and thought of in these contexts as a 'dumping place' for people who are disillusioned or incompetent, or sometimes both³².

Gender trainers are not the only ones who need skills. Professional trainers in other areas of development must also be trained in gender. However, this change, as with many others, requires a strategic, targeted and tenacious approach. And if nothing is specified in their terms of reference, why should these trainers make the effort to get trained in gender and rethink their work³³? In the context of workplace training and social engineering in France³⁴, training of trainers is also being challenged. Participants state categorically that they do not practice any gender-based discrimination, but those observed in the workplace, and men in particular, systematically give men preferential treatment in their day-to-day work. Similarly, manuals, brochures, documents, texts, and illustrations, no matter what field they are used in, still promote gendered work hierarchies. Professional training skills are at the heart of this issue: how can we construct a pedagogy that promotes equality and diversity both in the training of trainers and in training practices? To define a model of training that supports the

promotion of equality will require trainers who have a background in social transformation. This approach will make participants aware of the path that their professional and private lives are taking as a result of their gender identity, of their choice of values, and of their levels of awareness of different preconceptions about women, men, their images, their roles, and their relationships³⁵.

At present, there is no structured organization of gender trainers in any French-speaking countries. The current challenge, therefore, is to think about how structured, recognized, and certified training of trainers can be put in place, in one way or another. We should think about how on-going training, in various forms, might work to ensure that gender trainers receive refresher training and meet given standards. Several universities (in France, Belgium, Switzerland, and the Netherlands) plan to develop a European Masters programme on 'gender and development'.

How can we do things differently?

When someone says 'I have done gender training', it usually means that they took part in a workshop. That the term workshop has become synonymous for training is increasingly problematic. On the part of the learner, it gives the impression that gender skills are only acquired in workshops. On the part of institutions, it encourages the continual organization of workshops as a means of building staff members' gender skills. Training does not mean shutting people up (in the classroom), but opening them to new ideas. In general, methodologies try to bring practical exercises and fieldwork into training workshops through case studies and project documents. Now is the time to turn this approach on its head more systematically and to bring training into practical work and into the field. Is it possible to bring about change without training, and without adopting the workshop approach, which seems to overshadow all others³⁶?

In addressing the problems of gender training workshops, a number of alternatives were discussed:

Prompt a shift in gender roles in the field

A development agency in Morocco has adopted a pragmatic approach to gender that does not give rise to direct opposition by avoiding the open discussion of ideas, but aims to prompt a shift in gender roles. This approach is thought to be more relevant because changes in gender relations require actions, not words. For example, a male community mobilizer might go with the women to collect water. Why? Because it will prompt a reaction, whereas if he started a discussion at local level, it would have little success. What type of reaction might it have? Will the community mobilizer, being an outsider, be enough to trigger discussions on the legitimacy of his action, and will this lead to further reflection? With this approach, community mobilizers should be fully prepared for the chain reaction of events that their intervention can produce³⁷.

Compare institutional contexts: work experience

Work experience is particularly used during long training of an international nature. Trainees, often from the South, go to European institutions and NGOs. The placement has a significant impact on both parties. The trainee deconstructs his/her vision (positive or rose-tinted) of development in the North, questions the northern NGO's

or organization's gender policy and compares his/her practice with that of the host organization. Sometimes there are very direct effects, particularly because the trainee enjoys the legitimacy of coming from the South, and his/her recommendations are sometimes more readily accepted than those of the members of *Le Monde selon les Femmes*, some of whom have been trying for years to make Belgian NGOs, for example, take gender on board.

In development education in the North, it is common practice, during awareness raising sessions, to introduce gender issues by using real-life situations in southern countries. It is easier to admit that southern women are victims of discrimination than to admit that it is the case in the North. Once this first step has been achieved, the external stimulus can lead to greater awareness. Once something has been recognized 'elsewhere', it can be seen in situations closer to home, in one's own society. Thus a gender approach can lead people towards a wider engagement with gender equality. However, this approach to awareness raising should be used cautiously, because it risks reinforcing stereotypes (chauvinist southern men, southern women as victims, etc.)³⁸.

Combining gender and research

Often, training does not manage to influence an organization's policies and practices because it does not reflect their reality. The case studies and examples used do not 'strike a chord', and participants find it difficult to identify with the issues. Before long, they argue that their actions are so different from the ones in the case studies that the 'good practice' being advocated cannot apply to them. Using data generated by and/or about the organization itself reduces the scope for disagreement. This means that, sometimes, it is not necessarily appropriate to start a process of capacity building with a workshop, but with research that will offer the opportunity to train the researchers and field staff in a practical way³⁹.

Offer support within and between organizations

In situ accompaniment of organizational change can be an alternative to or complement traditional workshop training. In most cases, it is essential that organizations and programmes have a gender team in place. One or more experts can thus accompany the process, working closely with the teams. Targeted technical assistance ('backstopping') is an acceptable alternative, especially if there is no permanent gender team. Mentoring is another form of training. It involves identifying the people most skilled in gender, and training two (or more as long as the group remains small) of their colleagues, so that they can supervise others and accompany their work on gender. This is especially important for new recruits.

Many organizations have set up internal gender groups to share experience (good and bad) and to drive forward gender mainstreaming. Inter-agency coordination groups also exist in some countries, with revolving leadership. These intra- and/or inter-organizational gender groups provide defined spaces for the building of capacities⁴⁰.

Develop the use of ICTs to train and transform differently

ICTs are increasingly being used in gender training. However, it is not only a matter of using ICTs in training, but of thinking about how to use them to change mindsets and practices on gender. For example, radio is one of the most accessible and relevant

communication tools for development communication/education in Africa and for fighting against stereotypes that prevent African women from reaching their full potential and playing a full and active role in the development of society. Multimedia tools can make the best of trainers' training skills. Teleconferences and distance training are ways of compensating for a lack of gender trainers. Online training offers opportunities for exchanges between North and South on the subject of gender training. The Internet is also a powerful medium for awareness raising and lobbying, a vital tool for disseminating information. The creation of virtual gender libraries and resource centres would have considerable impact on civil society organizations in Africa, helping them to popularize gender equity and become real actors in the fight against poverty in our continent⁴¹.

Train young people

Training rarely considers how gender socialization happens across generations. Moreover, training is usually targeted only at adults. But training just for adults often meets with problems in implementation, because adults do not like to talk about issues that might dent their pride. More often than not, women only talk to other women, and men to other men. However, if the two groups compared notes, compromises and 'win-win' positions on gender could be found. Therefore, training should begin in early childhood so that boys and girls think of each other as equals while they are growing up, with the same rights and the same duties within and outside of the family⁴².

Conclusion

Gender training in the French-speaking world is spreading and is reaching wider and more varied audiences. Its impact is seldom measured. We have no alternative but to conclude that trainers are not sufficiently trained, that methods are repetitive and hardly innovative, and that (training and development) organizations do not take gender seriously enough. Gender training is underdeveloped as a tool for change. Great effort must be made to try to avoid the depoliticizing of gender training, to put key questions about power back at the heart of the issue, to facilitate the sharing of experience and the gaining of expertise by training teams, and to promote innovative training methodologies. Of course, training in the French-speaking world is still making up ground, but we can turn this into an asset if we learn how to move forward without repeating the mistakes of those who have gone before us.

Notes

- ¹ This paper was originally written in French by Claudy Vouhé and was translated into English by Adrienne Hopkins.
- ² Around 60 participants, from 15 countries, attended the conference 'Genre et développement: quels enjeux pour la formation?'. It took place from 2-4 February 2006, with the financial support of the International Organisation for the French language, the University Agency for the French language, and with the support of UNESCO and the Geneva University Institute for Development Studies. A summary and full report were published by the Genre en Action network in February 2007. References included in this paper refer to papers presented at the conference. These are available, in French, on www.genreenaction.net/spip.php?recherche=4044

- ³ Emmanuelle Le Nouvel, communication 2.
- ⁴ Pilar Trujillo, communication 7.
- ⁵ Idrissa Ouedraogo and Cécile Zoungrana, communication 16.
- ⁶ Emmanuelle Le Nouvel, communication 2.
- ⁷ Idem.
- ⁸ Idrissa Ouedraogo and Cécile Zoungrana, communication 16.
- ⁹ Some Christian women have the same reactions vis-à-vis the Bible.
- ¹⁰ Idem.
- ¹¹ Aziz Chaker, communication 12 (in Powerpoint presentation only).
- ¹² Hélène Ryckmans and Sophie Charlier, communication 5.
- ¹³ Mare Badiane Sagna, communication 10.
- ¹⁴ Aziz Chaker, communication 12 (on Powerpoint presentation only).
- ¹⁵ Cheick Oumar Ba, communication 11.
- ¹⁶ Pilar Trujillo, communication 7.
- ¹⁷ Aurélie Dammane, communication 15.
- ¹⁸ Monique Kaseya Mulashi, communication 9.
- ¹⁹ Anicet Mutima, communication 8.
- ²⁰ Pilar Trujillo, during the debate.
- ²¹ Monique Kayesa Mulashi, communication 9.
- ²² Idrissa Ouedraogo, during the debate.
- ²³ Pilar Trujillo, communication 7.
- ²⁴ Emmanuelle le Nouvel, communication 2.
- ²⁵ Pilar Trujillo, communication 7.
- ²⁶ Aurélie Dammane, communication 15.
- ²⁷ Marie Lise Semblat, communication 25.
- ²⁸ Jan Luc Bastos, communication 24.
- ²⁹ Idrissa Ouedraogo and Cécile Zoungrana, communication 16.53
- ³⁰ Elise Henry, communication 17.
- ³¹ Kadiadia Dante, communication 18.
- ³² Idrissa Ouedraogo and Cécile Zoungrana, communication 16.
- ³³ Claudy Vouhé, communication 6.
- ³⁴ Jan Luc Bastos, communication 24.
- ³⁵ Idem.
- ³⁶ Claudy Vouhé, communication 6.
- ³⁷ Aurélie Dammane, communication 15.
- ³⁸ Hélène Ryckmans and Sophie Charlier, communication 5.
- ³⁹ Claudy Vouhé, communication 6.
- ⁴⁰ Idem
- ⁴¹ Ababacar Diop, communication 27.
- ⁴² Monique Kaseya Mulashi, communication 9.

References

References included in this paper refer to papers presented at the conference 'Genre et developement: quels enjeux pour la formation?', Bordeaux, 2-4 February 2006.

The papers are available on <http://www.genreenaction.net/spip.php?recherche=4044>

Paper 2: Emmanuelle Le Nouvel, L'intégration du genre dans la formation: réflexions sur les résistances inhérentes à la culture moderne occidentale.

- Paper 5: H  l  ne Rickmans et Sophie Charlier, Une exp  rience de Formation Internationale ‘genre et d  veloppement’: sant   reproductive et d  veloppement durable.
- Paper 6: Claudy Vouh  , Formatage ou transformation? Rapports tendus entre le mainstreaming et les formations en genre.
- Paper 7: Pilar Trujillo-Uribe, Elles et ils: entre peurs et resistances. La formation du genre vers de nouvelles sensibilit  s.
- Paper 8: Anicet Masumbo Mutina, Les pratiques de formation en genre par quelques associations du Territoire de Mwenga    l’est de la RDC. Cas de SIDEM, APIDE et CFDV/BILEMBO.
- Paper 9: Monique Mwambussa Kaseya Mulashi, Quels enjeux pour la formation en RDC? Cas de Kinshasa et ses peripheries.
- Paper 10: Mare Bade Sagna, R  ticences et facteurs de blocage dans le cadre de l’int  gration du genre.
- Paper 11: Cheick Oumar Ba, Le genre outil de d  veloppement: entre r  ticences et facteurs de blocage au S  n  gal.
- Paper 12: Aziz Chaker, Quelques limites aux formations en genre des cadres associatifs et de l’administration au Maroc
- Paper 15: Aur  lie Damamme, Les parcours de transmission de la notion de genre au Maroc.
- Paper 16: Idrissa Ouedraogo et C  cile Marie Zougrana, La formation en ‘genre et d  veloppement’ en Afrique de l’Ouest et du Centre. Analyse des facteurs de blocage et des contraintes.
- Paper 17: Elise Henry, Contribution    l’analyse de quelques r  ticences et facteurs de blocage    la mise en   uvre de formation ‘genre’ au Burkina Faso.
- Paper 18: Mambo Kadiadia Dante, Quelle formation genre pour quel public cible?
- Paper 19: Th  odore Mbainaissem, Les enjeux de la formation.
- Paper 24: Jan-Luc Bastos, Accords et d  saccords: r  sistances des participant-es, formateur-es et form  -es dans les formations    l’  galit   entre les femmes et les hommes.
- Paper 25: Marie-Lise Semblat, Dimension politique d’une p  dagogique du genre: exp  riences de formations territorialis  es au Nord et au Sud.
- Paper 27: Ababacar Diop, TIC et formation sur le genre et d  veloppement.

Reframing rights for social change

In this paper, I explore the opportunities and challenges presented by rights-based development approaches for advancing ideas and action for social change, including change with regard to unequal gender power relations. I tease out the particular understandings of rights and agency that I draw on in my work, and I reflect on a methodology for linking reflection and action through starting from the personal. In doing this I draw on my experiences both as political and feminist activist and as development practitioner engaged in gender training.

Enter the workshop

The room is animated by spirited interchanges and sharing of personal reflections on significant experiences that shaped their lives. They sit in pairs, sharing and listening intently, breaking into laughter, appreciating, being appreciated. As we begin to hear in plenary what struck them most about their reflections, words of pain, of frustration, of pride in overcoming adversity, permeate the air.

In a workshop in South Africa, a black South African woman speaks of how her consciousness was shaped as a young child by her family's removal from their land by agents of the apartheid government.

A second black South African woman speaks of going to apply for an identity document, only to be 'endorsed out' of the urban area by the apartheid government department. In terms of government regulations, she has in fact no right to be in an urban area and must be banished to the rural area where she was born.

A black South African man speaks of his humiliation by the apartheid police in his own home, in the presence of his children, whose protector and provider he was meant to be.

These examples highlight poignantly how race discrimination and exclusion resulted in lack of citizenship, in lack of rights. How they formed a major fault line in determining social relations of power in South African society under apartheid, and how this continues to have present-day consequences. At the same time, all three also speak of how these experiences shaped their resolve to fight for their rights, and how they overcame these obstacles in their own lives, underlining how oppressive social relations can be resisted.

In this and other workshops, women speak of being taught in their families and communities from a young age to be subordinate. They speak of strong community messages that asserted that women did not need formal education, because they would marry and go to their husbands' homes anyway. They tell how songs and proverbs reinforced these and other messages of women's subordinate place.

At the same time, as other women speak of how their families were different in that they sent girl children to school and gave them positive self images, we note how even these norms can undergo change.

Still others highlight experiences of growing up in poverty. As we reflect on these experiences, we try to draw out broader insights about how consciousness is shaped, how systems of race, gender and class oppression come together to shape how we see ourselves and others. How these systems determine access to resources and authority, and how for the vast majority in most societies, their location in relation to these major societal fault lines results in exclusion, limiting their abilities to exercise voice, to have their voice heard, and to shape the direction of their lives.

This is the first step in a process of developing a framework for analysis and strategy formulation with the participants – a framework which we apply to programming in the following two days of the workshop – whether at country or community level or by thematic area (e.g. HIV/AIDS).

The primary objective of this workshop on rights-based approaches to development with programme staff of various non-governmental organizations (NGOs) is to understand how rights approaches call on us to do development differently. Different, that is, from approaches that privilege economic growth or are based on ideas of welfare and charity. The three-day workshop is linked to and initiates a longer-term project of learning by doing.

During the three days, we explore how mobilizing rights can be a way of facilitating voice and self organization of the excluded as an intrinsic value, and as a way of working for social change. As I will explore in this paper, key to this approach is the mobilization of a particular understanding of rights. This is brought together with a specific understanding of social change – or ways in which inequalities and exclusions may be challenged.

This particular understanding of rights draws on feminist reframings of rights, attempts to delink rights from both neo-liberal economics and liberal notions of representative democracy, and asserts that women's rights are a key element of human rights. The specific understanding of social change draws on feminist practice and participatory education and community organization as inspired by Paulo Freire.

In contrast to traditional gender training, this approach attempts to provide an overall framework which informs both why and how we engage in development – underscoring that the central point of development is to advance social change so that all women and men, in particular the most excluded, have the capabilities to live lives that they value as human beings and citizens (Sen 1999, 2004). It thus challenges the assumptions and

ideas that lie behind development paradigms, which privilege economic growth or are based on ideas of welfare and charity. In doing so, it attempts to place transformation on the agenda and to make understandings of power central.

Opportunities and challenges presented by rights thinking in development

Rights approaches are on the rise because earlier approaches clearly failed to address poverty and inequality. Instead, the rich were getting richer, the poor poorer and the gap between rich and poor was growing, both within and between countries. From using rights as a measure, to incorporating rights as project titles, organizations are increasingly looking at ways to bring our understanding of rights to the way we do development in the project cycle – how we apply this to problem analysis and strategizing as steps in programme design.

For me, bringing rights to development presents an opportunity to reflect on the fundamentals of development and to challenge both ideas and practice, so as to ensure that we work towards social change in the interests of the vast majority who are excluded. In drawing on rights, I also see an opportunity to bring gender power relations linked to other social relations, such as gender, class, race etc., into the core of development work. This, so that gender is no longer treated as an add-on, and so that gender equality is no longer seen as a means to other development objectives such as poverty reduction (Tsikata 2005). Instead, the focus is on enabling women (and men) to claim their rights as citizens, so that they may live the lives they value. Since rights-based approaches focus on the most marginalized, women are a natural constituency (AWID 2002). In this sense, a rights approach perhaps has advantages over approaches to mainstreaming gender equality goals. Mainstreaming approaches still tend to be add-ons which fail to link gender to other social relations, and which continue to be seen as the responsibility of gender coordinators or gender focal points alone.

In exploring ways of thinking about rights and ways of acting so as to bring rights to development programmes, I draw on particular understandings of rights, while recognizing the limits in rights thinking both as a result of neo-liberal framings and as a result of gender blindness in traditional formulations of rights.

Liberal democracy, linked to neo-liberal economic systems which privilege the market, leads to the social and economic exclusion of the majority. Hence, although within democracies the rhetoric is that rights are universal and inalienable, the reality for most is exclusion from the actual enjoyment of rights. As Phillips (1993) notes, exclusion within democratic nation states is not an aberration. Rather, it is within the very nature of democracy that some should count more than others. Women are excluded in particular ways, since the normative citizen is usually the male of powerful social groups in a society, and full equality hinges on approximating this normative ideal. Conventionally held ideas, that the women's realm is the private and men's the public, translate into the exclusion of women and their concerns from formal politics, and to women's concerns being excluded in relation to rights and ideas of the common good.

Based on their lack of power and lack of access to resources, the majority, i.e., poor, black and indigenous groups, with women experiencing greater exclusion than men of all of these groupings, are excluded from markets, from influencing the state, and from influencing key decisions that affect their lives. Reformulating rights, in a way that delinks rights from neo-liberal formulations and takes difference (of race, class, gender etc.) into account, can be a way of working towards full inclusion of all human beings.

Rights and women

Although women's rights and gender equality are central to rights thinking in the view of feminists, in the thinking and actions of human rights activists and of most development actors, they are still often add-ons, which must be provided by the gender experts. This is not surprising, given that the universalism of rights has often reflected and not challenged unequal power relations, and has taken the male of the most powerful social groups as the universal norm.

Over the years, feminist theorists (e.g. Lister 1997) have reframed citizenship and rights, noting that rights are not fixed, but are objects of political struggle to be defended, reinterpreted, and extended. They have taken on the tasks of both delinking rights from neo-liberal economics and representative views of democracy, and of reframing rights from a feminist perspective.

Feminist theorists challenge the very basis of social membership, the very rules that decide resource allocation and the very systems that lead to inequality. It is therefore not simply a question of women and marginalized people entering an unequal system. Rather, that there is need for radical and fundamental social and institutional change.

Since a key problem with citizenship is the exclusion of the majority, much thinking on the part of feminist theorists has gone into how to include the excluded. They note that the main basis for exclusion is that, behind ideas of equality and universal rights for all, the standard citizen who bears rights and participates politically is modelled on men of the powerful classes. Women and men who do not fit this image are excluded because they are different, their needs are made invisible, and their rights are denied.

Feminist theorists advocate that difference – such as race, ethnic or gender difference – needs to be taken into account in order to expand rights. One way of taking difference into account is to formulate new rights, for example in the form of affirmative action policies, and policies to affirm women's rights or cultural rights of indigenous people.

A second way is to base rights on needs (Mouffe 1992; Lister 1997), noting that needs are not fixed, that women and men have different needs, that not all women have the same needs, and that often the needs of the less powerful in a society are silenced. This requires that the marginalized become agents in defining their needs and in ensuring their voices reach development institutions. It also requires that institutions

make the necessary shifts in their cultures, procedures and practices so as to be responsive to the marginalized, and to women among these groupings.

Recognizing difference thus means moving away from universal, homogenous ideas of women and women's interests to bring in the real experiences of women in constructing rights. It has meant moving away from ideas that one set of demands for equality are equally applicable to all women.

Rights can mean different things in different frameworks

However, rights in themselves are not necessarily a challenge to reactionary ideas. Placed within other frames of understanding, rights can be mobilized to reinforce the status quo.

That rights can mean different things to different people and different organizations is clear, as has been elaborated by a number of writers. Uvin (2002) discusses three ways in which development organizations have taken up rights. One way is to use rights language as a 'fig leaf' for continuing the status quo. In this scenario, no-one is forced to think or act differently. A second way, adopted by organizations such as the World Bank, arises from concerns to get governments of the 'third world' to properly implement structural adjustment and neo-liberal policies. The thinking here is that these governments need to be made accountable and transparent, so that other social groups may demand that these policies are properly implemented. The good governance agenda is thus promoted in order to ensure economic liberalization. However, this agenda depoliticizes concepts such as democracy and human rights. Policies once justified by promises to improve investor confidence are now justified for their human rights potential, and do not challenge unequal relations or unequal distribution of resources within and between countries.

A third way is one that I am inspired by although, as Uvin (2002) points out, it too has limitations. This approach, inspired by Amartya Sen, defines development and rights as engaged in similar processes of social change. Sen (1999, 2004) sees development as the expansion of capabilities or substantive freedom to lead the life one has reason to value. Since the vast majority are denied elementary freedoms, what is needed is the removal of factors that limit freedoms. He notes the interconnectedness between political and economic freedoms, and the importance of political rights as these enhance the hearing people get in expressing and supporting their claims to political attention, and play a constructive role in conceptualizing needs. Limitations in Sen's approach are two-fold. Firstly, while Sen's perspective has contributed greatly to understandings of development, as Uvin (2002) notes, Sen does not have a politically grounded analysis of what stands in the way of his approach. This leaves us with the problem of how to move beyond intention to create a new reality. In thinking on this it is sobering to see how even Sen's contribution can be watered down when grafted on to frames of thought that do not privilege radical social change. For example, the United Nations Development Programme (UNDP) has adopted Sen's ideas, yet at the level of practice this amounts to small technical add-ons, and does not challenge the status quo.

The second limitation with Sen's approach is that, while he does consider gender inequality and women's subordinate position as requiring redress, his broader frame tends to be gender neutral. This means that his ideas can be adopted without necessarily addressing women's rights.

In order to work for meaningful social change from a feminist perspective, the way we frame rights and link rights to ideas of radical social change, feminist thought, critical thinking, and consciousness raising, and how we link theory and practice, are crucial.

Linking ideas of change to action for change

The approach I am exploring differs from both conventional gender training and from approaches that view rights simply as legal entitlements.

Unlike traditional gender training, the approach I am exploring starts from the personal and links gender to race, class and other forms of inequality more consciously. It places the responsibility for working towards gender and other forms of inequality squarely with all programme staff, not only the gender staff.

In contrast to traditional rights thinking, this approach starts from an understanding of social relations in local contexts (be they at community or country level). It views the definition, interpretation and implementation of rights as arenas of struggle precisely because of institutionalized inequalities, and not simply as formal legal entitlements. And it reinforces the agency of rights bearers, particularly the most excluded, in defining their claims and in holding duty bearers accountable.

In bringing these ideas to development practice, my approach is inspired by the work of Paulo Freire, by feminist theory and practice and by my own experiences as a political, feminist and development activist over the years¹.

I bring to my practice an understanding of the links between ideas and action. These are conventionally separated into distinct spheres, whereby ideas are seen as the terrain of the academic or the intellectual, and practitioners themselves ask for tools and skills as though the ideas behind the tools do not matter. This split between ideas and action, which also takes the form of a split between mental and manual labour, is challenged by Freirian thought which emphasizes the dialectical relationship of action – reflection – action; that there is need to reflect on our practice, so as to shape subsequent action. Ideas play a very powerful role in how we see the world; they influence what we see as possible and how we act. It is therefore crucial to examine and question the ideas that lie behind our practice. And in addition to challenging, there is a need to reframe and redefine how we interpret the world from the perspective of greater equality.

Starting from personal experience is important for a number of reasons. Firstly this places ourselves at the centre, highlighting that we are all subjects of social relations. We are all women or men, with class locations, and we are members of specific racial and ethnic groups. We have all experienced either privilege or vulnerability or both,

because of our social location. These social relations of power that determine access to resources and authority do not stand outside of ourselves. In the workshop, even those of us who have experienced poverty in the past are today relatively well off, compared with the poor and marginalized we work with as development workers. We are all affected by the status quo and we will all be equally affected by any changes to the status quo. Change is not something outside of our own situations. Rather our emotions, our deep sense of self will also be affected by change and we may have a stake in maintaining the status quo. We ourselves may stand in the way of change.

Secondly, starting from personal experience also means starting from concrete everyday experiences. Reflecting on such experiences in new ways enables processes of increasing consciousness of the inequalities that need to be redressed. Increasing consciousness, for example, on how unequal social relations are reinforced by dominant ideas as well as by systems and institutions, and of the need to act in order to redress this. Many of these inequalities are usually taken for granted and may be seen as natural because of dominant ideas in society. Take for example ideas about women's subordinate position in relation to men, or about poor people being poor because they do not work hard. Often, dominant ideas tend to blame the excluded, masking that these inequalities are in fact produced and reproduced by dominant ideas and systems at a range of institutional levels including household, community, market and state levels as well as internationally. We are also made aware that our own ideas about the poor, women and men, the educated and the illiterate have been shaped from an early age through powerful messages and institutions. We note that institutions have official and unofficial rules to maintain the status quo, and in many ways the unofficial rules are more pernicious. However, in as much as institutions keep existing inequalities in place, institutions can be changed, and we can build a more equal world.

Thirdly, tapping into our personal viewpoints and beliefs raises questions about how we relate our own ideas and values to our actions; whether we give expression to our values in our actions or whether in fact there is a gap between our values and actions.

For some participants, understandings of inequality are not new, but there has been little time or space in the rush of daily work to reflect individually, and still less space and time to develop a common set of ideas to inform practice with fellow staff. For others there may be heightened awareness of class inequalities, but limited awareness of gender inequality. For all participants these discussions are challenging, particularly in relation to the challenge of practicing one's beliefs.

While becoming aware is a slow process, and the challenge requires longer term and more sustained shifts in ideas and action than can be expected in three days, the workshop enables discussion and provides a safe, non-judgmental space for participants to air their views at the same time as it challenges them to question their assumptions. We need to work with these ideas to shift and deepen consciousness, to work through common understandings of key concepts and to develop a framework (a theory) for making change happen.

Surfacing personal beliefs give a sense of participants' thoughts, feelings, prejudices, fears and anxieties about rights and various forms of social inequality. They offer clues as to how to facilitate a journey of deepening insights and increasing consciousness, and how to link these to practical application.

We are all challenged to scrutinize our assumptions and beliefs about poor people – do we really believe that the poor have the ability to make reasonable choices, when all our lives we have been told that experts lead the way? We confront beliefs that women are meant to be the subordinates of men because it is decreed in religious texts and culture.

Among the views that sometimes surface are prejudices against the poor – that there is too much talk of rights, and too little talk of responsibilities. That a culture of entitlement is taking hold. Welfare mothers are seen as conniving vultures preying on the state's good will. These views lose sight of structures that exploit and oppress. They blame the poor and want to hold the poor responsible while letting oppressive structures of state and capital off the hook. Discussion in the workshop also highlights that for most of us, our experiences are with hierarchy and not with the notions of equality that a rights perspective advances. These are in a sense alien to our practice. Ideas and talk of enabling true empowerment of the poor can seem like working for anarchy, while our security comes from the order created by hierarchies.

Through careful listening, the facilitator attempts to draw on participants' experiences and contributions while bringing in ideas from bodies of knowledge and experience around citizenship and rights, from feminist theory, and from theories and practice around community development and community mobilization.

Questions of agency and political empowerment

In advancing the approach that the central purpose of development is to release the agency of people – particularly the most excluded – so that they may realize their rights as human beings and citizens, questions of agency and political empowerment are placed on the agenda.

This calls for a redefinition of roles in development. Former beneficiaries and target groups are now cast as human beings and citizens with rights; and the development practitioner is now cast as facilitator, helper and assistant in promoting the agency of women and men as citizens.

This approach also requires that we think of new strategies geared at decreasing the gap between speaking on behalf of and speaking with the citizens whose agency we are facilitating. The involvement of the marginalized as central actors in development is an important means to effect and sustain change, at the same time as it has intrinsic value. Viewing development practice as struggles by the marginalized to extend, defend and reformulate rights based on needs, enables an approach that shifts ideas of the marginalized as beneficiaries to citizens and constituencies who must be involved in demanding rights.

A key challenge is how to ensure that we address questions of advancing agency in a way that challenges gender-neutral and gender-blind formulations of agency. Much thought has gone into questions of how to unlock the potential for women's agency in order to enable oppressed groups to take up their rights (e.g. Mouffe 1992; Lister 1997). Local struggles can challenge notions of the common good, strengthen deprived communities and promote the citizenship of individuals through collective action, enabling marginalized groups to see themselves as political actors and effective citizens. Women who have had no previous experience in political action can gain a sense of personal power from such activism (Lister 1997).

These struggles make clear that women are political beings and that women's interests are the stuff of politics. They also extend the spaces within which citizenship can take place – from narrow views that citizenship participation is about voting or standing for elections to a wider view, which recognizes community level and informal actions, as well as women's associations as being potentially political – i.e. as having the potential to challenge unequal power in society. This sense of ability to act is central to social change.

Since gender-based exclusion, in similar ways to race and class exclusion, takes place on the basis of co-opting the excluded into seeing their exclusion as natural, as if there were no alternative, a first step is for people to become aware that their exclusion is an injustice, and that things can be different. While awareness of different possibilities is necessary in order to take action, taking action and winning demands in turn reinforces the understanding that things really can change and that struggling is worthwhile. Equally important is for the excluded to frame and give voice to their demands for inclusion, and to ensure that this voice is heard by the key institutions that reinforce existing forms of subordination, so that these may be redressed.

Working for such change entails processes of change that go beyond policy analysis. They include protests and social movements, and combine politics of everyday life as seen in community-level struggles with the transformation of local, national and international structures of governments, households and other institutions (Kabeer 2002).

Challenging dominant ideas and reasserting politics

The approach I am exploring challenges the depoliticization of development and the depoliticization of feminism. Development as a field has been depoliticized. The dominant ideas permeate and seduce even those who once came from more radical persuasions. As I have argued, the very paradigms of development need challenging, and this necessitates challenging individual consciousness as well as transforming institutions.

People come to development from a range of backgrounds. Often the perception is that if we have good intentions, we will influence good outcomes. Or that if we just give people the information, it will all work out as we wish. This view is reinforced by the technical bent of development and results in a lack of appreciation of the power

relations that reinforce the status quo, and a lack of appreciation of how powerful institutions and the people within them resist change.

While feminist and other radical social movements have challenged notions of representative democracy over the years, today technocratic versions of democracy seem to have taken hold. There has been a shift from political feminism that took women's personal experiences and joined them into the bigger picture – highlighting the persistent and outrageous inequality of women throughout society – to single issue campaigns that do not connect with wider patterns of inequality. Because this wider picture has got lost, the struggles women face in their daily lives are seen today by and large as private, rather than collective (Walter 2006).

Existing consciousness, in addition to being framed by lack of politics, lack of analytical and strategic sense, is shaped by dominant ideas of social relations and dominant prejudices – about women, about black people, or pastoralists, or cultures which practice polygamy. In addition there is disdain for the uneducated in the prevailing view that educated experts are the only legitimate actors.

Dominant ideas today are also framed within the present scenario of neo-liberal economics and politics. Hierarchies are not questioned, but tend instead to be reinforced in mainstream, hegemonic thinking. So that even those of us touched by the feminist ideas of the 1960s, who were radicals in social movements fighting apartheid and other forms of colonialism, have got swept up in the hegemonic ideas of the present.

Today, economics-driven development paradigms still hold sway, even though human development and rights are increasingly accepted as development matters. The reality is that rights are being discussed within an overall approach that still places the growth of the economy over the interests of poor human beings. Hence we have situations where overall policy frameworks insist on conditions which are harmful to poor (the majority) citizens; conditions such as free markets, a lean state, the state allocating fewer resources to social services, and privatization of basic services. These are conditions we must question if we are concerned with tackling poverty.

If we are to make change happen, we need to address not only intellectual ideas and concepts, but also we need to get to the depths of feelings about the issues we wish to change. We need to challenge assumptions and prejudices, to shift and deepen consciousness, to build analytical and strategic skills and encourage creativity, so that we are able to apply analytical and strategic skills in local and organizational contexts.

Note

¹ My current practice in development has been influenced in particular by my collaboration with Maitrayee Mukhopadhyay and Michelle Friedman: see M. Mukhopadhyay and S. Meer (2004), *Creating voice and carving space: redefining governance from a gender perspective*. Amsterdam: Royal Tropical

Institute (KIT); and M. Friedman and S. Meer (forthcoming), *Change is like a slow dance: Gender at Work Change Catalysts Programme*.

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A guide to the annotated bibliography: explanation of the records in the bibliography

The records in the annotated bibliography are listed alphabetically by author, with an author, an organization and a geographical index, which give the record number within the bibliography. Each record is complemented by an abstract.

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An example of a typical record is shown below:

¹⁾ 004 ²⁾ Gender, identity and diversity:
learning from insights gained in transformative
gender training

³⁾ PLANTENGA, DORINE. ⁴⁾ *Gender and
Development* 12(2004)1, p. 183-191 ⁵⁾ ISSN 0968-
8080

The aim of transformative gender and diversity training is to acknowledge the power relations between individuals, to demystify them, and to find strategies that will promote equality for all involved. Insights from training that have important implications for organizational transformation in relation to gender and diversity are discussed. The evidence presented makes it clear that there are many lessons to be learned from transformative gender training, for an organization that wants to establish a gender and diversity policy. Specially designed gender and diversity training might be helpful in supporting the design and implementation of such a policy. However, this will only have a positive impact if a committed management actively supports the Training.

KIT Library shelf mark: ⁶⁾ D 3030-12(2004)1

- 1) Record number.
- 2) Original title.
- 3) All authors are listed and entered in the Author index.
- 4) The reference includes the journal title in full (in italics), the volume number, year of publication (in brackets), issue number, inclusive page numbers as stated in the original document. For monographs, the publisher, place, number of pages and year of publication are given.
- 5) The bibliographic data conclude with the ISSN or ISBN (if available) of the original document.
- 6) A unique library code, of the book, chapters or journal articles, available in KIT Library, is given at the end of each record. Please state this shelfmark in your photocopy request. When it concerns an electronic document, the URL is provided, however, photocopies of these documents are also available at KIT Library.

Annotated bibliography

001 Regional perspectives: Middle and Near East

ABU-HABIB, LINA. In: Gender training: the source book. *Gender, Society & Development. Critical Reviews and Annotated Bibliographies Series 2*. Amsterdam, Royal Tropical Institute (KIT) and Oxfam, 1998, p. 55-62 ISBN 90-6832-633-3

A review is presented of the existing gender training programmes in the Middle East region offered by United Nations organizations, public sector institutions and international NGOs. One of the key findings is the scattered and isolated nature of training initiatives, making it difficult to discern outcomes. A major weakness is that gender training programmes are not part of a total strategy for organizational change. Most training initiatives also lack a strong in-depth gender analysis and tend to reinforce existing gender roles and responsibilities. There is a need to define gender training as including gender analysis and gender research. An assessment of opportunities and support for local and regional gender analysis is needed to build on attempts to develop a gender training strategy in the region. Regional gender resource and training centres are needed, as well as more sharing of experience across the region.

KIT Library shelf mark: D 3382-(1998)2

002 Engendering organisational practice in NGOs: the case of Utthan

AHMED, SARA. *Development in Practice* 12(2002)3/4, p. 289-311 ISSN 0961-4524

A conceptual overview of the gendered hierarchy of organizations examines how Utthan, as a development organization, is 'gendered'. Utthan is a registered NGO working on natural resource management through community participation in three state districts. Underlying its participatory approach to development, Utthan seeks to strengthen gender equity in natural resource management by facilitating rural women's participation in decision making at the household

and community levels. This paper examines Utthan's willingness and capacity as an organization to address gender equity in development practice. The analysis of gender within Utthan reveals that it is committed to gender equity at the substantive level, in terms of its mission and its overall policy goals. The structural level shows mixed results. Strong leadership plays a critical role in engendering change, but resource constraints, a target-driven project approach, and social barriers underlying gender discrimination make it difficult to translate gender equity concerns into sustainable initiatives. The understanding of gender varies across Utthan, with more experienced and older staff members acknowledging it as an integral part of their work and organisational environment. Utthan has shown that it is committed to putting its own house in order. It realizes that this agenda cannot be pushed from the top, and that staff need time, exposure to knowledge, tools and techniques, and collective support to promote gender awareness in relation to their roles and responsibilities.

KIT Library shelf mark: D 2672-12(2002)3/4

003 Making waves: how young women can (and do) transform organizations and movements

ALPIZAR, LYDIA; WILSON, SHAMILLAH.

Spotlight 5. Toronto, Association for Women's Rights in Development (AWID), 2005, 16 p.

Newcomers and young women in women's and feminist organizations are confronted with ageism and elitism in women's rights and gender and development work. In order for movements to grow, they need to reinvent themselves. Case studies on Development Alternatives with Women for a New Era (DAWN) work in India, and ELIGE and GEM Intergenerational Project in Mexico, Young Women in Action in Zambia, AWID's Young Women and Leadership Institutes, the Fiji Women's rights Movement and Sista II Sista 'Freedom School for Young Women of Color'

in the USA provide ideas for action for young women activists.

http://www.awid.org/publications/OccasionalPapers/spotlight5_en.pdf

004 African gender scholarship: concepts, methodologies and paradigms

ARNFRED, SIGNE et al. *CODESRIA Gender Series 1*. Dakar, Council for the Development of Social Science Research in Africa (CODESRIA), 2004, 100 p. ISBN 2-86978-138-5

A distinctive contribution of African feminist and gender scholarship has been a conscious effort to draw from, and simultaneously rethink, concepts, paradigms and methodologies that are often taken for granted both in conventional and in mainstream feminist scholarship. This with a view to enriching them with perspectives sensitive to the encounters, cultures, economic and socio-political predicaments that have shaped and been shaped by gender relations in Africa. This volume brings together essays by some of the leading names on gender studies in Africa, as a major contribution to these concerns. Situating themselves variously in relation to claims and counter claims on the universalisms and particularities in African feminism and gender studies, the authors debate the relative (de)-merits of Eurocentrism, African epistemologies and cultures, colonial legacies, postcolonial realities, and other current dilemmas and challenges in understanding and articulating African feminism and gender research.

KIT Library shelf mark: H 3189-(2004)1

005 Gender activism and studies in Africa

ARNFRED, SIGNE et al. *CODESRIA Gender Series 3*. Dakar, Council for the Development of Social Science Research in Africa (CODESRIA), 2005, 171 p. ISBN 2-86978-140-7

This book celebrates the successes in African struggles for gender equality and draws attention to the challenges facing the edification of gender studies, women's rights and entitlements. It brings together contributions by gender specialists who draw empirical evidence from Nigeria, Ghana, Uganda, Mozambique, Tanzania and South Africa to critically discuss various experiences in setting up gender and women's studies programmes, feminist and gender activism, gender identities, continuities and discontinuities in conceptions of gender, and gendered discourse patterns. The focus is on challenges, achievements and future perspectives in the crystallization of gender activism and studies in Africa.

KIT Library shelf mark: H 3189-(2004)1

006 Questions of power: women's movements, feminist theory and development aid
ARNFRED, SIGNE. In: *Discussing women's empowerment: theory and practice. SIDA Studies 3*. Stockholm, Swedish International Development Cooperation Agency (Sida), 2001, p. 73-87. ISSN 1404-9562 ISBN 91-586-8957-5

Various experiences of attempts to implement gender policies in development and research cooperation are discussed. The first contribution sets critical, analytical standards and discusses how prescribed processes of empowerment may violate the essence of the concept. The next contribution discusses culture as a gendered practice which excludes women from sites and statuses related to power. Colonial stereotypes of Africans are perpetuated through academic disciplines in the North. They function with strategies to control women's mobility in patriarchal African societies, preventing women's spatial mobility and their move into modern times. Current development concepts are questioned in the third paper. The language in which to address women's issues on global scale is not the language of political struggle. The use of the terms 'gender' and 'mainstreaming' have come to impede global solidarity and obscure power relationships and the need for transformatory processes at a time when feminist struggle is needed more than ever. Subversive ways of making gender mainstreaming meaningful from women's points of view are discussed. The fourth contribution refers to recent developments in Mexico, indicating that women may show the way to a new political culture. Women's participation in the awakening of civil society in Mexico, and also the Zapatista women's rebellion against their life situation with their 'Revolutionary laws against poverty', imply a serious transformation in the political culture and related gender relationships. The final paper explores the dynamics of gender in Islam. Prerogatives for change and social development in Muslim societies are discussed, and policies and strategies for development that focus on alleviating gender inequality and power imbalances suggested.

<http://www.sida.se/shared/jsp/download.jsp?f=SIDAStudies+No3.pdf&a=2080> (accessed December 2006)

007 A strategy for mainstreaming gender at the Economic and Social Commission for Western Asia

AZZOUNI, SUHEIR; ABU HABIB, LINA. Beirut, Economic and Social Commission for Western Asia (ESCWA), 2005, 34 p.

A mandate for gender mainstreaming is elaborated and key principles of gender

mainstreaming are examined as well as the status of achievements and challenges of the Economic and Social Commission for Western Asia (ESCWA). A proposed approach includes: strategy formulation; strategy commitment and leadership capacity building of staff members. Institutional learning forms an integral part of the implementation of the strategy. During implementation, some institutional arrangements for the ESCWA were established: a women's centre and a coordinator of gender focal points that will guarantee the engenderment of recruitment of consultants and the monitoring and evaluation of implementation of the strategy. A detailed plan of action is presented.

<http://www.escwa.org.lb/ecw/editors/pubs/mainstreamingg.pdf#search=%22new%20strategies%20for%20gender%20training%22> (accessed December 2006)

008 Who needs sex when you have gender? Conflicting discourses on gender at Beijing

BADEN, SALLY; GOETZ, ANNE MARIE. In: *Women, international development, and politics: the bureaucratic mire* by Kathleen Staudt (ed.). Philadelphia, PA, Temple University Press, 1997, p. 37-58

There are conflicting ideas about the relevance and meaning of 'gender'. Different conceptions of mainstreaming or institutionalization of gender in the development research, policy and practice of Western and Southern academics, activists and policymakers are discussed, drawing on debates about gender aired at the NGO Forum of the Beijing World Conference on Women in 1995. The first section of this article deals with the challenge to gender and development from grassroots development workers and women activists in the South. This challenge is linked to the current debate on the institutionalization of gender in development policy and practice, and relates to the perceived depoliticization of the concept. The second section addresses a completely different criticism of gender expressed by conservative groups during the conference, on the grounds that it is an over-radical and unrepresentative approach to social relations. It is considered extremely important for Northern feminist researchers to look at whether and how Gender and Development (GAD) research serves those attempting to promote women's interests, either in grassroots development work or by influencing policy. It is also necessary to maintain an open dialogue with feminist researchers and activists in the South, to listen to their views on current GAD thinking, policy and practice, and accept their perspectives and priorities.

KIT Library shelf mark: P 97-3171

009 Engendering development: an overview of the Philippine experience

BARUA-YAP, MAILYN B. *Review of Women's Studies* 13(2003)2, p. 10-60 ISSN 0117-9489

The Philippine Plan for Gender-responsive Development, a thirty-year plan, provides a perspective framework for pursuing gender equality and sets out the policies, strategies, programmes and projects that government must adopt to enable women to participate in and benefit from national development. It serves as a guide for agencies in responding to gender issues and concerns. The plan addresses gender and development concerns in six major spheres: individual, family, socio-cultural, economic, political and legal. The gender and development approach proceeds from the perspective that gender relations affect the pursuit of national development goals. It seeks to ensure that development strategies address the structural causes of gender inequality in various spheres of decision-making, i.e. the family, community and workplace, and in the control of vital economic resources such as capital. Gender development also promotes self-reliance for women so that they can actively make decisions about development directions and options, and participate meaningfully in nation-building efforts.

Engendering development is no easy task.

A government is needed that has the political will to pursue a genuine social reform agenda and the informed resolve to craft development policies that support the resolute implementation of authentic social reform initiatives.

KIT Library shelf mark: D 3437-13(2003)2

010 Gender and training: mainstreaming gender equality and the planning, realisation and evaluation of training programmes

BARBEN, M.L.; RYTER, E. Bern, Swiss Agency for Development and Cooperation (SDC), 2005, 23 p.

This paper provides detailed information and practical incentives for mainstreaming gender equality in the planning, implementation and evaluation of training programmes. This is in keeping with the gender equality policy of the Swiss Agency for Development and Cooperation (SDC), which promotes interventions that help to improve the ability of women and men to act. The tools and incentives are presented for use by all SDC employees and consultants involved in organizing training programmes, seminars, workshops and courses. Didactics that promote gender equality cover five aspects, which are described and explained in the second part of the paper. These aspects include: content, forms and methods, language and communication, and

framework conditions. Part three contains practical tips and suggestions for implementation.

http://www.deza.ch/ressources/resource_en_24712.pdf
(accessed December 2006)

011 Headlines and head-space: challenging gender planning orthodoxy in area-based urban development

BEALL, JO; TODES, ALISON. *IDS Bulletin* 35(2004)4, p. 43-50 ISSN 0265-5012

Drawing on the experience of a highly acclaimed area-based urban development initiative in Cato Manor, a central area of Durban, this article explores the way in which the project engaged with women and took up issues of gender. The Cato Manor Development Association consulted women and men, ran a vernacular community paper to reach those who found it difficult to attend meetings, often prioritized the expressed needs of women, and anticipated what would help foster harmonious gender relations in urban design. As a whole the initiative was extraordinarily gender sensitive. The first phase of implementation, with its primary focus on physical development, reached an impressive number of women and women-headed households. Gender planning is not the only way in which development initiatives can bring positive change to the conditions of women's lives and lead to the transformation of gender relations. Indeed, even when a gender focus informed the initiative, it would not have been effective without the historical experience and political and policy conditions allowing for women's active public engagement.

KIT Library shelf mark: E 1978-35(2004)4

012 Transforming the mainstream: seminar report on mainstreaming and inclusive approaches in EU development cooperation

BEDLINGTON, NICOLA; BEALES, SYLVIA. Bruxelles, APRODEV, 2004, 42 p.

ISBN 1 872590 21 7

A 1-day seminar in November 2003 was organized by APRODEV, HelpAge International, One World Action and WIDE to examine current EU gender mainstreaming strategies and inclusive approaches in EU development cooperation. Representatives from the EU and a wide range of NGOs and networks attended, together with civil society participants from EU member states, El Salvador, India, Bangladesh, Jamaica, South Africa, Guatemala, Nicaragua and Honduras. A number of core critical issues emerged from the presentations, the case studies from Jamaica, Kenya, Nicaragua and Guatemala and the debates. Unequal power relations and

underlying power structures were seen as the root cause of exclusion and of gender inequality. This has clear implications for mainstreaming specific issues such as gender, and for the inclusion of currently excluded groups. The seminar highlighted the need to work on explicit inclusion strategies to combat the various layers of discrimination that currently dominate development work. It was agreed that the basic tenet for transforming the mainstream and promoting inclusion is the rights-based approach. A recurring theme in all presentations and case studies is the importance of analyses based on community experience at local and national level, and the urgency of disaggregating data and findings by age, gender and exclusion at national and international level. Recommendations are made on key principles to transform the mainstream and promote inclusive practices.

KIT Library shelf mark: G 04-198 (CB)

http://www.helpage.org/Resources/Policyreports/main_content/1118337473-0-11/transforming_the_mainstream.pdf (accessed December 2006)

013 Towards gender equality in your organisation: a practical guide on how to mainstream gender and improve the performance of your organization

BERG, ELVIA, VAN DEN. The Hague, SNV, 2001, 143 p.

A description of practical tools to start the process of gender mainstreaming in organizations and the products and services delivered by organizations, drawing on experience gained from the Gender Mainstreaming Programme initiated by SNV, a Dutch NGO, in partnership with three NGOs in Botswana. Issues encountered in the gender mainstreaming process include handling resistance and defining who should facilitate. Practical tools for organizations to guide the mainstreaming process are presented for: (1) a gender awareness workshop; (2) the organizational audit; (3) the project audit, and action plans based on the results of the audit or (4) consolidated into an organizational self-assessment.

KIT Library shelf mark: P 04-423

014 Gender training with men: experiences and reflections from South Asia

BHASIN, KAMLA. In: Men's involvement in gender and development policy and practice: beyond rhetoric by Caroline Sweetman (ed.). *Oxfam Working Papers*. Oxford, Oxfam, 2001 A report is presented of experiences of sensitizing men through gender workshops, with mostly senior men in decision making positions in NGOs in South Asia, in particular India,

Bangladesh and Nepal. The workshop trainers were women who had conducted various workshops on gender issues with women. The first step in the workshops was to dispel the anxieties, insecurities and hostility that male participants bring to workshops of this nature. Personal introductions were followed by identifying the issues to be discussed, including the situation of women and men in society, the concept of gender, patriarchy as a system and ideology and its origins. Participants appeared to be well aware of the subordination of women within and outside the household, but did not really want to consider the possibility of equality between the sexes. Dialogues were conducted to reduce hostility, misunderstandings and misconceptions about feminism and the women's movement. Evaluations at the end of the workshop reflected an improved understanding and a desire to move towards better gender relations. The participants recommended that such workshops become mandatory for all men working in development organizations. Gender sensitization workshops with men require a far more sensitive approach than such workshops with women, for example by including a male trainer in the training team.

KIT Library shelf mark: N 01-935

015 Gender workshops with men in South Asia: experiences and reflections

BHASIN, KAMLA. *Convergence* 29(1996)1, p. 46-60 ISSN 0010-8146

Experiences of sensitizing men to gender issues are assessed in gender workshops with (mostly senior) men in decision making positions in NGOs in India, Bangladesh and Nepal. The workshop trainers were women who had conducted workshops on gender issues with women. The first task is to dispel any anxieties, insecurities or hostility brought to such workshops by male participants. Personal introductions are followed by identifying the issues to be discussed, including the situation of women and men in society, the concept of gender, patriarchy as a system and ideology, and its origins. Participants appear to be well aware of the subordination of women within and outside the household, but do not really want to consider the possibility of equality between the sexes. Dialogues are held to reduce hostility, misunderstandings and misconceptions about feminism and the women's movement. Post-workshop evaluations reflect improved understanding and a desire to move towards better gender relations. The participants recommended mandatory workshops for all men working in development organizations. Gender sensitization workshops with men require a more

sensitive approach than similar workshops with women, e.g. by including a man in the trainer team.

KIT Library shelf mark: H 1967-29(1996)1

016 Gender training resources in the Asian and Pacific region: a select annotated bibliography

BHAVNANI, REENA. Kuala Lumpur, Asian and Pacific Development Centre (APDC), 1997, 37 p. ISBN 967-9928-57-8

This bibliography is intended to share gender training developments in the Asian and Pacific region. It is based on materials received by the Asian and Pacific Development Centre – Gender and Development Programme (APDC-GAD) in the previous two years, as well as on training materials from outside the region, which have been received by the Programme for its resource collection. The bibliography begins with an overview of gender and training. It presents the historical and social roots of gender and training programmes, separates out the different strands within the gender training curriculum and their associated methodologies, and raises key issues in approaches taken by gender training programmes. The 45 named resources are categorized into four sections: (1) concepts and perspectives; (2) workshop and conference reports; (3) training materials and manuals; and (4) gender in strategic policy and planning.

KIT Library shelf mark: Br U 98-67

017 AFRA confronts gender issues: the process of creating a gender strategy

BYDAWELL, MOYA. *Gender and Development* 5(1997)1, p. 43-48 ISSN 1355-2074

The Association for Rural Advancement (AFRA) is an independent rural land service organization in South Africa, affiliated to the National Land Committee. It works with communities to influence land reform and ensure the formulation of a just agrarian policy for South Africa. In 1990, the organization initiated a process of incorporating a gender strategy into its work with a one-day workshop on gender issues for AFRA staff. This and subsequent initiatives have not been without problems for AFRA. Issues of race and gender interact, causing conflict, tension and misunderstanding. The way in which these difficulties is addressed has led to a more widespread understanding of gender as an aspect of social differentiation and as being concerned with the relationship between men and women, rather than being a 'women's issue'.

KIT Library shelf mark: D 3030-5(1997)1

018 Mainstreaming men into gender and development: debates, reflections, and experiences

CHANT, SYLVIA; GUTMANN, MATTHEW C.
Oxfam Working Papers. Oxford, Oxfam, 2000, 60 p. ISBN 0-85598-451-1

A review of how to incorporate men in gender and development interventions at the grassroots level draws on research commissioned by the World Bank and the authors' first-hand field observation of men and masculinities. Six chapters in this book: (1) address the desirability and potential of, and prospects for a more male-inclusive approach to Gender and Development (GAD); (2) review the evolution of approaches to gender analysis and policy, to identify where men are situated and to examine how and why men's importance as a constituency has started to grow; (3) look at why men's presence as actors and participants in GAD policy remains so limited after three decades of 'doing gender'; (4) highlight reasons why the exclusion and marginalization of men may be detrimental to gender and development initiatives, and outline key gains that might be achieved by giving greater priority to men at grassroots, operational, and policy making levels; (5) report on the results of interviews (primarily in the UK and USA) with 41 specialists in development and gender, representing nearly 30 organizations, agencies, and consultancies involved in international Women in Development/ GAD projects; and (6) highlight the main reasons for and against involving men in development work generally, and present suggestions for initial efforts to accomplish the goal of GAD, incorporating men and male gender issues in a fashion that furthers the feminist goal of equality between women and men; offer practical suggestions and indicate new areas where men could be involved in GAD work.

KIT Library shelf mark: G 01-241

019 'Men-streaming' gender? Questions for gender and development policy in the twenty-first century

CHANT, SYLVIA; GUTMANN, MATTHEW C.
Progress in Development Studies 2(2002)4, p. 269-282 ISSN 1464-9934

Insofar as gender is still so often equated with women alone, the move from Women in Development (WID) to Gender and Development (GAD) has changed very little. Men as a human category have always been present, involved, consulted, obeyed and disobeyed in development work. Yet men as a gendered category in a feminist sense, involving unequal power relations between men and women and between men, have rarely been drawn into development programmes

in any substantial way. This paper addresses conceptual and operational obstacles to men's incorporation into gender and development, drawing on interviews with over 40 representatives of development organizations in the United Kingdom and the USA in 1999. It is concluded that although there is considerable uncertainty about how to include men as gendered constituents in gender and development, many professionals would like to see debate and practice taken forward. However, the concern that women will disappear from development work once the floodgates are opened to men is also prevalent among many providers. While important tactical issues remain to be worked out, and the process cannot be fast-tracked, it is entirely conceivable that 'men-streaming' gender could become a critical tool in 'mainstreaming' gender.

KIT Library shelf mark: H 2859-2(2002)4

020 A curriculum for the training of trainers in gender mainstreaming

CHEGE, ROSE; PATEL, ALPANA (ed.). Nairobi, African Women's Development and Communication Network (FEMNET), 2004, 48 p.

The curriculum is based on the Training of trainers gender training workshop, which was organized for Anglophone countries in Africa. The programme targets civil society, governments and intergovernmental representatives involved in gender mainstreaming and in communicating this work to wider audiences. The training initiative seeks to build a team of gender trainers across the region. Information in this curriculum is comprised of generic materials providing tools and skills for gender analysis and planning aids for gender-responsive programmes. The materials have been tried and tested in the gender training activities of the African Women's Development and Communication Network (FEMNET) in the region. FEMNET trains NGOs, communities, government and UN agencies. Experience gained during these activities has helped FEMNET to evolve a curriculum and a model for gender training in the region. The training package provides participants with information and skills to plan and develop gender responsive programmes and to mainstream gender in their programmes and other initiatives. The curriculum should serve as a guide to gender trainers with extensive experience in gender training. It can also be useful to up-coming trainers.

http://www.femnet.or.ke/documents/curriculum_training_eng.pdf (accessed December 2006)

021 Establishing a feminist culture: the experience of Zimbabwe Women's Resource Centre and Network

CHIGUDU, HOPE. *Gender and Development* 5(1997)1, p. 35-42. ISSN 1355-2074

The Zimbabwe Women's Resource Centre and Network (ZWRN) was set up to provide a central point from which to obtain information on women and development and feminism. One of the objectives is to promote and strengthen inter-organizational networking activities for the exchange of experience and information on gender and development issues. The experience of the ZWRN in establishing a feminist culture within the organization is reviewed, and the successes and pitfalls encountered in challenging patriarchal structures within ZWRN are described. The steps and activities undertaken to set up a new organizational structure and foster a non-hierarchical culture are also outlined. The process of creating an organization with a feminist culture proves to be more complicated than anticipated, requiring a reversal of the values and attitudes that most women have since early childhood. Problems of power and control arise as the organization expands and new people join. Nevertheless, despite the pitfalls, staff capacity-building through a process of self-education and understanding has its benefits.

KIT Library shelf mark: D 3030-5(1997)1

022 The CNGO approach to capacity building for gender equality

Kathmandu, Canada Nepal Gender in Organizations Project (CNGO), 2004, 62 p.

The Canada Nepal Gender in Organizations (CNGO) project was designed to promote good governance and the transition to greater equality between women and men in Nepal. The project intends to contribute to this goal by strengthening gender-responsive civil society organizations, and by contributing to gender-responsive development policies and programmes. The project, implemented between 1999-2004, strengthens the capacity of participating NGOs to serve as Gender Resource Organizations and the supportive district and national environments for NGOs and gender mainstreaming. Training forms the core building block to increase NGO skills and knowledge. The capacity building approach used by CNGO is documented in this paper. The approach is a reference document or road map to be adapted and built upon. It is intended for use by INGOs and donors supporting gender integrated capacity building of civil society, and by NGOs that either support the capacity building of other organizations or are building their own capacity. Following an introduction of

the project, this document outlines the interventions with the participating NGOs, the district and national-level interventions, and the sustainability strategies built into project implementation. The last section presents tools, methods, guidelines and additional information that may be helpful when applying the CNGO approach.

<http://www.cngo.org.np/pdf/approach.pdf> (accessed December 2006)

023 The CNGO project experience: lessons learned

Canada Nepal Gender in Organizations (CNGO), Kathmandu, 2004, 73 p.

Canada Nepal Gender in Organizations project (CNGO) supported NGO capacity building and district linkage strengthening for gender equality and good governance. The project strengthens the capacity of seventeen participating NGOs in seven districts to serve as Gender Resource Organizations for their district. These NGOs contribute to gender sensitive development by providing technical services, training, advice and leadership for gender equality, as well as implementing gender integrated programmes to communities, local government and other NGOs. CNGO also implements programs to improve the district enabling environment for gender change and NGO collaboration at district and central level. This report sets out the insights and lessons learned for NGOs, donors, government ministries and other organizations interested in strengthening civil society and advancing gender equality. The lessons learned also provide a starting point for the project's upcoming policy dialogues and round tables.

<http://www.cngo.org.np/pdf/lessonlearned.pdf> (Accessed December 2006)

024 Men, women, and organisational culture: perspectives from donors

COLES, ANNE. In: *Men's involvement in gender and development policy and practice: beyond rhetoric* by Caroline Sweetman (ed.). Oxford, Oxfam, 2001, p. 4-10

For many gender advocates, progress towards gender equity and gender mainstreaming since the Fourth Conference on Women in Beijing in 1995 has proved disappointingly slow. A proposed strategy to help further progress is to involve more men as gender specialists in bilateral development organizations and to involve them fully in mainstreaming processes. There is a need for both men and women in donor organizations to be fully involved in enhancing the position of women, if development goals are

to be reached. An assessment of the progress made in promoting gender equality in the work of bilateral development organizations examines how the British Department for International Development (DFID) has mainstreamed gender in its organization. Men and women gender specialists have complementary understanding, skills and approaches. They have overlapping constituencies, relating most effectively to different groups of stakeholders. As DFID has shown, there are great advantages, along with some risks, in having both men and women professionally responsible for gender. Certain steps, when taken or reinforced, will provide the opportunity for bilateral donors to make a real improvement in the provision of effective, gender-sensitive support to overseas partners in their development efforts.

KIT Library shelf mark: N 01-935

025 The role of men and boys in achieving gender equality. Paper prepared for the Expert Group Meeting on 'The role of men and boys in achieving gender equality', 21-24 October, 2003
CONNELL, R.W. *EGM/Men-Boys-GE/2003/BP.1* 2003, 39 p.

Men and boys are inevitably involved in gender issues. This is because the existing pattern of gender inequality tends to give men control of most of the resources required to implement women's rights. In addition, gender inequalities are deeply embedded in organizational, religious and social relationships. Men and boys are more likely to support the move towards gender equality if they can see positive benefits for themselves and those nearest to them. However, they also have an ethical responsibility to support change. Evidence shows the capacity of men and boys for equality, overcoming the widespread belief that aggression and self-centredness is 'natural' to men. Case studies show changing cultural definitions of masculinity, creative responses to changing socioeconomic situations and changing relations in the workplace. On the other hand, there are significant levels of doubt and opposition by men and boys, for example in 'father's rights' groups and among those who believe that boys are disadvantaged in education. But many men are engaged in gender reform, and the growing diversity of men's identities and practices supports the process. A suggested policy framework proposes more systematic measures to include men and boys in gender equality policies and processes.

<http://www.un.org/womenwatch/daw/egm/men-boys2003/Connell-bp.pdf> (accessed December 2006)

026 Making a difference? Gender and participatory development

CORNWALL, ANDREA. *IDS Discussion Paper* 378. Brighton, University of Sussex. Institute of Development Studies (IDS), 2000, 39 p.

ISBN 1-85864-337-6

Highlighting some of the tensions that run through 'gender-aware' participatory development, empirical material from Africa and Asia shows the gender dimensions of participation in projects, planning and policy processes. Various strategies and tactics are used in efforts to make participatory development more gender sensitive. Much depends on how gender is interpreted and deployed in development settings. The pervasive slippage between 'involving women' and 'addressing gender' may be tactically expedient, but it provokes a series of questions about the extent to which current understandings of 'gender' in development mask other inequalities and forms of exclusion. Making a difference requires rethinking 'gender' and addressing more directly the issues of power and powerlessness that lie at the heart of both gender and development (GAD) and participatory development.

<http://www.ids.ac.uk/ids/bookshop/dp/dp378.pdf>
(accessed December 2006)

027 Repositioning feminisms in development

CORNWALL, ANDREA; HARRISON, ELIZABETH; WHITEHEAD, ANN. *IDS Bulletin* 35(2004)4, 146 p. ISSN 0265-5012

The contested relationship between feminism and development generates the questions about reasserting feminist engagement with development as a political project. A workshop at the Institute of Development Studies and the University of Sussex, United Kingdom in July 2003 centred on how to 'reposition' gender and development. Workshop debates point to the politics of discourse as a key element in social transformation. Participants explore how, after initial struggles to develop new concepts and languages for understanding women's position in developing societies, feminist phrases have acquired new meanings as they are taken up into development policy and practice. Part 1 of the workshop papers explores the origins and status of some of the gender orthodoxies that have become embedded in gender and development advocacy and programming. Focusing more directly on development institutions, part two examines the ways in which changing constructions of 'gender' have framed the objects of development and set the parameters for debate and intervention. Part 3 repositions the feminist

engagement with development on a broader geopolitical terrain, capturing some of the struggles and conquests, as well as the new ambivalences and uncertainties, of today's international feminism. A key lesson that emerges from the workshop is that discursive struggles over myths, fables and feminist 'truths' have been part of the political process of engagement with the institutions, resources and discourses that make up development. A further lesson is that the struggle for interpretive power is not simply a struggle against and struggle for, it is also a struggle within.

KIT Library shelf mark: E 1978-35(2004)4

028 Mainstreaming gender: imperatives for development studies

CORNWELL, LINDA. *Africanus: Journal of Development Administration* 34(2004)1, p. 51-63. ISSN 0304-615X

The weak and constantly deteriorating position of women in society can, in large part, be blamed on male-dominant theoretical constructs and development practice informed by such constructs. The majority of past and contemporary development approaches and policies dominating the development discourse have increased women's vulnerability and contributed to a phenomenon called the 'feminization of poverty'. Following a brief look at the impact of the Women in Development movement, some assumptions about women in society and the impact of so-called 'gender-blind' policies on women's status are examined. In order to succeed in mainstreaming gender, it is necessary to constantly evaluate and critique methodological and epistemological roots to eliminate development studies that are sexist, that marginalize women and that legitimate male-dominant development paradigms. It is also necessary to move beyond pure evaluation and critique to an examination of the dynamics of structures and processes within society that give rise to skewed gender relations and disadvantages.

KIT Library shelf mark: H 2097-34(2004)1

029 Corporate strategy on gender mainstreaming

Eschborn, Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ), 2006, 34 p.

In the view of the Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ) sustainable development explicitly means the equal distribution of opportunities between men and women. A company-wide gender strategy adopted in 2001 takes this requirement into account. The overall goal of the strategy is that women and men derive equal benefit from the

development policy contribution provided through technical cooperation and that they can participate equally in designing it. This core objective can be pursued through linking gender-differentiated procedures more closely to a results-based approach. This requires the formulation of clearer and more quantifiable indicators for the achievement of objectives, and gender issues to be more firmly anchored in company processes and procedures and GTZ's gender competence to be further strengthened. This in turn requires a stronger integration of gender into corporate goals and their indicators. GTZ uses its gender know-how to secure gender competence as a quality criterion of professional expertise. Recommendations include a revision and updating of the corporate gender strategy as a matter of priority; safeguarding the institutional anchoring of gender mainstreaming tasks and gender expertise at GTZ by means of an in-house review; and a greater integration of gender within the framework of results-based management and for the instruments that have been developed or modified for this purpose.

<http://www2.gtz.de/dokumente/bib/06-1073.pdf>
(accessed December 2006)

030 Institutionalizing gender equality: commitment, policy and practice. A global source book

DAM, HENK VAN; KHADAR, ANGELA; VALK, MINKE (eds). *Critical Reviews and Annotated Bibliographies Series. Gender, Society & Development* 4. Amsterdam, Royal Tropical Institute (KIT), 2000, 172 p. ISBN 90-6832-634-1

This source book aims to provide an overview of what is being undertaken by governments, development agencies and NGOs to integrate women and gender. Integration covers the wide variety of experiences of mainstreaming, institutionalizing and incorporating women's issues and gender perspectives in planning policies programmes projects and organizations. There is a growing interest in practical experiences in confronting and embedding gender considerations in organizations. The introduction provides a context and considers some of the reasons for failed attempts to make gender sensitive policies a reality; chapters put the challenges of organizational change in an international perspective and review strategies used in Kenya (Kenya Agricultural Research Institute), Nepal (Action Aid), Mali (Compagnie Malienne pour le Développement des Textiles) and Nicaragua (Puntos de Encuentro). Annotated bibliographies help to make the most relevant literature, including 'grey' material accessible.

KIT Library shelf mark: D 3382-(2000)4

031 Strategic gender mainstreaming in Oxfam GB

DAWSON, ELSA. *Gender and Development* 13(2005)2, p. 80-89 ISSN 1355-2074

This article describes and assesses a strategy to mainstream gender issues in the South America region of Oxfam GB, both in its programme and in the organization's internal systems and procedures. Experience shows that the way that gender equality relates to strategic planning is key to its effective incorporation into a programme. If staff do not see gender equality as a central part of what they are working towards, they will not dedicate time to it. This depends both on managerial clarity and written plans. No amount of advisers, gender mainstreaming strategies, and gender training workshops can convince staff to mainstream gender if achieving gender equality is not a clear goal set out in their strategic plan. If this is then reflected in their personal performance objectives, and seen by them as an essential part of what they are expected to achieve, constantly reiterated by managers as important, the rhetoric may be translated into the reality of the programme and the lives of those it is intended to benefit.

KIT Library shelf mark: D 3030-13(2005)2

032 Gender manual: a practical guide for development policy makers and practitioners

DERBYSHIRE, HELEN. London, Department for International Development (DFID), 2002, 46 p.

A manual designed to help non-gender specialists recognize and address gender issues in their work. The intention is to demystify gender, make the concept and practice of gender 'mainstreaming' accessible to a wide audience, and clarify when to call in specialist help. While designed for staff and partner organizations of the Department for International Development (DFID), the manual provides information and guidance for staff from any government or civil society organization striving to recognize and address gender issues in their work. The manual is intended to be enabling rather than prescriptive. It focuses on the processes of gender mainstreaming that are similar in all sectoral and regional contexts, and in some instances also similar to other processes of social development and organizational change.

<http://www.dfid.gov.uk/pubs/files/gendermanual.pdf> (accessed December 2005)

033 Developing capacity to achieve gender equality in education

Education and Gender Equality Series:

Programme Insights 6. Oxford, Oxfam, 2005, 10 p. Failure to achieve gender equality in education is

often blamed on 'weak capacity'. This paper focuses on transforming institutions and developing capacity of those working with education institutions, but it recognizes that long term capacity building for civil society, communities and parents is also essential for taking gender equality forward. Developing capacity for gender equality involves implementing a range of strategies, comprising not only gender training of both male and female administrators and teachers to raise awareness and to provide necessary skills for gender analysis, but also initiatives to increase women's visibility within organizations, for example using quotas, and the adoption of gender mainstreaming as a strategy to promote gender equality. Developing capacity means focusing on gender concerns within organizations, and making gender issues an integral part of educational planning processes. The appropriate allocation of financial resources must be built into these processes for them to succeed. Recommendations towards this end are suggested for governments, donors and NGOs.

http://www.oxfam.org.uk/what_we_do/issues/education/downloads/edPaper6.pdf (accessed December 2006)

034 Evaluation on gender study and training in Vietnam

DO THI BINH. 1999, 5 p.

A seminar was held in Hanoi, Vietnam, on March 16-17, 1999, to evaluate gender study and training in Vietnam in the past 10 years. The workshop focused on three major issues: (1) concepts and research methodologies on women's studies; (2) observations of research programmes and studies on women and gender in the past 10 years; and (3) gender training and workshops. A summary of the opinions raised at the seminar on these three issues is presented and recommendations made to overcome weaknesses and accelerate gender study and training nation-wide.

<http://www.uit.no/semut/rapporteur-doks/Ur1-NUFU-Gender/pdf-kapitler/9759Bin.pdf> (accessed December 2005)

035 'We are also human': identity and power in gender relations

DRINKWATER, MICHAEL. Paper submitted to the conference 'The winners and losers from rights based approaches to development', University of Manchester, 21-22 February, 2005, 13 p.

A rights based approach (RBA) to development can address the more pervasive factors that perpetuate gender inequality. Until men accept women as equally human, attempts to promote the empowerment of women will necessarily

always be limited in their scope and longevity. CARE International has adopted a kind of RBA, namely a relational approach to rights that sees all people as moral beings who possess equal rights and responsibilities, to improve the situations of women and their families. Illustrations of this approach by CARE International draws on analytic and programmatic work undertaken on gender equity issues in a range of African and Asian cultural contexts. The focus is on attitudes and ways of thinking of men and women, the use of male power in gender relations, how men perceive themselves, and how their identities are influenced by and influence social structures. The final section summarizes some lessons learned from CARE's experience so far about the kinds of approaches that are needed to address the deep-rooted cultural causes of gender inequality.

<http://www.sed.manchester.ac.uk/idpm/research/events/february2005/documents/Drinkwater.doc> (accessed December 2005)

036 Challenges for gender mainstreaming: the experience of HIVOS

DUBEL, IREEN. Paper presented at Women's Worlds 2002, Kampala, 21-26 July 2002. 2002, 7 p. Gender mainstreaming has a double meaning as a strategy and a process of agenda setting and change at different levels within organizations and institutions. It is both a technical and a political process which requires shifts in organizational cultures and ways of thinking, as well as in the goals, structures and resource allocations of organisations. Gender mainstreaming is an investment in quality improvement. It requires both resources and instruments. Hivos has developed certain instruments and procedures for gender mainstreaming for the various policy stages of identification, formulation, implementation, monitoring & evaluation. Staff and partner organizations continue to demand simple and accessible gender tools and those that also demystify gender and gender mainstreaming. The complexity of gender mainstreaming is not simply a matter of applying gender tools in a mechanistic manner. From their organizational learning, Hivos and partner organizations recommend continued efforts given the long term and process nature of change for women's empowerment and gender equality. Another recommendation is to continue and combine double track strategies, such as support for women's empowerment initiatives and gender mainstreaming efforts and strategic networking with internal and external allies. It is important to acknowledge the value of continuous reflection

and learning, including the need for periodic sharing and assessment of practices. Those involved ought not to lose sight of the connection between organizational efforts and learning about gender mainstreaming and the overall objective of addressing the economic, political, social and cultural conditions that shape (poor and marginalized) women's lives.

<http://www.hivos.nl/index.php/content/download/4385/25897/file/php5eHwRW.pdf> (accessed December 2006)

037 Canada Nepal Gender in Organizations (CNGO) project: outcomes mapping

DUFFIELD, BARBARA; LAMA, KANCHAN VERMA. Kathmandu, Canada Nepal Gender in Organizations (CNGO), 2004, 71 p. The Canada Nepal Gender in Organizations project (CNGO) supports NGO capacity building and district linkage strengthening for gender equality and good governance. The project strengthens the capacity of twelve participating NGOs in six districts to serve as Gender Resource Organizations. These NGOs contribute to gender-sensitive development by providing technical services, training, advice and leadership for gender equality, as well as implementing gender integrated programmes to communities, local government and other NGOs. CNGO also implemented programmes to improve the enabling environment for gender change and NGO collaboration at district and central level. The outcomes and changes resulting from project inputs are analysed to assess their impact and make recommendations for other gender equality and NGO capacity building projects. A participatory process is designed to engage members of the NGOs in a reflection of their changes, and the changes in the district environment. The evaluation reveals that over the five year period (1999-2004) the CNGO achieved the key outcome, namely: 'NGOs that effectively plan and implement gender-responsive development initiatives and that competently provide technical services to community-based organizations and user groups in a gender-responsive manner.'

<http://www.cngo.org.np/pdf/outcome.pdf> (accessed December 2006)

038 Challenging gender stereotypes in training: Mozambican refugees in Malawi

DZIMBIRI, LEWIS B. In: Development and social diversity. Oxford, Oxfam, 1996, p. 78-81 Evidence suggests that women are neglected in development and relief activities, with most benefits tending to accrue to men. The role of gender in the allocation of projects and the recruitment of beneficiaries is assessed in 4 NGO

income-generating projects among long-stay Mozambican refugees in Malawi. A selected typology of women's involvement in various income-generating projects reveals that only a small number of refugee women is involved, compared to men. It is suggested that most of the activities offered do not meet women's real-life needs because their design is based on traditional ideas of women's (and men's) roles. To enable women to strengthen their self-reliance, skills development among refugee women should focus on real income-generating activities, even if these are considered the traditional domain of men.

KIT Library shelf mark: N 96-2520

039 Gender training in ACORD: progress report and critical assessment

EL-BUSHRA, JUDY. London, Agency for Cooperation and Research in Development (ACORD), Research and Policy Programme (RAPP), 1996, 23 p.

Gender training has been seen since 1989 as a major strategy for the institutionalization of gender policy in the Agency for Cooperation and Research in Development (ACORD). Much experience has been gained over the years, which throws light not only on the uses and abuses of training, but also on the conceptual framework within which the training is conducted. Lessons drawn from that experience serve as preparation for drawing up a new draft gender policy, to be confirmed during 1997. The assessment aims to offer first-hand observations on the strengths and weaknesses with which gender training has evolved in the agency. The analysis focuses on the conceptual basis, training methodology, and community-level awareness promotion. The achievements and constraints of the gender training in ACORD are assessed. Recommendations for future strategies are made in four areas: the development of gender concepts, training methodology, the organization and coverage of training, and complementary strategies directed to ACORD generally.

<http://www.acord.org.uk/GendTraingInAcord.doc> (accessed December 2006)

040 Empowering young women to lead change: a training manual

Grand-Saconnex, World YWCA (Young Women's Christian Association), 2006, 124 p.

This manual is designed by and for young women, as part of the commitment of the World Young Women's Christian Association (YWCA) to developing effective young women leaders. The modules foster self-determined approaches to developing leadership skills and awareness of

their strengths and rights. Through consultation, seven key issues were identified as having a crucial impact on young women: HIV/AIDS, sexual and reproductive health, self esteem and body image, violence against women, human rights, economic justice, and peace. Focusing on these issues, the manual provides young women with information and tools to gain insight into the issues; facilitate training to education and mobilize their peers to collaborate on the issues; develop advocacy skills and take concrete action. The workshop guides included in each module are designed to enable young women to lead fun and engaging workshops without the need for 'expert facilitators'.

http://www.unfpa.org/upload/lib_pub_file/628_filename_empowering-young-women_eng.pdf (accessed December 2006)

041 Mainstreaming men in gender and development

FLOOD, MICHAEL. Presentation to AusAID Gender Seminar Series, Canberra, December 8, 2005, 18 p.

Men are often treated as generic, un-gendered representatives of humanity, which tends to perpetuate masculine norms and gender inequalities. Gender equality requires changes in men's behaviour and attitudes. Including both men and women in development work allows men to make a positive contribution. While their inclusion may present difficulties, they too can benefit from gender equality, and also make development interventions more workable. Gender justice encourages men to develop egalitarian relationships with women and promote positive constructions of gender. Successful strategies to reach men and boys include peer education, targeting workplaces, sports and entertainment events where men predominate, community outreach projects, and making sexual and reproductive health services more male-friendly. Expansion of this work with men and boys is needed. Widespread adoption of relevant practices, however, requires funding, institutionalisation, policy and professional development.

<http://www.xyonline.net/downloads/Mainstreaming.doc> (accessed December 2006)

042 Focusing on gender: an assessment of gender integration in UNFPA materials

New York, NY, United Nations Population Fund (UNFPA), 2006, 71 p.

While the United Nations Population Fund (UNFPA) generates many publications and training materials to explain gender-related ideas, understanding gender issues remains

challenging. The objective of this assessment of materials produced between 1997 and 2005 is to meet the need for greater clarity and practical guidance on gender mainstreaming in development programming. Materials from this period are uneven in quality, with an inconsistent use of gender-sensitive language and sometimes weak gender analysis. In terms of usage, there is low awareness of productions originating in regions and countries. There is a lack of relevant documents, or access to publications in languages other than English. UNFPA materials do not offer sufficient guidance to staff on how to mainstream gender in their work. In response to these challenges, the assessment focuses on identifying good practices and providing qualitative insights towards improving the quality of gender mainstreaming and to support the utilization of materials.

http://www.unfpa.org/upload/lib_pub_file/618_filename_focusing-on-gender.pdf (accessed December 2006)

043 Holding the space: gender, race and conflict in training

FRIEDMAN, MICHELLE; CRAWFORD COUSINS, COLLEEN. In: *Gender in popular education: methods for empowerment* by Shirley Walters and Linzi Manicom (eds). London, Zed, 1996, p. 61-86

A seven-day workshop in Natal, South Africa focuses on participatory methods for community development, in which issues of gender, race and conflict in training are discussed. Initial assumptions and the stated objectives of the workshop are described. Of the 26 participants 14 are men, although a majority of women had been anticipated. They represent a diversity of experience and identities in terms of race, class, gender, age, ethnicity and place of residence. The workshop was marked by a high degree of conflict. A struggle for control of the workshop between some participants and the facilitators revealed an increasingly marked resistance to the design and flow of the workshop, and conflict between men and women. The group processes are reported, as well as lessons learned.

KIT Library shelf mark: P 97-133

044 Gender and development

CEDPA Training Manual Series 3. Washington, DC, Centre for Development and Population Activities (CEDPA), 1996, 109 p. This manual offers a comprehensive, in-depth gender-focused training programme designed to contribute to the achievement of gender equity in development projects and organizations and in societies as a whole. It represents the experience of the Centre for Development and Population

Activities (CEDPA) in gender-focused training programmes and is for use by trainers of programme managers and development workers in the private and public sectors. The manual has been field-tested with partner organizations worldwide. The gender training workshop examines gender influences in the participant's own lives, cultural and societal expectations of men and women, how systems and institutions create and maintain gender roles and relationships, and how these factors affect the development process. Its purpose is to improve the knowledge, attitudes, and skills of development workers. The workshop objectives are to increase sensitivity to gender issues at personal, interpersonal, community, and organizational levels; to develop an understanding of basic concepts and approaches for analysing roles, relationships, and situations from a gender perspective; to improve skills in analysing and managing gender roles, relationships and situations; and to formulate strategies for incorporating gender considerations into all project phases, and into the structure, policies, and operations of institutions.

http://www.cedpa.org/files/737_file_gender_english_all.pdf (accessed December 2006)

045 Gender mainstreaming: can it work for women's rights

Toronto, Association for Women's Rights in Development (AWID), 2004
Gender mainstreaming was adopted at the World Conference of Women in Beijing to bring about gender equality. Yet, more than ten years later the strategy is being widely criticized as a confusing conceptual framework at best and a force that has undermined women's rights. This issue presents the opinions and analyses of four members of the Association for Women's Rights in Development (AWID) on what has gone wrong with gender mainstreaming. Shared views and responses to colleagues wrote. They all seem to agree that gender mainstreaming has been 'so much promise, so little delivery'. They also agree that gender mainstreaming as a strategy with specific sets of tactics and tools can be used effectively to bring about meaningful institutional policy changes in women's economic rights. Suggestions are given for what could be done to realize the potential of gender mainstreaming and the empowerment of women. These include that work needs to be undertaken into conceptual and ideological issues, and the power dynamics at stake.

http://www.awid.org/publications/OccasionalPapers/spotlight3_en.pdf (accessed December 2006)

046 Gender mainstreaming in the Pacific: critical processes for women's empowerment

New York, NY, United Nations Development Fund for Women (UNIFEM), ca. 2000, 45 p. ISBN 982-9034-01-1

The United Nations Development Fund for Women (UNIFEM) has prioritized the institutionalization of gender concerns, particularly those of women, in its activities. This 'gender mainstreaming' has become the major thrust of UNIFEM Pacific's work. This document draws on the experiences of seven countries that have received UNIFEM Pacific assistance to institutionalize gender mainstreaming. The document walks through the gender mainstreaming steps, first establishing the need for gender to be considered, then setting out the ideal structure for it to be institutionalized, the gender mainstreaming programme and the training process, outlining how to implement a gender mainstreaming process. The chapters show that gender mainstreaming must be implemented across the entire civil service and have the support of most of the community. A structure must be set up and a wide-ranging network established for advocacy, capacity building, and implementation. Gender training is recognized as an essential part of the whole gender mainstreaming process.

KIT Library shelf mark: Br U 02-274

047 Gender mainstreaming tools marketplace: an annotated resource guide

New York, NY, United Nations Development Programme (UNDP), 2006, 48 p.

The guide provides a brief description of each tool with contact details. The categories include tools for gender mainstreaming strategy, gender analysis, training, energy and environment, HIV/AIDS, governance, crisis prevention and recovery, poverty, Millennium Development Goals, human development, information and communications technology and the role of men and boys, as well as miscellaneous resources.

http://www.undp.org.pl/publikacje/tools_marketplace.pdf (accessed December 2006)

048 Gender management system handbook
Gender Management System Series.

Commonwealth Secretariat, London, 1999, 63 p. ISBN 0-85092-590-8

The Gender Management System (GMS) Handbook has been produced to assist member governments in meeting their commitment to implementing the Plan of Action. A definition of GMS is presented and its structures, processes and mechanisms elaborated. The policy and conceptual background, from Women in Development (WD) to Gender and Development

(GAD) are discussed, as are the prerequisites for the establishment of a GMS such as: political commitment; global, regional and national mandates; human and financial resources; and the appropriate legislative framework. A Gender Action Plan (including monitoring and evaluation) to mainstream gender in the national development plan is tested for gender mainstreaming at the Commonwealth secretariat. It is hoped that the manual will be used in conjunction with other publications in the Gender Management System Series, by development policy-makers, planners, field staff and others. The handbook is sufficiently flexible to allow users to adopt those elements of the GMS that are most appropriate to national circumstances and adapt others to their countries' specific needs.

KIT Library shelf mark: G 00-295

http://www.thecommonwealth.org/shared_asp_files/uploadedfiles/%7BB8EC3135-2CA1-46A5-A10C-F215B80FE636%7D_gms_ref.pdf (accessed December 2006)

049 'My father didn't think this way':**Nigerian boys contemplate gender equality**

GIRARD, FRANÇOISE; BARKER, GARY. *Quality = Calidad = Qualité* 14. New York, NY, Population Council, 2003, 34 p. ISSN 1097-8194

This publication is about a Conscientizing Male Adolescents (CMA) programme in Nigeria.

CMA's model is a long-term programme focusing on sexism and critical thinking skills. Boys meet for weekly discussions on topics such as gender-based oppression, sexual rights, violence, power within the family, intimate relationships, sexual health, human rights and democracy. An important objective is to foster participants' critical thinking skills by teaching them to analyse the world around them and arrive at a new set of values on their own. Rather than target the out-of-school young people at highest risk, CMA recruits participants who are in school and who are particular bright social leaders. The CMA's paradigm is different from that of most programmes aimed at adolescent boys. More conventional programmes for boys emphasize sexual health, particular condom education and distribution, and are often held in sports and youth centres. Educational contact with youth may be limited to a few sessions. The primary focus of the CMA curriculum is on sexism and critical thought. The programme also discusses power and oppression in depth. One of the conclusions of this programme is that it is possible to work with boys on issues of sexism and gender-based injustice, even in a context of pronounced inequality. An extensive investment in gender-sensitive programmes for boys is an

investment in the next generation of husbands, fathers and citizens.

KIT Library shelf mark: D 2924-(2003)14

050 Getting institutions right for women in development

GOETZ, ANNE MARIE. *IDS Bulletin* 26(1995)3, 134 p. ISSN 0265-5012

The reasons why development organizations frequently fail to include women equitably in the 'public' that they serve are addressed in the papers contained in this issue. Notions of 'accountability' and 'consent' are explored from a gender perspective, and three case studies are provided of efforts to make state institutions more responsible with regard to women's concerns. NGO structures and management are examined, and the interface between projects and people, as well as the central role of lower-level bureaucrats in creating a 'fit' between national policies and local realities, are discussed. An assessment is made of how women's organizations deal with issues relating to personnel management and programme organization and of the extent to which they are able to resist external pressures to demonstrate 'numbers' and 'targets' and remain process-oriented. A number of interesting sources of tension are highlighted, including the difficulties of sustaining dialogue with the women's movement and the problems of working within hierarchical and compartmentalized public bureaucracies and party systems.

KIT Library shelf mark: E 1978-26(1995)3

051 Managing organisational change: the 'gendered' organisation of space and time

GOETZ, ANNE MARIE. *Gender and Development* 5(1997)1, p. 17-27. ISSN 1355-2074

The Bangladesh Rural Advancement Committee (BRAC) examines experiences of female and male staff with respect to women's capacity to become effective development workers. BRAC's commitment to women and development is reflected in its efforts to employ women. It has introduced policies to increase the number of female staff and enhance their effectiveness as development workers by: (1) adapting the organizational culture to allow women to participate; (2) increasing their presence in the organization and their participation in decision-making; and (3) facilitating their physical adjustment to the demands of the workplace and their role within it. BRAC requires that women ride bicycles and motorcycles, wear the shalwar kemise rather than the sari, and live and work together with male colleagues in offices in rural areas away from their immediate family. These

requirements weigh heavily on young women in a culture that places a high value on sheltering unmarried women. They are under pressure to demonstrate the organization's progressive image and at the same time to preserve their 'honour'. This article highlights some of the practical aspects of how an organization's structure can be 'gendered' and how this can affect women's capacity to flourish within an organization.

KIT Library shelf mark: D 3030-5(1997)1

052 Gender and organisational change training manual

GROVERMAN, VERONA; GURUNG, JEANNETTE D. Kathmandu, International Centre for Integrated Mountain Development (ICIMOD), 2001, 154 p. ISBN 92-9115-295-1

This training manual is about gender and organizational change. It is based on experiences of the International Centre for Integrated Mountain Development (ICIMOD), Nepal, with training members of organizations engaged in development, research and implementation related to natural resource management to introduce planned changes in their organizations related to gender. The focus is on how to change an organization into one in which both men and women are at ease in their working environment and find equal opportunities; where actions are purposely taken to reach and maintain this situation. This ideal of a 'gender-friendly' organization should also be reflected in the organization's mission, aims, activities, approaches, etc. The manual aims to assist facilitators and trainers with processes of organizational change for gender equality within development organizations. It consists of short explanations of key concepts followed by exercises and handouts to increase understanding and skills, and also to build up enthusiasm for supporting the change process.

KIT Library shelf mark: N 01-2589

053 Guidelines for organizing gender training: gender training as a tool to enhance mainstreaming

Geneva, International Labour Office (ILO), 1998, 15 p.

These guidelines on gender training objectives and training methodology propose training activities as well as describing obstacles and constraints, the impact of lessons learned and follow up, and recommendations for implementation. Gender training is a didactic process, providing both conceptual information and basic skills in gender analysis and gender planning. It is a participatory process in which

the trainer or facilitator provides the necessary information and conceptual tools for incorporating gender concerns trainees' work. A participatory approach stresses that learning is better achieved through a two-way interaction between participants and facilitators. Learning also results from the participants sharing both their professional and personal experiences, thus owning issues and the solutions.

KIT Library shelf mark: Br U 00-70

054 Implementing a gender policy in ACORD: strategies, constraints, and challenges
HADJIPATERAS, ANGELA. *Gender and Development* 5(1997)1, p. 28-34. ISSN 1355-2074
The Agency for Cooperation and Research in Development (ACORD), based in the United Kingdom, is a consortium of 11 NGOs from Europe, Asia and North America devoted to community-based and gender-sensitive poverty alleviation in Africa. ACORD formally established a gender policy in 1990. The development of ACORD's gender policy is outlined. The gender policy was promoted primarily through an extensive programme of training. Findings of a recent survey of the impact of the gender policy on the design, implementation and outcome of the organization's work with women and men indicate positive outcomes from strategies. Gender-awareness training targeted both the programme target group and staff. Organizational weaknesses are identified, including cultural resistance and under representation of women. ACORD's experience shows that a multi-pronged strategy is required to bring about tangible changes in terms of gender equity within the organization and the communities with which it works.

KIT Library shelf mark: D 3030-5(1997)1

055 Handbook for gender focal points in UNESCO national commissions
Paris, United Nations Educational, Scientific and Cultural Organization (UNESCO), 2005, 66 p.
Serving as a Gender Focal Point (GFP) in a National Commission confers a whole new and important set of responsibilities and duties that are not part of regular work. Often GFPs have not received formal training in gender issues, nor have they necessarily worked in the area before or have been able to familiarize themselves with the body of literature relevant to this field. This handbook was developed to guide 'newcomers' who have been designated as Gender Focal Points within UNESCO National Commissions and are looking for advice, inspiration and coaching. For the more experienced National Commission staff member or gender expert, this manual will be

able to provide ideas and suggestions that can help enhance the impact of their work. Section 1 provides basic information on UNESCO's policy and the role of GFPs. Sections 2, 3, 4 and 5 are practical and action-oriented, including lists of initiatives and actions that can be taken and offer arguments on challenging aspects of gender work. Checklists define how to best mainstream gender into projects, their expected results and supporting documents. Section 6 recommends key policy documents that may be of use for GFPs. Finally, Section 7 takes up 'Frequently Asked Questions' that may arise. The annexes provide specific networks relating to women and gender; baseline definitions of key concepts and terms; an example of a gender training workshop outline; a bibliography and internet resources. The handbook and the full set of UNESCO gender-related resources and materials can also be found on UNESCO's online Gender Mainstreaming Resource Center website at <http://www.unesco.org/women>
<http://unesdoc.unesco.org/images/0014/001405/140572e.pdf> (accessed December 2006)

056 Gender mainstreaming: a key strategy for promoting gender equality at national level
HANNAN, CAROLYN. In: *Asia and the Pacific Beijing+10: selected issues. Presentations from 2004 High-Level Intergovernmental Meeting to Review Regional Implementation of the Beijing Platform for Action and its Regional and Global Outcomes*. New York, NY, United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP), 2005, p. 57-65
The status of gender mainstreaming at the national level in the Asia and Pacific region is reviewed. The paper presented at the 2004 Meeting reviews regional implementation of the Beijing Platform for Action and its outcomes. A regional symposium in 2001 revealed different levels of understanding of gender mainstreaming in the region and thus also of implementation. Although some progress is noted in institutional development, gaps between policy commitments and resource allocation continue to exist, negatively affecting implementation of gender mainstreaming. The adoption of the Millennium Declaration as the framework for development may provide an opportunity to highlight the importance of gender mainstreaming and promote greater implementation. Other remaining challenges are identified, including the perception that gender mainstreaming solely requires increasing women's participation. Recent approaches, including gender budgeting and gender audits, could be supportive to gender mainstreaming in line ministries and other

bodies at national level. It is suggested to further good experiences with key well-tried approaches such as training programmes, development of methodologies and tools, establishment of gender units and gender focal points and use of gender analysis. Further consideration of the role of national machineries in relation to promoting and supporting these approaches in line ministries and other national level bodies is also critical.
<http://www.unescap.org/esid/GAD/Publication/AsiaandPacificBeijing%2B10.pdf> (accessed December 2006)

057 Feminist praxis: women's transnational and place based struggles for change

HARCOURT, WENDY. *GTI Paper Series 11*. Boston, MA, Tellus Institute, 2006, 25 p.
The Great Transition Initiative (GTI) is a global network of engaged thinkers and thoughtful activists who are committed to rigorously assessing and creatively imagining a great transition to a future of enriched lives, human solidarity, and a healthy planet. GTI's message of hope aims to counter resignation and pessimism, and help spark a citizen's movement for carrying the transition forward. GTI's global challenge, future visions, and strategic directions are elaborated in a series of papers. This paper provides a feminist perspective, building on the experiences and lessons of the women's movement to change discriminatory power relations between the genders in struggles for social, economic and sustainable development. It is argued that feminist analysis and experience is critical to the vision of a Great Transition. A feminist perspective has two major implications: (1) central to the vision must be ending all forms of discrimination against women and, specifically, those forms that impede women's human rights and foster sexual and gender-based violence; and (2) the need to forge a holistic analysis that acknowledges and builds on the multiple struggles of women for sustainable natural resource management, social and economic justice, rights to water and land, etc. The paper is grounded methodologically in what is called feminist praxis, the interplay of feminist ideas and practice, in shaping a vision for the future that can achieve these ambitious goals. A feminist perspective is required to ensure that the Great Transition vision/pathway/strategy leads to a truly equal and just alternative global scenario.

<http://www.gtinitiative.org/documents/PDFFINALS/11Feminism.pdf> (accessed December 2006)

058 Education for women's empowerment or schooling for women's subordination

HLUPEKILE LONGWE, SARA. *Gender and Development* 6(1998)2, p. 19-26. ISSN 1355-2074
Education and training for women's empowerment needs to reverse the values and beliefs which have been inculcated within the conventional school system. To this end, more radical forms of gender training may prove instructive, by providing elements for women's empowerment education and training. A more radical and a more conservative perspective on gender training is offered, revealing the contrasting perceptions of gender issues and development and thus of the meaning of women's empowerment and the types of intervention needed. The role of formal schooling in women's empowerment also demonstrates that schools only provide schooling for self-reliance and for the reproduction of patriarchy. Radical forms of gender training could convert schooling for self-reliance into education for women's empowerment. Some elements that may be included in education for women's empowerment are listed.
KIT Library shelf mark: D 3030-6(1998)2

059 Transforming the mainstream: building a gender-responsive bureaucracy in the Philippines, 1975-1998

HONCULADA, JURGETTE A.; PINEDA-OFRENEO, ROSALINDA; JIMENEZ-DAVID, RINA. Bangkok, United Nations Development Fund for Women (UNIFEM), 2000, 216 p. ISBN 0-9679502-3-6
An outline is given of the strategies used by the National Commission on the Role of Filipino Women (NCRFW) in the Philippines between 1975-1998, as a catalyst for gender mainstreaming, and the mechanisms developed to institutionalize mainstreaming. The themes covered chart the path of the Commission's move from a narrow focus on women and special programmes for women to a broader concern to mainstream gender and ensure the representation of women's interests in mainstream decision making. Attention is given to the paradigm shift in NCRFW thinking and the practice of gender mainstreaming; gender sensitization of the bureaucracy; gender responsive planning, statistical systems and budget; the gender agenda in line agencies; and gender mainstreaming in pilot regions. Insight is given into the process by which NCRFW stopped acting as 'the repository for women's concerns', ensuring instead that the 'entire government structure ... thinks women.' Two key gains mark 1989-1998: deepening the discourse on gender and starting to redirect the mainstream in terms of logic and resources.

Challenges for the future include the need to refine and streamline training and technology to address the need for 'customization'.

KIT Library shelf mark: U 01-92

060 Beyond the 'grim resisters': towards more effective gender mainstreaming through stakeholder participation

HOWARD, PATRICIA L. *Development in Practice* 12(2002)2, p. 164-176 ISSN 0961-4524

More resistance to gender mainstreaming than necessary is often encountered because of the characterization of non-expert policy makers and planners as either active resisters or passive implementers, rather than as capable change agents. Mainstreaming programmes therefore often fail to take into account the needs and contributions of planners as stakeholders. Cases from the United Nations (UN) system in which the author was involved show where organizational change and mainstreaming based on stakeholder participation began to overcome some limitations. Two types of mainstreaming experiences are presented. One was at field level with UN project heads who had no previous gender training and who had no clear mandate to deal with gender in their work other than a request from the United Nations Development Programme (UNDP) that they participate in a workshop. The other was at headquarters level with staff who had received gender training, and where there was a clear policy mandate and top-down instructions for people to participate in the mainstreaming exercise. Drawing upon these experiences and reflecting on the gender mainstreaming literature, the conclusion reached is that although stakeholder participation seems to be a right approach. However, there is inconsistency in both analysis and recommendations in terms of precisely who the stakeholders are in gender mainstreaming efforts, how they should be characterized, how the stakeholders should be involved in the process of organizational change, and how the process of gender mainstreaming affects the outcome.

KIT Library shelf mark: D 2672-12(2002)2

061 Institutionalising gender equality commitments in development organisations and programs

HUNT, JULIET. Faulconbridge, 2001, 37 p. Research undertaken in 2000 explores how development agencies are institutionalizing their commitments to gender equality policies. The focus is on successful strategies for advancing gender equality commitments at organizational and field levels, and lessons about what works and what doesn't. One specific area of

investigation is gender auditing approaches and tools. The impact of microfinance programmes on women's empowerment is a major focus for research at field level, in the context of general strategies for institutionalizing gender equality approaches. Current trends and challenges facing gender advocates within development agencies are reported. One observation is the confusion about concepts, strategies and goals. Gender auditing approaches and tools are being used by NGOs, but much of the existing work on gender auditing in development is a one-off exercise with few or no links to strategic planning to improve performance. An overview indicates lessons learned on institutionalizing gender equality commitments. Major conclusions include the need for systematically applying principles and strategies for institutionalizing gender, for the participation and commitment that are essential for collaboration, for agencies to work on many fronts at once, and the need to tailor gender training to specific organizational, sectoral and programme needs.

http://www.siyanda.org/docs_genie/Juliet1.doc
(accessed December 2006)

062 Integrating gender in technological development

EVERTS, SASKIA. In: *Gender and technology: empowering women, engendering development* by Saskia Everts. London, Zed, 1998, p. 87-105 ISBN 1-85649-658-9

A mainstreaming strategy is proposed to achieve greater gender awareness and more gender-inclusive practice in a technical development organization. Two aspects of the strategy are discussed in detail: a gender analysis instrument and gender training. The strategy, instrument and training were developed for use in two organizations: TOOL (Technology for Development) and TOOLConsult (TOOL's independent consultancy department). The choice of mainstreaming approach is highly dependent on the situation or culture of the organization and its employees before implementation. The approach introduced is based on an organizational culture that exists in many Northern development organizations, where attitudes are positive but inactive. The elements of a gender-integration trajectory, and the Efficient Gender Analysis instrument and its use are described. General rules that make the most of the positive elements of the organizational culture while tackling its weaknesses are to: (1) address practice, not attitude; (2) approach people in a positive way; (3) presuppose willingness to increase attention for gender; (4) build on what people already know about gender; (5) use simple tools in training;

(6) work both top-down and bottom-up; and
(7) work towards basic gender expertise for everyone.

KIT Library shelf mark: P 98-2049

063 Internet-based training pack for the promotion of gender equality in NGO development cooperation

Helsinki, Ministry for Foreign Affairs of Finland, Development Cooperation, 2003

This training pack created by the Department for Development Policy's Unit for NGOs in Finland's Ministry for Foreign Affairs, is part of the Ministry's strategy and action plan for promoting gender equality 2003-2007. The pack provides NGOs engaged in development cooperation with basic information about gender perspectives and practical advice about how gender equality and women's empowerment can be promoted through cooperation projects. With the help of concepts, explanations, examples and exercises dealing with gender equality and project cooperation, NGOs are given basic training that will improve their own projects to reduce gender inequalities. The reduction of inequalities also improves the quality and impact of development cooperation. The first three sections specify the basic principles, concepts and methods connected with gender equality. The main section examines successive stages of development cooperation project cycles, particularly from the point of view of gender equality. Concluding sections provide information about gender equality in organizations and give suggestions as to the minimum required in planning development cooperation for due attention to gender equality.

http://global.finland.fi/gender/ngo/english/training_pack.pdf#search=%22internet-based%20training%20promotion%20gender%20equality%22 (accessed December 2006)

064 Introductory gender analysis & gender planning training module for UNDP staff

New York, NY, United Nations Development Programme (UNDP), 2001, 59 p.

This training module is designed as a guide for United Nations staff to conduct a two-day introductory gender analysis and gender planning training course for staff of the United Nations Development Programme (UNDP) who have no or little experience and knowledge of gender issues. It is targeted to all staff regardless of their seniority level and managerial responsibilities. The content is designed to provide staff with the necessary knowledge and tools to integrate gender issues into their work. Gender training is an attempt to change perceptions, attitudes and behaviours that have

been acquired over a very long time in a variety of cultural contexts. Consequently, the training aims only to present some key aspects of gender analysis and gender planning. The module is intended to initiate discussion and provide a context for staff to develop future planning in the area of gender mainstreaming. It is not an end in itself, but part of a process in a larger context. The training is complemented by materials for the development of a gender briefing kit for UNDP country offices. This material may be used simultaneously with the training material for additional support and reference.

<http://www.undp.org/women/docs/GenderAnalysisTrainModule.pdf> (accessed December 2006)

065 Evaluation of DFID's policy and practice in support of gender equality and women's empowerment. Volume 1: synthesis report

JENSEN, RIKKE INGRID et al. London, Department for International Development (DFID), 2006, 115 p. ISBN 1-86192-827-0

An evaluation of DFID's policy and practice in support of gender equality and women's empowerment informs future strategy by assessing their impact on gender equality and any consequent effects on poverty reduction. This report is a synthesis of three country/regional studies in Nigeria, India, and Western Balkans, an analysis of DFID's portfolio 1995-2005, and three thematic studies. The overall conclusion is that there is a continuing need to pursue the goal of gender equality and women's empowerment in its own right, and as a key factor in poverty alleviation and pro-poor growth. The evaluation demonstrates that DFID has made important contributions to gender achievements at policy and practice level. However, this contribution is uneven, and varies across sectors, countries and partnerships. The unevenness of gender mainstreaming can be attributed to inconsistency at policy, conceptual and at institutional level as well as to an insufficiently enabling environment. In recognition of DFID's strengths in policy making and knowledge development alongside the observed weaknesses of uneven gender mainstreaming in programming, it is recommended for the approach to gender mainstreaming to be anchored institutionally; and to enhance the enabling environment for gender equality and women's empowerment through existing and new gender knowledge products. Volumes I-III of the Evaluation can be accessed at DFID's website at <http://www.dfid.gov.uk>

<http://www.dfid.gov.uk/aboutdfid/performance/files/ev669.pdf> (accessed December 2006)

066 Resource manual for gender trainers
JOBOLINGO, DOROTHY MABEL. Harare,
Zimbabwe Women's Resource Centre and
Network (ZWRCN), 1999

This manual is intended as a training tool for trainers and personnel working in NGOs, women's organizations, curriculum planners, policy makers in government ministries and political parties, etc. in Zimbabwe. It is intended for people who have already gone through a basic gender sensitization programme. The manual is not the only training tool, and should be used according to one's needs and working environment. It can be used as a self-teaching instrument, as a basis for working with a colleague or in small working groups, or as a tool for gender training workshops. Information, procedures and tools that can be used to train people on different gender topics are provided. Adult learning principles are also taken into account through the inclusion of participatory methodologies which will enable participants to reflect on issues and share experiences. The trainers' role is to facilitate this process. The manual is divided into fourteen chapters, focusing on power relations, the gender analysis, gender mainstreaming in policies, programmes and projects, economic empowerment, agriculture, culture & religion, aspects of the law in Zimbabwe, gender violence, reproductive rights, HIV/AIDS, literacy and engendering the Zimbabwe curriculum. The chapters build on each other, and each chapter covers two or more training sessions.

KIT Library shelf mark: F 00-5

067 Gender training with men: experiences and reflections from East Africa

JOSHUA, MILTON OBOTE. In: Men's involvement in gender and development policy and practice: beyond rhetoric by Caroline Sweetman (ed.). Oxford, Oxfam, 2001
The author reports his experience as male gender trainer working in East Africa, Kenya in particular. Gender training in the East African region addresses gender equality from the perspective of women's empowerment. Training objectives are largely guided by the need to promote practices and behaviour which empower women. Examples are presented of how male gender trainers have transformed resistant attitudes and created the environments needed to facilitate the required change in the views and behaviour of trainees. The author's own experiences as a gender trainer, augmented by the experiences and views of other trainers and gender experts, suggest that male gender trainers can play an effective and strategic role

in transforming the attitudes of those men who resist the promise of equality for women.

KIT Library shelf mark: N 01-935

068 Reversed realities: gender hierarchies in development thought

KABEER, NAILA. London, Verso, 1994, 346 p.
ISBN 0-86091-584-0

Alternative frameworks for analysing gender hierarchies are examined. Following a brief overview of the emergence of the Women in Development (WID) perspective within the international arena, the theoretical underpinnings of WID and its contribution to the official policy discourse are assessed. WID is criticized for its inability to challenge gender inequality in a fundamental way. Some of the problems which WID advocates have sought to address are re-examined from a more structuralist perspective, derived from the Marxist tradition. Economic models of household and household decision making, and the dominant conceptualization of poverty are argued to be inadequate for clarifying gender dimensions. The way in which ideas are evolved, clarified or transformed through the experience of development policies and practice is illustrated by population policy, with a focus on the different meanings of control embedded in conflicting interpretations of the unmet need for reproductive technology. The issues of power and empowerment are addressed by comparing attempts to theorize power by social scientists and feminists working in development, which are then used to explore the attempts of grassroots NGOs to operationalize these ideas. Principles and guidelines are suggested which may help to construct a more feminist population policy which seeks the goal of gender equity and reproductive choice rather than fertility reduction per se. A comparison is made of different approaches to gender issues in development planning that have been disseminated through gender training efforts over the past decades.

KIT Library shelf mark: N 94-1928

069 Triple roles, gender roles, social relations: the political sub-text of gender training

KABEER, NAILA. *Discussion Paper* 313.
Brighton, University of Sussex. Institute of
Development Studies (IDS), 1992, 45 p. ISSN
0308-5864 ISBN 0-903715-94-5

Most gender training initiatives share a common objective in challenging biases in the planning process by alerting planners to gender divisions in resources and responsibilities, but vary in terms of their world view and their visions of gender equity. Three different training

frameworks are examined to show how differences in their implicit world views affect their treatment of efficiency and equity issues: the triple roles framework (TRF), the gender roles framework (GRF) and the social relations analysis (SRA). All three frameworks consider the household division of labour. The TRF offers a gender planning methodology which addresses women's needs, while the GRF aims to merely 'graft' gender onto existing planning methods. The SRA seeks to explore the planning process itself as a site of gender politics. The TRF and SRA have a common understanding of gender as a product of social-structural, rather than individually determined inequalities and offer similar guidelines for transformative strategies. Where they differ is in the importance given to men and women outside the planning institutions as agents in the planning process. Women and men in households, markets and communities manage their lives and the development process in ways which reflect their felt needs and perceived interests. However, these needs and interests may not necessarily be shared by bureaucracies which are organized around different goals and reflect different institutional imperatives. SRA sees the issue of strategic gender interests as an issue of politics rather than of better information (GRF) or more enlightened planning (TRF).

KIT Library shelf mark: E 2206-(1992)313

070 Institutions, relations and outcomes: a framework and case studies for gender-aware planning

KABEER, NAILA; SUBRAHMANIAN, RAMYA. New Delhi, Kali for Women, 2000, 410 p. ISBN 81-85107-98-X

The book seeks to persuade a wide and mixed audience of the advantages of a particular methodology for increasing awareness of gender inequalities in everyday life and within the policy process. A number of case studies provide different entry points into the use of the method. The absence of gender awareness in policy and planning in the past has given rise to a variety of efficiency, welfare and equity costs. This analytical framework, generated by key institutions through which development takes place, and a set of tools can assist planners, as well as trainers, to ensure that gender is systematically integrated into different aspects of their work. It offers an inventory of the kinds of assumptions which lead to gender blind policy and assesses integrationist and transformatory strategies by feminist advocates to influence the mainstream policy agenda. A selection of case studies from the Indian context serves to

illustrate different aspects of the framework and its application. The case studies include: landless women labourers; administrative service; Integrated Rural Development Programmes; gender violence; and gender training.

KIT Library shelf mark: P 00-998

071 Mind the gap: mainstreaming gender and participation in development

KANJI, NAZNEEN. *Institutionalising Participation Series 4*. London, International Institute for Environment and Development (IIED), 2003, 40 p. ISBN 1-84369-466-2

The shift from a focus on 'women' to one on 'gender' has not solved issues of marginalization in development programmes. More innovative approaches and practices are needed for widespread change towards greater gender equity. A review of approaches shows the changing focus over time from Women in Development in the 1970s to the Gender and Development approach starting in the mid '80s. The focus on women only was seen to have largely failed to eliminate the economic marginalization of women. However, participation models also do not resolve issues of power and powerlessness. The conclusions are drawn from an analysis of different theoretical approaches, summarized in terms of political, psychoanalytical and sociological points of view, and lessons drawn from strategies used to date. Suggestions are offered towards bridging the gaps between the recognition of gender differences and practical implementation of changes that lead to greater equality. They highlight the importance of bringing about change in organizational structures, in which embedded social norms limit gender equality.

KIT Library shelf mark: Br N 04-35

072 Gender mainstreaming implementation: a challenge for adult education

KASCHUBA, GERRIT; LÄCHELE, CARLOS, 2005, 7 p.

Drawing on training experiences in Germany, the conditions of implementing gender mainstreaming in adult education are addressed. The five sections discuss: the state and aims of gender mainstreaming in adult education; the need to connect gender theory and gender practice; gender competences; the contribution of adult education, gender training in particular, to gender mainstreaming; and the implementation of a gender mainstreaming process in adult education organizations.

<http://www.bpb.de/files/X6GZ6B.pdf> (accessed December 2006)

073 Gender studies and gender training in Africa

KASENTE, DEBORAH HOPE. *Development in Practice* 6(1996)1, p. 50-54 ISSN 0961-4524

In the field of gender studies in Africa there is a lack of standards and specialists in the subject. The application of gender training is constrained by the fact that the variety of methods and approaches to gender training have developed outside Africa and have to be adapted to fit the regional context. Applying imported methods requires skills that trainers in Africa lack. There are several efforts in the region to produce frameworks based on home-grown data and experiences. Attempts are also being made to coordinate gender training efforts on a region-wide basis. Gender planning is still at the level of learning how to apply it. Standards for the relevance and quality of gender studies and training need to be defined to assess the effectiveness of gender studies and training work.

KIT Library shelf mark: D 2672-6(1996)1

074 Regional perspectives: Eastern and Southern Africa

KASENTE, DEBORAH H. In: Gender training: the source book. *Gender, Society & Development: critical reviews and annotated bibliographies series* 2. Amsterdam, Royal Tropical Institute (KIT), 1998, p. 63-72 ISBN 90-6832-633-3

An overview of various approaches to gender training in East and Southern Africa, focuses on the last two decades. The introduction defines the conceptual framework guiding the assessment of gains made in the region towards creating a gender equitable society. Various initiatives at international, regional, national and grassroots level contribute towards changing gender-insensitive institutional practice and empowering the disadvantaged. The trainer-trainee factors that appear to influence outcomes of gender training are outlined, based on outcomes from different training initiatives. The positive and negative institutional practice and participants' experiences which are perceived to influence gender training outcomes are discussed.

A review of gender training outcomes is the basis for recommendations to improve the impact of gender training. Efforts in the region need to be documented and coordinated. A strengthened assessment and evaluation of gender training can be used to improve the quality of training.

KIT Library shelf mark: D 3382-(1998)2

075 Transforming our interventions for gender equality by addressing and involving men and boys

KAUFMAN, MICHAEL. In: Gender equality and men: learning from practice by Sandy Ruxton (ed.). Oxford, Oxfam, 2004, p. 19-27 ISBN 0-85598-514-3

A case is made for involving men and boys in working for gender equality. Development interventions have usually failed to focus on men and boys, and as a result male power remains dominant in gender relations, and women and women's struggles are marginalized. In societies where male power is threatened, there is a risk that addressing the challenges to men and boys can encourage erroneous analyses of men as new 'victims'. However, it is also possible in such circumstances to open up space for a more progressive gender discourse. A range of potentially positive outcomes of involving men and boys is outlined. Finally, a set of principles to guide the future development of programmes and interventions is presented.

KIT Library shelf mark: N 05-1501

http://www.oxfam.org.uk/what_we_do/resources/downloads/geneqmen/gem_kaufman.pdf (accessed December 2006)

076 The things they don't tell you about working with men in gender workshops

KEATING, MAREE. In: Gender, equality and men: learning from practice by Sandy Ruxton (ed.). Oxford, Oxfam, 2004, p. 50-63 ISBN 0-85598-514-3

Working with predominantly male groups raises specific challenges for aid and development agency staff facilitating gender mainstreaming in programmes. At the beginning of a gender workshop, male and female participants alike will often list among their 'fears' potential conflict in the group, or 'being unable to say what we really think', even in programmes where gender equality has been an accepted and acceptable topic of discussion for years. Is it better to avoid the sensitive discussions of power, and focus instead on practical issues? It is critical that aid and development agencies should discuss and confront power and equality issues in gender workshops, even when working with predominantly male groups and the terrain seems difficult. It is an opportunity to help people develop the crucial tools they need to discuss gender equality beyond the workshop. Some of the difficult issues that may make facilitators decide to avoid the subject of male power are looked at, and some ways to deal with them are suggested. It is concluded that advisers and trainers are better able to give teams the

tools to improve overall programme development by facilitating open discussion of what constitutes male power, especially in male groups.

KIT Library shelf mark: N 05-1501

077 Gender mainstreaming in government offices in Thailand, Cambodia, and Laos: perspectives from below

KUSAKABE, KYOKO. *Gender and Development* 13(2005)2, p. 46-56 ISSN 1355-2074

The efforts made to mainstream gender concerns into government activities in Laos, Cambodia and Thailand are surveyed. The focus is on challenges of implementation which exist at provincial/commune and department levels. In the concluding section, learning points that emerge from the three case studies are discussed under the headings: the importance of national policies to local-level implementation; the pros and cons of new institutional structures for gender mainstreaming; challenges concerning the donor-driven nature of gender mainstreaming; gender training as the sole or main activity in gender mainstreaming, and challenges in monitoring women's participation.

KIT Library shelf mark: D 3030-13(2005)2

078 Gender is everyone's business: programming with men to achieve gender equality. Workshop report 10-12 June, 2002

LANG, JAMES. Oxford, Oxfam, 2002, 45 p.

Through the 'Gender equality and men' project, Oxfam GB, a UK-based development organization, is exploring ways to move more effectively towards gender equality by incorporating men and boys more fully in its gender work, their positions and privilege, and the consequences of that privilege. The 'Gender is Everyone's Business' workshop was part of this project. An aim of the workshop was to bring together the latest theory and practice related to men, masculinities and development, but also to situate it within the context of Oxfam's anti-poverty programming to help make its work more effective by working more holistically with men and women. This report gives an overview of the implementation of the workshop and summarizes the key lessons learnt. It describes the conceptual frameworks tested over the courses of the event, gives specific detail on a number of the workshop sessions, and offers recommendations for next steps. For the more sustainable changes to take hold, men, especially those in influential positions, need to be engaged as allies. One strategy is to identify sympathetic (male) community and religious leaders and invest in them with more training and capacity

building. Men like these can be instrumental in instigating longer-term changes. More men are needed as role models to display gender equitable behaviours, both within Oxfam's programme, and as an institution. In Oxfam headquarters, gender sensitivity training for men, especially those in management, can be undertaken to take this forward.

http://www.oxfam.org.uk/what_we_do/issues/gender/gem/downloads/GEMwkshprep.pdf (accessed December 2006)

079 Evolving the gender agenda: the responsibilities and challenges for development organisations

LANG, JAMES; SMITH, SUE. In: *Gender equality and men: learning from practice* by Sandy Ruxton (ed.). Oxford, Oxfam, 2004, p. 194-206 ISBN 0-85598-514-3

The responsibilities and challenges facing development organizations in engaging men are addressed, using the examples of the United Nations Working Group on Men and Gender Equality and the gender mainstreaming efforts in Oxfam GB, a UK-based development organization. In particular, the conceptual, structural, policy and personal constraints to greater male involvement are highlighted. If these constraints are to be overcome, it is essential to explore the linkages between personal and organizational change, to undertake internal advocacy, to establish male role models, and to implement gender-sensitive policies for all staff.

KIT Library shelf mark: N 05-1501

http://www.oxfam.org.uk/what_we_do/resources/downloads/geneqmen/gem_lang.pdf (accessed December 2006)

080 Gender mainstreaming in education: a reference manual for governments and other stakeholders

LEO-RHYNIE, ELSA. *Gender Management System Series*. London, Commonwealth Secretariat, 1999, 70 p. ISBN 0-85092-598-3

This guide is intended to assist governments and other stakeholders in mainstreaming gender in the education sector. It provides an overview of gender issues in the educational sector, including global and Commonwealth mandates for promoting gender equality. It examines traditional indicators such as literacy, enrolment, access to education and attainment, as well as other areas such as legal and administrative frameworks, the proportions of women in decision making positions, resource allocation, curriculum development, and the organization of schools and classrooms. It also examines ways in which gender inequalities, perceptions and

attitudes are perpetuated through the education system. The guide provides a policy framework and action points and is also available in an abridged version as quick guide to the Gender Management System (GMS) publication 'Gender mainstreaming in education: a reference manual for governments and other stakeholders'.

KIT Library shelf mark: G 00-294

081 Institutionalization of gender through participatory practice

LEVY, CAREN. In: *The myth of community: gender issues in participatory development* by Irene Guijt and Meera Kaul Shah (eds). London, Intermediate Technology, 1998, p. 254-267
A diagnostic and operational framework is described for the institutionalization of a gender perspective in development policy, planning and practice. The framework contains 13 elements, each of which represents a site of power. These include, for example, political commitment, resources, political structures and staff development. The elements are linked and interrelated, constituting a 'web', and sustained institutionalization of gender issues within participatory development requires that all the elements are present. These elements can be used to assess the extent of gender institutionalization at country level or in an organization, as well as to determine critical gaps and possible opportunities for change. The 13 elements of the web can be analysed, for example, in relation to women and men in local communities, in political groups and within development organizations.

KIT Library shelf mark: P 98-1366

082 Analysing changing gender relations: methodological challenges for gender planning

LOCKE, CATHERINE; OKALI, CHRISTINE. *Development in Practice* 9(1999)3, p. 274-286
ISSN 0961-4524

This paper is the starting point for a research project to develop practical methods of analysing changes in gender relations, to inform policy research on improving the storage, processing and marketing of crops in sub-Saharan Africa. Although concerns focus on the crop post-harvest sector, many of them are relevant to a wide range of development interventions. Conceptual advances in academic research have drawn attention to the dynamic nature of gender relations, which are central to the gendered outcomes of development interventions, but neglected in existing gender planning frameworks. The latter focus on shifts in gender relations, but neglect processes of change whereby gender relations are re-negotiated and transformed. An understanding of changing

gender relations is essential for planning, monitoring and evaluating development interventions that seek to preserve or improve women's livelihoods. Methodological difficulties in studying these and the extent to which existing gender planning frameworks are suitable for analysing changing gender relations is considered. There is an urgent need to develop practical methods for analysing changing gender relations that can be integrated into development planning.

KIT Library shelf mark: D 2672-9(1999)3

083 Developing gender mainstreaming and 'gender respect'

LYONS, TANYA; CURNOW, JAYNE; MATHER, GLENDA. *Development Bulletin* (2004)64, p. 37-41
ISSN 1035-1132

The effectiveness of gender mainstreaming as a tool for advancing women's status is examined based on gender training work experiences with women and men in Fiji, Indonesia and East Timor. Following a theoretical outline of gender mainstreaming, problems encountered in implementing gender mainstreaming are discussed and opportunities to 'do' gender mainstreaming more effectively are identified. The role of culture in the gender mainstreaming process is also considered. The experiences indicate that the status of women can only be advanced through gender mainstreaming strategies that are adapted to each specific culture and place, addressing the concerns and aspirations of locally active agents of change. This will entail a shift from currently dominant institutional strategies (which target inputs, structural change and policy implementation) to be balanced with complementary operational strategies (which consist of output-orientated guidelines, training, research and projects). A new approach is advocated that first acknowledges and maps changes and challenges in relation to women and gender issues in the local context. Taking this as a point for departure, generic training materials can be adapted and examples from other contexts can be used to stimulate discussion and a future agenda.

KIT Library shelf mark: E 3168-(2004)64

http://devnet.anu.edu.au/GenderPacific/pdfs/11_gen_mainstream_lyons.pdf (accessed December 2006)

084 Gender planning in development agencies: meeting the challenge. A report of a workshop held at the Cherwell Centre, Oxford, England in May 1993

MACDONALD, MANDY. Oxford, Oxfam, 1994, 229 p. ISBN 0-85598-263-2

A three-day workshop entitled 'Enhancing our experience: gender planning in EUROSTEP

agencies' was held in Oxford, UK, in 1993. The participants represented NGOs belonging to EUROSTEP (European Solidarity Towards the Equal Participation of People) and other European networks. The workshop focused on developing common strategies for integrating gender-fair policies and practice into the programme of EUROSTEP agencies, within their own organizations and in their work with women in poor communities of the South. Keynote papers, thematic papers and case studies describe the experience gained through implementing gender and development approaches at the policy and project level. Organizational and programme-related conclusions are drawn and recommendations offered.

KIT Library shelf mark: P 94-562

085 Gender and organizational change: bridging the gap between policy and practice
MACDONALD, MANDY; SPRENGER, ELLEN; DUBEL, IREEN. Amsterdam, Royal Tropical Institute (KIT), Amsterdam, 1997, 154 p. ISBN 90-6832-709-7

Now that gender has been incorporated into the policies of development organizations and governments in the South as well as into those of Northern donors, these organizations must change their internal structures, systems and cultures and put their policies into practice. Using the experiences of member organizations of Eurostep (European Solidarity Towards Equal Participation of People), examples are given of unequal gender relationships and experiences of trying to change these, both within Northern development organizations and between Northern donors and Southern counterparts. The promotion of internal change processes and the change process in the counterpart relationship are highlighted. A vision of a gender-sensitive and people-friendly organization is sketched, and possible strategies and tools for achieving it are presented. A 'roadmap of gender and organizational change' shows the steps to be taken towards gender equality. The organizational culture, the role of the change agent and strategies for increasing the gender sensitivity of an organization are discussed, and guidelines are provided for assessing the gender sensitivity and gender equality of organizations.

KIT Library shelf mark: N 97-728

086 Manual for the gender self assessment
The Hague, SNV, 2003

Gender Self Assessment is a tool focusing on improving the performance of SNV in gender equity and women's empowerment work. It is intended to promote learning and change at a

qualitative level. It focuses on the conditions created by SNV to realize gender equity and women's empowerment, actions carried out towards achieving these goals, perceptions of the results by those concerned, and an action plan for improvement. This 2003 adapted version of the original manual from 2001 is based on an audit of experiences in 10 countries. The adapted manual includes guidelines for a shorter and lighter assessment, and gives more attention than previously to the follow-up process.

<http://www.snvworld.org/cds/rgGsa/index.htm> (accessed January 2007)

087 A guide to gender-analysis frameworks
MARCH, CANDIDA; SMYTH, INES; MUKHOPADHYAY, MAITRAYEE. Oxford, Oxfam, 1999, 144 p. ISBN 0-85598-403-1

This guide to gender analysis tools and gender frameworks discusses the methodologies of the best known analytical frameworks that have been used to integrate gender considerations into development practice. It is based on material developed in 1996 for the use of Oxfam staff and partners. In the introduction, the frameworks are situated in the broader context of integrating gender considerations into development work. Practical examples of gender analysis frameworks are presented together with commentaries discussing potential uses, advantages, limitations and recent adaptations. These commentaries draw on the experiences of Oxfam staff, partners and colleagues in other organizations, who have used the gender frameworks in various training, planning and evaluation processes throughout the world.

KIT Library shelf mark: P 98-2741

088 From feminising to engendering development

MCILWAINE, CATHY; DATTA, KAVITA. *Gender, Place and Culture* 10(2003)4, p. 369-382
ISSN 0966-369X

Feminists have been crucial in challenging the gender-blindness of development discourse and practice. In the process, they have shaped the move from the feminization to the engendering of development over the last three decades. This article explores this broad shift, focusing on recent transformations within gender and development discourse and feminist approaches to development relating to diversity and representation, human rights, and the incorporation of men and masculinities within the development agenda, all set within the context of a globalizing era. It highlights how women from the South have been critical in reshaping contemporary feminisms to celebrate

difference and plurality and challenge Western hegemony. At the same time, feminists have also emphasized the commonalities among women in the name of addressing gender inequalities, evidenced in a recent upsurge in forging trans-national alliances facilitated by the contradictory processes of globalization. (From author's summary).

KIT Library shelf mark: H 2448-10(2003)4

089 Gender issues in higher education and their implications for gender mainstreaming and strategic planning

MBILINYI, MARJORIE. Paper presented at the Strategic Planning Workshop for the UDSM Gender Programme, MUCHS, 23-26 October. Gender Dimensions Programme Committee, University of Dar es Salaam, 2000, 37 p. Within the University of Dar es Salaam a culture has developed that in many respects is negative if not hostile to women. Gender mainstreaming aims to challenge that culture and to change the individual and group attitudes, beliefs and practices which sustain it. This calls for a process of gender planning which is decidedly different from the usual gender-blind planning process. To facilitate this process this paper aims to provide a context in which the analysis of planning will take place, and identifies steps taken to prepare an action plan. It identifies key gender issues for mainstreaming and strategic planning at the University of Dar es Salaam, and proposes a conceptual framework for analysis and planning the gender mainstreaming process. The paper concludes with strategies for action and a matrix for strategic planning.

<http://www.tzonline.org/pdf/gendermainstreamingdpc.pdf> (accessed December 2006)

090 Gender mainstreaming: making it happen

MEHRA, REKHA; GUPTA, GEETA RAO. Washington, DC, International Center for Research on Women (ICRW), 2006, 36 p. Many early supporters of the gender mainstreaming strategy are disillusioned with progress so far and are beginning to feel that it has failed. It may be too soon to pass judgment, because from the perspective of a development agency, the most critical element, mainstreaming in operations, has not yet been seriously attempted. Implementation has focused solely on internal organizational dimensions, including staff training, which are often interpreted as preconditions or precursors to interventions at the operational level. Regarding training, experience has generally been less than satisfactory, reflected in negative attitudes

towards gender issues and continuing lack of understanding about basic concepts. Curiously, dissatisfaction ends up being identified as a 'need' for more and better training at all levels. Drawing on evidence from initiatives in Latin America and the Caribbean and in Africa, and from a project at the Asian Development Bank, an assessment is made of what works in mainstreaming gender in operations. Common factors are identified and an alternate approach supportive of mainstreaming in development operations is proposed. Development organizations are implementing gender mainstreaming with varying degrees of success. Lessons from these attempts must be used to ensure that the next decade of gender mainstreaming is more successful. The Millennium Development Goals, by setting time-bound targets, demand expedition of the process of learning and implementation to accomplish Goal 3: gender equality and the empowerment of women.

<http://siteresources.worldbank.org/INTGENDER/Resources/MehraGuptaGenderMainstreamingMakingItHappen.pdf> (accessed December 2006)

091 Mainstreaming gender equality: Sida's support for the promotion of gender

MIKKELSEN, B.; FREEMAN, T.; KELLER, B. et al. *A Sida Evaluation Report 02/01*. Stockholm, Swedish International Development Cooperation Agency (Sida), 2002, 210 p.

This evaluation deals with gender equality in country strategies and projects. The evaluation is based on case studies of country strategies and projects in Bangladesh, Nicaragua and South Africa. The projects represent four sectors: urban development, democratic governance, health and education. The thematic finding of the evaluation has been that there is a continuing need to ensure that the goal of gender equality is defined with clarity at the level of policies, strategies and interventions. The gender equality goal should be pursued through a two-tiered strategy: on the one hand linking it with other goals of which the poverty reduction goal is paramount, and on the other hand ensuring greater clarity and effective application of the concept in different socio-cultural contexts, especially at the level of specific bilateral interventions. The findings of the evaluation suggest that mainstreaming can be expected to achieve more change as the interventions supported by Sida continue to evolve. In light of this conclusion and lessons learned concerning constraints and opportunities, the Evaluation Team sees a strong rationale for continuing the Action Programme for promoting gender

equality between men and women in partner countries. The basic elements of mainstreaming at the strategic and intervention levels would include: Sida's sensitivity to the 'gender environment' reflected at strategic level within a partner country, government-to-government dialogue. At the intervention level, core requirements would include promoting 'ownership' of the goal of gender equality with Sida partners by linking interventions to high level policy commitments made by national governments. One or more clear goals should relate to changes in gender equality/inequality. A reasonable level of gender analysis specific to the intervention is required, and some means of monitoring and reporting on the changes in gender equality.

<http://www.sida.se/shared/jsp/download.jsp?f=Utv02-01HRejoms.pdf&a=2357> (Accessed December 2006)

092 Gender analysis: alternative paradigms
MILLER, CAROL; RAZAVI, SHAHRA. *Gender in Development Monograph Series 6*. New York, NY, United Nations Development Programme (UNDP), 1998

Gender analysis has grown in recent years, giving rise to several different perspectives. This study offers an overview of the Gender Roles Framework, the Department of Planning Unit's 'triple roles' model (University College London), the Social Relations Framework of the Institute of Development Studies in Sussex, and feminist economics approaches. Several themes in the study include the broader focus of gender analysis to areas other than the household where gender inequality is maintained; the shift of project level targeted by frameworks and whether training focuses on technical tools or personal engagement; and the difference between integrationist and transformational approaches to development. The study also looks at the need for changes within organizational structures to the extent that they themselves are gendered.

<http://www.sdn.undp.org/gender/resources/mono6.html> (accessed December 2006)

093 Policy arena. Assessing women's empowerment: towards a conceptual framework
MOSEDALE, S. *Journal of International Development* 17(2005)2, p. 243-257
ISSN 0954-1748

The desire to see people empowered means they are currently considered to be disempowered, i.e. disadvantaged by the way power relations presently shape their choices, opportunities and well-being. In that case, there are benefits to be gained from being better informed about the

debates which have shaped and refined the concept of power and its operation. This paper briefly reviews how women's empowerment has been discussed within development studies, how the concept of power has been debated and refined during the second half of the twentieth century and how power relations might be described and evaluated in a particular context. A conceptual framework of empowerment is proposed, based on women identifying their contextualized gender constraints, and the process by which women redefine and extend what is possible for them to be and do.

KIT Library shelf mark: E 3118-17(2005)2

094 Gender mainstreaming since Beijing: a review of success and limitations in international institutions

MOSER, CAROLINE; MOSER, ANNALISE. *Gender and Development* 13(2005)2, p. 11-22
ISSN 1355-2074

The Beijing Platform for Action prioritized gender mainstreaming as a mechanism to achieve gender equality. A decade later, policy makers and practitioners are debating whether this has succeeded. A review of gender mainstreaming policies in international development institutions is given by providing an assessment of progress to date in 14 international development institutions, including bilateral donors, international financial institutions, United Nations agencies and NGOs. Progress is categorized in terms of three stages: adopting the terminology of gender equality and gender mainstreaming; putting a gender mainstreaming policy in place; and implementing gender mainstreaming. Most development institutions appear to have adopted the terminology and are relatively consistent in its use. All the development institutions included in the review have endorsed a gender policy with gender training as one the key components. However, implementation is considered inconsistent, and generally involves only a few activities, rather than a coherent and integrated process. The majority of evaluations concern institutional inputs and identify varying successes and limitations, including a need for further and improved gender training at all levels. By contrast, very few assessments address the operational and programming implementation of gender mainstreaming, although a number of constraints are identified. Most important of all, the outcomes and impact of the implementation of gender mainstreaming in terms of gender equality remain largely unknown. A twofold strategy for the next decade is suggested: implementation of gender mainstreaming, and the development of

more robust evaluations of output and outcome processes.

KIT Library shelf mark: D 3030-13(2005)2

095 Mainstreaming gender or 'streaming' gender away: feminists marooned in the development business

MUKHOPADHYAY, MAITRAYEE. *IDS Bulletin* 35(2004)4, p. 95-103 ISSN 0265-5012

An analysis is made of the fate of gender mainstreaming, the strategy adopted at the Fourth World Conference on Women in Beijing to forward the gender equality agenda within development institutions. Case studies show how the political project of gender equality is being normalized in the development business as an a-historical, apolitical, de-contextualized and technical project that leaves prevailing and unequal power relations intact. In repositioning gender in development policy and practice, we need to consider how to get back to the political project while not abandoning the present mode of engagement with development institutions. The experiences of a recently concluded action research programme undertaken by the Royal Tropical Institute, Amsterdam, in collaboration with organizations in South Asia and Southern Africa, suggest that getting back to the political project involves working on rights and citizenship issues within development institutions and on the outside to create a 'voice' for those most marginalized and their organization.

KIT Library shelf mark: E 1978-35(2004)4

096 Politics of the possible. Gender mainstreaming and organisational change: experiences from the field

MUKHOPADHYAY, MAITRAYEE; STEEHOUWER, GERARD; WONG, FRANZ Amsterdam, Royal Tropical Institute (KIT), 2006, 168 p. ISBN 90-6832171-4

What actually happens to organizations during gender and organizational change endeavours? In 1995, Novib and a number of its partners initiated a collective learning and organizational change process to promote gender equality within their organizations. The programme was called the Gender Focus Programme. This book takes an in-depth look at the experience of seven Novib partner organizations in the Middle East and South Asia who undertook the challenge of the Gender Focus Programme. It recounts their analysis of their organizations and the routes they chose to follow. It presents field experiences of managing the politically sensitive agenda of promoting gender equality in NGOs and negotiating the contradictions between using organizational development tools and promoting

gender equality. It is shown how organizational change for gender equality is an integral part of gender mainstreaming processes. As a decade of evidence suggest, gender mainstreaming is vulnerable to becoming technocratic and ineffective. The seven organizations, unable to separate entirely the internal change process from their external work as NGOs, experienced a spillover of gender justice concerns into their work in the field, with a variety of programme results.

KIT Library shelf mark: N 06-728

http://smartsite.kit.nl/net/KIT_Publicaties_output/showfile.aspx?a=tblFiles&b=FileID&c=FileName&d=TheFile&e=916 (accessed December 2006)

097 Building women's capacities: interventions in gender transformation

MURTHY, RANJANI KRISHNA. New Delhi, Sage, 2001, 383 p. ISBN 81-7829-064-2

This book brings together the results of experiences in rural India aimed at strengthening the capacities of women and thereby empowering them, as well as initiatives to sensitize men to gender issues. The challenges encountered in gender training and participation and in building gender transformative capacities are described, as also the strategies adopted to overcome them. Women's empowerment is not an isolated phenomenon, but part of a wider process of social change. The case studies dwell on the different social identities of women and on various spheres of empowerment including the economic, the social and the political. They also explore women's control over resources, decision making processes and their bodies. The cases are divided into four sections addressing: (1) ways of building women's capacities in order to address the specific livelihood and social issues that they face in their everyday life; (2) the use of training programmes to strengthen women's ability to negotiate with the socioeconomic and ideological contexts of the family and the larger community; (3) non-training strategies to build the capacities of women at the grassroots, for example feminist research, networking and developing participatory technology; (4) a concluding paper bringing together the lessons from the varied experiences and innovations, providing insights into gender transformative capacity building at the conceptual, methodological and institutional levels.

KIT Library shelf mark: P 02-1187

098 Power, institutions and gender relations: can gender training alter the equations?

MURTHY, RANJANI KRISHNA. *Development in Practice* 8(1998)2, p. 203-211 ISSN 0961-4524

The strengths and weaknesses of gender training as a strategy to empower women and bring about gender-sensitive institutional change in India are examined. The extent to which gender training programmes succeed depends, above all, on their underlying perspective. An emphasis on gender relations (as relations of power) rather than gender roles is more likely to be effective. However, even such training programmes may not, by themselves, be enough to empower women staff, especially those who have struck bargains with patriarchal structures to ensure their day-to-day survival. Women's fora within and between NGOs, as well as other measures to provide alternative forms of security, may be essential. Further, gender training is likely to be ineffectual in altering the awareness of those who do not want to give up the material gains from exercising power that is based on gender hierarchies in different institutional contexts. To counter this, power based on authority, financial resources and collective strength may need to be used. To change the gendered and gendering nature of NGOs as institutions, it is not enough to sensitize a few staff, especially if they are not involved in decision making. Intra-NGO gender training, followed by gender-aware institutional development, may be more appropriate. To assume leadership, women also require training to strengthen their management skills.

KIT Library shelf mark: D 2672-8(1998)2

099 Regional perspectives: South Asia

MURTHY, RANJANI KRISHNA. In: *Gender training: the source book. Gender, Society & Development: Critical Reviews and Annotated Bibliographies Series 2*. Amsterdam, Royal Tropical Institute (KIT), 1998, p. 29-54 ISBN 90-6832-663-3

The experience of gender training in South Asia is reviewed, concentrating primarily on gender and development training. Three different approaches to gender and development training are distinguished: gender-neutral training, gender-ameliorative training and gender-transformative training. A case is made for gender-transformative training as the only way to ensure equitable outcomes for both women and men in development, illustrating different objectives and approaches which have been used within individual countries and at the South Asian level towards this end. The transformative approach distinguishes between the three

objectives of sensitization, gender mainstreaming, and strengthening the women's movement, and five gender-transformative training approaches. The nature of objectives which each approach fulfils, its content, background of facilitators, and the kind of audience for which it is likely to be appropriate are illustrated through case studies. Strengths and weaknesses of measures to institutionalize gender and training within development organizations are examined. Having considered issues of access to training, agency and accountability, recommendations are made to strengthen gender-transformative training in the region.

KIT Library shelf mark: D 3382-(1998)2

100 Embodying feminist popular education under global restructuring

NADEAU, DENISE. In: *Gender in popular education: methods for empowerment by Shirley Walters and Linzi Manicom* (eds). London, Zed, 1996, p. 40-60 ISBN 1-85649-350-4

In this chapter the author, a feminist popular educator since 1987, shares some of the methods she uses in the area of educating and organizing women around global economic restructuring. The focus is on the constraints and possibilities of incorporating body-work in feminist popular education, i.e. the role and function of the body in popular education. The term 'body' refers to the physical body as a site to which popular education must attend. It is argued that it is women's physical body that is the primary site of struggle under the global restructuring of capital. Some of the approaches to working with the body that feminist popular educators in Canada, Mexico and Central America have been experimenting with are looked at, and the lessons learned and applied by the author are discussed.

KIT Library shelf mark: P 97-133

101 Gender mainstreaming in practice

NEIMANIS, ASRIDA. New York, NY, United Nations Development Programme (UNDP), 2002, 196 p.

Guidance and training support on gender issues is provided in this handbook for policy makers, United Nations Development Programme (UNDP) staff, NGOs and advocacy groups, students, project supervisors and gender experts. The gender mainstreaming process is divided into 10 stages, for which tools, checklists and exercises are provided. In addition, briefs organized according to sectors or policy areas highlight the main gender issues and possible entry points for action according to levels of progress in terms of gender mainstreaming. The sectors covered include education, environment,

governance and participation, justice and human rights, labour, macroeconomics and trade, media, and science, research, and information and communication technologies.

http://www.undp.org/women/docs/RBEC_GM_manual.pdf (accessed December 2006)

102 Women and gender studies in East African universities and the need for a transformative pedagogy: issues and challenges

OGACHI, OANDA I. *OSSREA Bulletin* 3(2006)3 African universities are increasingly embracing gender analysis as a critical social science methodology. Women and gender studies, in equal measure, are being introduced as part of the disciplines and as a strategy to gender academic discourse and the cultural life of the institutions. These developments represent a great leap in the quest for women's empowerment and those of feminist scholarship for visibility in academic knowledge. These developments have, however, not been easy to come by and the pace with which institutions are embracing the methods and the discipline remain apparently tokenist. Having reviewed some of the issues that the new discipline needs to engage with, the article looks at the challenges that need to be overcome in order to fully realize women and gender studies in East African universities as a discipline and as an avenue for institutional and structural transformation in society.

KIT Library shelf mark: D 3742-3(2006)3
<http://www.ossrea.net/publications/newsletter/oct06/article10.htm> (accessed December 2006)

103 Everywhere and nowhere: assessing gender mainstreaming in European Community development cooperation

PAINTER, G.; ULMER, K. *One World Action & APRODEV*, 2002, 53 p.
An analysis of European Union (EU) efforts to mainstream gender in its development cooperation activities focuses on the European Commission, including its interactions with the European Parliament and Council of Ministers. The analysis reveals a lack of progress in putting gender policies into practice, which is in large part attributed to institutional weakness. Organizational structures which were meant to ensure that gender is both mainstreamed and given specific attention neither assign responsibility nor prioritize it. There are insufficient staff, both at headquarters and in delegations, with responsibility for the promotion of gender mainstreaming, and staff in posts within an institution and culture have not really taken gender on board. Commissioned personnel lack understanding and awareness of gender policies,

and there is little quality gender training available to raise their capacity. Regular learning mechanisms are confined to rhetoric, and there is lack of action. Lack of political will is by far the largest stumbling block in implementing the EU's gender policies. Policy and practice must be strengthened to meet the goals of gender equality, specifically in the EU's policy commitments to gender, gender in programme implementation, mechanisms (organizational structure, human resources, financial resources, gender training & capacity building, learning) and political will and accountability.

<http://www.aprodev.net/files/gender/EverywhereNowhere02.pdf> (accessed December 2006)

104 Theoretical perspectives on gender and development

PARPART, JANE. L.; CONNELLY, M. PATRICIA; BARRITEAU, V. EUDINE. *International Ottawa, Development Research Centre (IDRC)*, 2000, 232 p. ISBN 0-88936-910-0

This book demystifies the theory of gender and development and shows how it plays an important role in everyday life. It explores the evolution of gender and development theory, introduces competing theoretical frameworks, and examines new and emerging debates. The focus is on the implications of theory for policy and practice, and the need to theorize gender and development to create a more egalitarian society. The information and material presented is intended for classroom and workshop use in the fields of development studies, development theory, gender and development, and women's studies. Classroom exercises, study questions, activities, and case studies are included. It is designed for use in both formal and non-formal educational settings.

http://www.idrc.ca/en/ev-9419-201-1-DO_TOPIC.html (accessed December 2006)

105 Rethinking empowerment: gender and development in a global/local world

PARPART, J.L.; RAI, S.; STAUDT, K. *London, Routledge*, 2002, 250 p. ISBN 0-415-27769-8
It is often assumed that women's empowerment is best pursued at a local level, through grassroots participatory methods. While a welcome antidote to the development community's long-standing preference for state-led, top-down development, this focus on the local tends to underplay the impact of global and national forces on the empowerment of poor people, especially women. This book calls for a new approach, which recognizes that empowerment approaches are always embedded in institutional structures and must be understood at

that level. It argues for a clearer understanding of power, and rejects the simple opposition of those who have power and those who do not. Instead, it is important to think about language, meanings, identities and cultural practices when considering women's empowerment. Furthermore, empowerment should be understood as a process as well as an outcome. While attempts to evaluate outcomes in quantifiable terms are important, the achievement of stated goals cannot be taken as proof of individual or group empowerment. Instead, both the process and outcomes of empowerment should be seen as unpredictable, rather than as linear, inevitable and easily understood.

KIT Library shelf mark: N 06-420

106 Gender, identity, and diversity: learning from insights gained in transformative gender training

PLANTENGA, DORINE. *Gender and Development* 12(2004)1, p. 40-46 ISSN 1355-2074

To stimulate critical thinking around gender, identity and power in development organizations, two insights from gender and development training are presented: first, an individual's identities are always multiple and interconnected, so that you cannot talk about gender in isolation; and second, all identities are gendered. There are power dynamics between different identities, and these give privileges to some and make others vulnerable. The aim of transformative gender and diversity training is to acknowledge these power dynamics, to demystify them, and to find strategies that will promote equality for all involved. Insights from training that have important implications for organizational transformation in relation to gender and diversity are discussed. The evidence presented makes it clear that there are many lessons to be learned from transformative gender training, for an organization that wants to establish a gender and diversity policy. Specially designed gender and diversity training might be helpful in supporting the design and implementation of such a policy. However, this will only have a positive impact if a committed management actively supports the training.

KIT Library shelf mark: D 3030-12(2004)1

107 Gender training for development policy implementers: only a partial solution

PORTER, FENELLA; SMYTH, INES. Oxford, Oxfam, 1998, 38 p. ISBN 0-85598-398-1

The failure of many projects to address gender inequalities has led development organizations to provide gender training courses for staff, as a strategy for addressing the problem. The

findings of research commissioned by the Department for International Development (DFID) into gender training in some UK-based development organizations gives an account of who is trained, how and by whom the training is conducted, the approach and methods used. Attempts are made to assess and evaluate the impact of training through interviews with trainers and members of organizations, from reports and evaluations of gender training, and internal correspondence. Examples of how gender training is being used by different development organizations are given, identifying problems or difficulties that are commonly experienced. If it is to be effective, gender training for staff involved in implementation of development policy must recognize and relate to the context in which they work, and such training needs to be part of a broad organizational strategy of change to achieve gender equality.

KIT Library shelf mark: G 98-290

108 Gender training for development practitioners: only a partial solution

PORTER, FENELLA; SMYTH, INES. *Gender and Development* 6(1998)2, p. 59-64 ISSN 1355-2074

This paper discusses gender training in Oxfam GB, a UK-based development organization, aimed at those working within the context of a development programme or project in a national context. Oxfam staff at this level are often national staff and therefore represent the culture in which they are living and working, as well as representing the values and culture of Oxfam. Gender training therefore needs to reflect their position in this complex and sometimes conflictory reality. Gender training without transformational potential is still only a partial solution. The transformational potential of gender training lies in its personal and political nature, affecting as it does personal perspectives and questioning fundamental social relations. It is argued that denial of these elements leaves gender training with a lack of political power and relegates it to the level of other technical interventions.

KIT Library shelf mark: D 3030-6(1998)2

109 Promoting gender equality in development cooperation

Stockholm, Swedish International Development Cooperation Agency (Sida), 2005, 16 p.

The overall responsibility for promoting and mainstreaming gender equality in the work of the Swedish International Development Cooperation Agency (SIDA) always lies with its management. Developing knowledge and competence on gender within SIDA is crucial to the

implementation of this gender equality policy. The use of gender experts and gender training in working processes should be encouraged. Development cooperation strategies such as country cooperation, corresponding country plans, and working in partnership with multilateral organizations should have an integrated gender perspective. SIDA should be guided by priorities and initiatives expressed in the partner country's Poverty Reduction Strategy or similar plans, and by international conventions and agendas to which the partner country subscribes. If national priorities and plans do not include gender equality issues, SIDA should raise this in the bilateral dialogue and promote further action. SIDA can also promote and support the capacity of the civil society to influence national plans and priorities in order to close an existing gender gap. When participating in donor co-ordination at global, regional or national levels, SIDA should contribute to improved mainstreaming of gender equality at strategic levels such as the Poverty Reduction Strategy, sector strategies and plans (SWAP), and budgets. To support the implementation of this gender equality policy a separate guiding instrument, the gender equality manual, has been developed in close co-ordination with the Department of Policy and Methodology. It specifically addresses the central role of Sida's field organization in its work on gender equality.

http://www.sida.se/shared/jsp/download.jsp?f=SIDA4888en_Gender_Policy.pdf&a=3584 (accessed December 2006)

110 Engendering development: lessons from the social sector programmes in India RAMACHANDRAN, VIMALA. *Indian Journal of Gender Studies* 5(1998)1, p. 49-63 ISSN 0971-5215 Practical strategies to integrate women into development programmes and planning are based on lessons from social sector programmes. The rationale behind gender training and practical steps towards effective gender sensitization of administrators and programme managers is discussed. Gender training for programme managers may not have a lasting impact unless old ways of looking at issues and problems give way to new perspectives. The biggest challenge following gender training is to translate the knowledge gained into action to bring about change. Such action can evoke strong reactions in organizations. Leadership plays a critical role in creating and sustaining a climate for change. Factors associated with successful and innovative women's programmes include decentralized structures of programme management and administration, coupled with

strong accountability systems, with every administrative unit of the programme working towards the same objective.

KIT Library shelf mark: H 2219-5(1998)1

111 Gender at work: organizational change for equality

RAO, ARUNA. West Hartford, CT, Kumarian, 1999, 246 p. ISBN 1-56549-103-3 An analysis of institutional barriers to gender equality in organizations and their work reveals hidden values and cultures (the 'deep structure') within organizations that can constrain work on gender equality. Strategies and approaches to work on organizational change and gender equality are outlined and illustrated by five case studies: the Bangladesh Rural Development Committee (BRAC), a large Bangladeshi NGO; CIMMYT, the International Wheat and Maize Research Centre in Mexico; the Body Shop, a multinational beauty products organization; the National Land Committee in South Africa; and a large Canadian urban social housing organization. Organizations can only achieve gender equality if they transcend the patriarchal and bureaucratic modes of working that perpetuate gender inequality. This implies tackling the gendered deep structure — changing inequitable power relations; devaluing heroic individualism in favour of crisis prevention and team work; improving the work/family balance; and focusing on broad goals rather than narrow targets.

KIT Library shelf mark: N 00-250

112 Gender training and development planning: learning from experience. Conference report, May 1991, Bergen, Norway

RAO, ARUNA. New York, NY, Population Council, ca. 1991

The central theme of the Gender Training and Development Planning Conference held in Bergen, Norway, in 1991, was to bring about a 'gendered redistribution of values and resources'. This means a more equal distribution of resources between men and women, and the dismantling of institutionalized male privilege. Gender training is a way of looking at the world, a lens that brings into focus the roles, resources and responsibilities of women and men within the system under analysis. It is a strategy to improve the quality of institutional performance and responsiveness. Gender training, in particular, is intended to infuse and institutionalize gender concerns within organizations. Gender training strategies to institutionalize gender considerations in regional and cross-sectional settings are assessed in different international organizations and donor agencies. The evaluation techniques

are discussed and operational indicators identified for the assessment. Gender training is only one part of an overall plan for organizational change and training approaches and materials should be tailored to specific target groups. The task of gender trainers is particularly difficult because it means changing the way people think, challenging their values and working to de-institutionalize male privilege. Gender training practitioners must be able to sustain women's empowerment and advances in institutional development at all levels.

KIT Library shelf mark: N 91-1628

113 Making institutions work for women
RAO, ARUNA. *Development* 49(2006)1, p. 63-67
ISSN 1011-6370

The author looks at how change is happening through the daily grind of gender equality activities. She argues that in order to achieve basic development objectives we need both better delivery and better accountability for a range of services to women, not just education and health, but also agricultural extension, land registration and property protection, regulation of labour markets, and safety. She also argues that institutional insiders and outsiders need to support each others' different but complementary roles as change agents. (Author's summary)

KIT Library shelf mark: H 1000-49(2006)1

114 Gender lost and gender found: BRAC's gender quality action-learning programme
RAO, ARUNA; KELLEHER, DAVID.
Development in Practice 8(1998)2, p. 173-185
ISSN 0961-4524

The Gender Quality Action-Learning (GQAL) programme was developed and implemented three years ago by the Bangladesh Rural Advancement Committee (BRAC), a rural development NGO. This programme works with male and female field staff and managers in a process of issue analysis, action planning and implementation (the GQAL cycle) to address organizational change and programme quality concerns in a way that is informed by an understanding of gender and women's issues. The history, values, practice and current challenges of the GQAL programme are reviewed. The most common results of the programme have been improved working relationships and more open communication at the area office level. A related result appears to be a democratization of the relationships between levels of staff, specifically between the front-line workers, programme organizers and managers, and between area office staff and the regional

managers. One clear consequence is that staff members who have participated in GQAL, assisted by trained facilitators, are now quite familiar with GQAL's action-learning process. Success and problem factors are identified and key issues to be addressed in the future are outlined.

KIT Library shelf mark: D 2672-8(1998)2

115 Institutions, organisations and gender equality in an era of globalization
RAO, ARUNA; KELLEHER, DAVID. *Gender and Development* 11(2003)1, p. 142-149
ISSN 1355-2074

To promote organizational change that will enable the organization to challenge gender inequality, change agents must understand and link organizational change, institutional change and gender equality. A good deal of effort has gone into changing organizations themselves, in order to enhance their ability to challenge and change gender-biased rules in a variety of institutional arenas. In this paper two approaches to changing organizations and institutional rules are considered and elements of a new approach called 'gender and institutional change' are discussed. The two prominent organization approaches to working on gender equality emphasize organizational infrastructure and culture. It is suggested that ideas in these approaches are necessary, but insufficient, to enable organizations to play a part in transforming the social institutions that perpetuate gender inequality. The article concludes with a critical question: how to develop better understanding of how to transform power hierarchies and institutional biases embedded in our organizations, and enable them to become more effective engines of social change.

D 3030-11(2003)1

http://www.awid.org/publications/gen_dev/rao-kelleher.pdf (accessed December 2006)

116 Is there life after gender mainstreaming?

RAO, ARUNA; KELLEHER, DAVID. *Gender and Development* 13(2005) 2, p. 57-69 ISSN 1355-2074
Gender mainstreaming was adopted at the Fourth World Conference of Women as a mechanism to achieve gender equality. It is grounded in feminist theoretical frameworks, and its appeal to 'femocrats' and to gender activists was its promise of transformation. Now, a decade later, it is time to take stock and ask why change is not happening, what works, and what does not work. This article points out that while women have made many gains in the last decade, policies that successfully promote women's empowerment and

gender equality are not institutionalized in the day-to-day routines of State, nor in international development agencies. Changes are needed which re-delineate who does what, what counts, who gets what, and who decides. Change is also needed in the institutions that mediate resources, and women's access, voice, and influence. A focus on institutional transformation envisages change, not only in the material conditions of women, but also in the formal and social structures which maintain inequality. Key challenges and ways to envision change and strengthen the capacity of State and development organizations to deliver better on women's rights are outlined. Gender advocates within development organizations, and feminists working in all areas are called upon to come together to build 'politics of solidarity' and assess strategically how to advance the transforming agenda.

KIT Library shelf mark: D 3030-13(2005)2

117 Unravelling institutionalized gender inequality

RAO, ARUNA; KELLEHER, DAVID. *AWID Occasional Paper Series 8*. Toronto, Association for Women's Rights in Development (AWID), 2002, 20 p.

These days there is a sharper focus on the implications of gross gender oppression for peace and human security. As gender inequalities persist, we need to rethink concepts and strategies for promoting women's dignity and rights. National security interests, when they are narrowly defined as military security, fundamentally thwart emerging notions of human security. The latter emphasizes sustainable development, gender justice, human rights, and democracy. Moreover, the Progress of the World's Women (UNIFEM, 2000) reports that income inequalities between both countries and individuals have been accelerating since the early 1970s. For women with few skills, crises mean loss of livelihoods and labour rights and increased migration as temporary, low paid workers. Feminist economists increasingly believe that 'conventional conceptions of the way in which economies operate offer limited guidance for policies to promote women's empowerment and ways to combine gender justice with economic justice.' Women's progress is facilitated by a human development approach to economic policy. In 1990, the first Human Development Report put people back at the centre of development, defining human development as a process of 'enlarging people's choices'. The human development approach holds that markets must be socially regulated so that they don't undermine human development

objectives, and that governments and civil society organizations must create new arrangements that address risk and provide security in case of market failure. It also calls for governments to restructure public expenditures to develop the capabilities of the poor. In terms of women's empowerment and gender justice, a human development approach makes social transformation central to the development agenda.

http://www.awid.org/publications/OccasionalPapers/Unravelling_Inst_Gender_Inequal.html (accessed December 2006)

118 Fitting gender into development institutions

RAZAVI, SHAHRA. *World Development* 25(1997)7, p. 1111-1125 ISSN 0305-750X

An analysis is provided of the dominant elements in the Gender and Development (GAD) discourse that justify policy attention to women on the grounds of its presumed payoffs for development: increasing growth rates, economic efficiency and poverty reduction. The analysis is set within the context of organizational politics and the changing national and international policy environment of the past decade, which has hastened the need for gender lobbies to forge strategic alliances with like-minded social forces. The starting point is that sensitivity to gender relations in development has been conceptualized in a number of ways and that only certain strands of feminist thinking have been taken up, while others have been abandoned. As the development arena includes organizations with widely varying goals, procedures and cultures, the discursive strategies adopted by internal advocates in one context may not necessarily be the most appropriate for other institutional settings. Analytical and methodological weaknesses that very often characterize gender policy discourse are highlighted and attention is drawn to the political and institutional constraints under which GAD discourse has taken shape. The analysis suggests that the policy agenda should be changed to bring it into line with feminist goals.

KIT Library shelf mark: E 1271-25(1997)7

119 Gender training for planners in Pacific island countries: training manual

SANDAY, REG; TAYLOR, LAUFITU; NACANAITABA, SAVENACA; KOFE, SILIGA. UNDP/AusAID/UNIFEM Pacific Mainstreaming Project, 1995, 121 p.

This manual is one outcome of the United Nations Fund for Women (UNIFEM) Pacific Mainstreaming project, a pilot project to mainstream gender issues in the development planning

processes of four Pacific Island countries: Marshall Islands, Tuvalu, Cook Islands and Papua New Guinea. The manual serves as a resource guide for trainers wishing to run training in gender analysis and gender-responsive planning for planners, development administrators and policy advisors. The material in the manual was developed from various sources and has been organized into four sections: the conceptual framework; gender concepts for planning; uses of gender analysis; and case studies.

KIT Library shelf mark: U 97-24

120 Building capacity for gender mainstreaming: UNDP's experience

SCHALKWYK, JOHANNA. New York, NY, United Nations Development Programme (UNDP), 1998

This report provides a mid-point review of UNDP's Capacity Building Support Programme for Gender Mainstreaming. The first phase of the programme consisted of eight Learning, Consultation Briefing workshops (LCBs), most of which were regional and targeted to gender focal points in UNDP country offices. The intent of the report is to: (1) review the methodology developed through the LCBs, its strengths, and the issues still to be addressed; and (2) consider the feedback provided through the LCBs about what gender mainstreaming means for UNDP and what this suggests about other elements of capacity to be addressed by the programme. The LCBs have contributed to developing knowledge and skills of gender focal points and networks within the organization. Considerations in planning the next phase of the programme are mentioned under four headings: management of the Capacity Building Support Programme; consolidating outputs and achievements of the Programme's first phase; further support to country offices; and targets in management and organizational processes.

http://www.sdn.undp.org/gender/capacity/mid-term_review.html (accessed December 2006)

121 What happened to feminist politics in 'gender training'?

SEXWALE, BUNIE M. MATLANYANE. In: *New frontiers in women's studies: knowledge, identity and nationalism* by Mary Maynard and June Parvis (eds). London, Taylor & Francis, 1996, p. 51-62

The issue of racism in gender studies, which emerged as a result of feminist critiques of the gender blindness plaguing the development industry, is addressed here with a focus on gender training. Despite its clearly political agenda and concern to combat patriarchy, it is

argued that gender training has become depoliticized and reformist. With particular reference to a gender trainers workshop in Amsterdam in 1993, some of the reasons for this are explored, pointing to the roles of racism, technicism and femocracy.

KIT Library shelf mark: N 96-2385

122 National case study: South Africa

SHEFER, TAMMY; FRIEDMAN, MICHELLE. In: *Gender training: the source book. Gender, Society & Development: Critical Reviews and Annotated Bibliographies Series 2*. Amsterdam, Royal Tropical Institute (KIT), 1998, p. 75-100 ISBN 90-6832-663-3

Gender training in the South African context has been called women's leadership, women's empowerment, gender and popular education, women in development, gender in development, and so on. It takes place in diverse contexts and focuses on a number of forms of oppression. Case studies illustrate salient aspects of this. Much of the gender training in South Africa has been designed to facilitate women's empowerment within the structure of diverse organizational goals or within a particular sector or focus area. The Gender Education and Training Network (GETNET) is distinguished primarily as a gender training organization. Some key challenges include how to deal with the power situations implicit in dominant representations of gender inequality, and the question of integration versus separation: whether women's issues and concerns find a separate place in organizations and educational structures or be integrated into gender and other structures.

KIT Library shelf mark: D 3382-(1998)2

123 Discussing women's empowerment: theory and practice

SISASK, A. (ed.). *Sida Studies 3*. Stockholm, Swedish International Development Cooperation Agency (Sida), 2001, 136 p. ISSN 1404-9562 A conference held in Sweden in October 2000 created a forum for development practitioners and researchers to discuss the latest debates on gender and power. The Swedish International Development Cooperation Agency (Sida) noted that in implementing gender policies in development, it was time to move from treating the symptoms of gender inequality to addressing the structural factors that caused it. This document offers the papers presented by Naila Kabeer, Patricia McFadden, Signe Arnfred, Edme Dominguez and Sherin Saadallah. Key issues include: the need to recognise how prescribed processes of empowerment may violate the essence of the concept; how culture excludes

women from sites and statuses of power; the need to incorporate the language of political struggle; how women in Mexico are changing political culture and gendered relationships, and the strategies that Muslim societies can use to alleviate gender inequality and power imbalances. <http://www.sida.se/shared/jsp/download.jsp?f=SidaStudies+No3.pdf&a=2080> (accessed December 2006)

124 Basic framework and strategy for gender training

SIWAL, B.R. New Delhi, National Institute of Public Cooperation and Child Development (NIPCCD), 2005, 15 p.

Gender training is a complex, sensitive and sophisticated field of work, conceptually, methodologically and, above all, in its practice. It is a tool, a strategy, a space for reflection, a site of debate and possibly of struggle. Training is a transformative process, its aim to increase knowledge and to develop understanding as a way to change behaviour, and to offer new skills to do this. This paper explores five fundamental questions guiding the framework for addressing gender training issues: why train; when to train; who provides training, who undergoes training, and how to train. The paper examines the concept, methodological and practical aspects of gender training, highlighting the goals of empowerment training as well as providing recommendation points to make gender training a success. <http://www.eldis.org/fulltext/DOC20260.pdf> (accessed December 2006)

125 Gender, myth and fable: the perils of mainstreaming in sector bureaucracies

STANDING, HILARY. *IDS Bulletin* 35(2004)4, p. 82-88 ISSN 0265-5012

Gender and development discourses and frameworks have been incorporated into development policy and practice through gender mainstreaming efforts in developing country sector bureaucracies. There is a set of linked mythical assumptions about the nature of social and political transformation and how it is brought about, which has led to and become encapsulated in the practice of gender mainstreaming in bureaucracies. There are also fables embedded in some common discourses of gender and development. An example illustrates how an attempt to mainstream gender equity objectives into a large health sector programme in a national bureaucracy is heavily reliant on external aid. These efforts mis-specify the nature and role of bureaucracies, whereby a health sector bureaucracy is expected to improve health systems, but not act as an engine of social and political transformation. This perception is linked

to a failure to understand the policy domain and how gender and development advocates can engage with it. Two main questions are: How did the project of social transformation become translated into practice in the increasingly professionalized world of gender and development? How were the links between theory, policy and practice rendered unproblematic by naivety about 'policy' and the process of progressive change? Gender mainstreaming in developing country national bureaucracies is seen as a flawed project based on a myth about how social transformation in gender relations occurs. Conclusions focus on how this could have happened and what can be done to remedy the situation.

KIT Library shelf mark: E 1978-35(2004)4

126 Women and mainstreaming: political strategies and theories concerning the gender issue

STIEGLER, BARBARA. Bonn, Friedrich-Ebert-Stiftung, 2000, 29 p. ISBN 3-86077-726-2

Developed at an international level, gender mainstreaming appears to be a promising strategy for achieving gender equality. Is a policy of balanced quota-based distribution of positions obsolete as a result of gender mainstreaming, or does it in fact provide the foundation for such a balance? How do these two strategies relate to programmes of positive or affirmative action for women? An answer to these questions is sought in the emerging discourses on gender theory. Theories are analysed as to whether they confirm one or the other strategy. Gender-theoretical concepts are linked to the practice of pro-women policies, and the quality of different strategies is assessed. Mainstreaming is seen to not simply replace quotas, normative definitions or an autonomous space for women, but is, in fact, based on the experience that achieving gender anti-discrimination is a far greater and more profound exercise than many want to believe.

KIT Library shelf mark: H 2374-(2000)5

127 Education as a means for empowering women

STROMQUIST, N.P. In: *Rethinking empowerment: gender and development in a global/local world* by J.L. Parpart, S.M. Rai and K. Staudt (eds). London, Routledge, 2002, p. 22-38 ISBN 0-415-27769-8

Education is often seen as the key to women's empowerment. This chapter discusses how the concept of empowerment has been applied in formal schooling with young students, and in non-formal education programmes with mostly adult

populations. Girls' access to schooling in many developing countries is often so low that the term empowerment has frequently been used to mean mere participation in the formal system. This is problematic, because it assumes that the experience and knowledge attained in schooling automatically prepares girls to assess their worth and envisage new possibilities. Moreover, while several governments have taken steps to modify school textbooks and provide teachers with gender-sensitive training, a gender-sensitive education is not the same as an empowering education. Empowering girls means offering them courses with content that not only attacks current sexual stereotypes, but also provides students with alternative visions of a gender-equitable society. At present, women's empowerment reaches its highest forms in non-formal education programmes. The alternative spaces provided by women-led NGOs promote systematic learning opportunities through workshops, on topics such as gender subordination, reproductive health, and domestic violence. They provide the opportunity for women to discuss problems with others, and generate positive effects on the development of women's confidence.

KIT Library shelf mark: N 06-420

128 Study of gender mainstreaming in the Caribbean

LC/CAR/G. 607. Santiago, Economic Commission for Latin America and the Caribbean (ECLAC), 2000, 37 p.

The Economic Commission for Latin America and the Caribbean (ECLAC) sub-regional headquarters for the Caribbean conducted a study on gender mainstreaming among 10 Caribbean countries, namely Barbados, Belize, Guyana, Jamaica, Montserrat, St. Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Suriname, and Trinidad and Tobago. It is described and analysed how these 10 Caribbean countries have sought to institutionalize the responsibility for gender equity throughout government activities, both administratively and in policy and programmes. The research showed that the Caribbean has made progress in the elimination of many forms of discrimination against women. The experience in the region suggests that mainstreaming initiatives are more likely to be sustained where there is political will, an adequate or enabling level of gender sensitivity and knowledge within the public sector; adequate institutional capacity through the commitment of resources (human and financial); availability of disaggregated data and research; and inter-sectoral commitment. A number of countries

cited the absence of gender training and the lack of clarity of gender mainstreaming goals as impediments to the institutional advancement of women. They also stressed the need for ongoing technical assistance from international agencies such as ECLAC in the development of gender action plans, data collection protocols, processes for sustaining inter-sectoral linkages and gender analysis training was reiterated.

<http://www.eclac.cl/publicaciones/xml/2/9952/carg0607.pdf> (accessed December 2006)

129 Men's involvement in gender and development policy and practice

SWEETMAN, CAROLINE (ed.). *Oxfam Working Papers*. Oxford, Oxfam, 2001, 80 p. ISBN 0-85598-466-X

The papers published in this publication are a selection of the contributions presented at the seminar 'Beyond rhetoric: male involvement in gender and development policy and practice', held at the University of Oxford, 9-10 June 2000. The seminar was the fifth and final seminar in a series entitled 'Men, masculinities, and gender relations in development', which began in September 1998. The papers explore two key questions: in what sectors and contexts should work on gender and development involve men as beneficiaries, and what are the issues confronting men who work in development projects that are committed to promoting gender equality. Seminar participants were women and men working as gender trainers and policy advisers in a wide range of contexts in Ethiopia, South Asia, East Africa, Egypt, Nepal, United Kingdom, Nicaragua and Lesotho. The contributors consider current debates about men and masculinity and argue that gender and development theory, fully expressed in practice, means not only working with women, but also working with, and for, men.

KIT Library shelf mark: N 01-935

130 Gender mainstreaming in development planning: a reference manual for governments and other stakeholders

TAYLOR, VIVIENE. *Gender Management System Series*. London, Commonwealth Secretariat, 1999, 48 p. ISBN 0-85092-592-4

This reference manual is intended to assist readers in using a GMS to mainstream gender in the development planning ministry of national governments, towards meeting their commitment to implement the Plan of Action. It is intended for use by development policy-makers, planners, field staff and others, in conjunction with other publications relating to the particular national context. It is part of the Gender Management

System Series, which provides tools and sector-specific guidelines for gender mainstreaming and is for use in combination with other documents in the series. This includes in particular the Gender Management System Handbook, which presents the conceptual and methodological framework of the GMS. Many developing countries have adopted an anti-cyclical planning process that is supply-driven, technologically efficient and profit-oriented, seeking to achieve the full use of a country's resources for social and economic progress through existing institutions and systems. The anti-cyclical planning approach tends to have a negative impact on social development and gender relations, with increasing gender inequalities, joblessness for women and the 'feminization of poverty'. The manual presents development as including the concept of human development, measured not only according to economic indicators such as gross national product (GNP), but also according to other indicators. These include health (life expectancy) and education (literacy and enrolment), which together with purchasing power provide the basis of the UNDP's Human Development Index. In analysing gender inequalities, the GMS includes the human development indicators and looks further, to such areas as participation in political decision-making and the appropriateness of legislative and administrative systems. Gender planning prioritizes the needs and conditions in which women live and work as a site for change. It involves a critical analysis of the gaps between women's and men's access to economic, social political and cultural resources. This analysis enables the development of policy initiatives to correct the imbalances – including cases where men are not benefiting equally from the development planning approaches currently in use. Gender planning should not be seen as a separate, parallel process to mainstream development planning, but should transform mainstream planning to address the needs of women and poor people generally through an economically, socially and environmentally sustainable process. The manual is also available in an abridged form under the title 'A Quick Guide to Gender Mainstreaming in Development Planning'.

KIT Library shelf mark: G 00-202

http://www.thecommonwealth.org/shared_asp_files/uploadedfiles/%7B1357D343-5DB1-4A82-A47E-660525E0137A%7D_gmdp_ref.pdf (accessed December 2006)

131 A framework for analyzing organizations and programs

TORRES, AMARYLLIS T. In: *Gender in projects and organizations: a casebook* by Jeanne Frances I. Illo (ed.). Ateneo de Manila University. Manila, Institute of Philippine Culture, 1996, p. 11-28
Gender-responsive development planning must begin with transforming the organization itself to make it gender-sensitive, so that its efforts will result in the production of gender-responsive programmes, projects and services. The outcome should be the sensitization of individual members of the organization to gender concerns, as well as the full integration of gender interests in the agency's or institution's programmes and services. This paper presents a framework for analysing the gender responsiveness of organizations and programmes. It addresses strategies to improve gender responsiveness and gender awareness within organizations, and introduces an assessment kit for organizational diagnosis and programme analysis with regard to mainstreaming gender. It is important to carry out introspective assessments in organizations, and a development organization must transform itself while aiming to transform the lives and circumstances of the disadvantaged groups it serves.

KIT Library shelf mark: N 98-480

132 Towards gender equality: capitalization of SDC experience in gender mainstreaming

Bern, Swiss Agency for Development and Cooperation (SDC), 2005, 111 p.
The Gender Unit of the SDC undertook a number of key initiatives between 1997 and 2004, including workshops on Gender in Development Cooperation, the formulation of a new Gender Equality Policy and the production of a Gender in Practice Toolkit. The Policy defines five guiding principles for the effective promotion of gender equality: gender analysis, flexibility in implementation, a multi-level approach, specific actions and equal opportunities in organizations. Two or three case studies illustrate each principle in practice in the Ukraine, Mali, Burkina Faso, India, Nepal, Niger, Ecuador, South Africa, Peru, Macedonia, Tajikistan, Bolivia and Bangladesh.
http://162.23.39.120/dezaweb/ressources/resource_en_24805.pdf (accessed December 2006)

133 Gender baseline study for Finnish development cooperation: final report 2005

TSEGAI, MAIJA SALA; MURRAY, UNA.
Ministry for Foreign Affairs of Finland, Department for Development Policy, Helsinki, 2005, 141 p.

In 2003, the Ministry of Foreign Affairs (MFA) in Finland adopted a Strategy and Action Plan for Promoting Gender Equality in Finland's Policy for Developing Countries for 2003-2007. In order to promote effective implementation of the Strategy and Action Plan and to adopt a coordinated approach to gender equality, a Gender Baseline Study was conducted. Most of the development initiatives reviewed still tend to adopt a Women-in-Development (WID) approach instead of the Gender-and-Development (GAD) approach. A GAD approach is promoted through the Gender Strategy and Action Plan. Gender is nearly always mentioned, but any elaboration on gender equality issues is often contained in a separate section, rather than integrated or 'mainstreamed' throughout the documents. Gender issues may be routinely excluded from key areas of development activities: over half of MFA officials surveyed indicated that gender issues are typically not included in such development dimensions as sectoral support, budgetary considerations, political deliberations and country negotiations. Despite the support for the Strategy and Action Plan, it does not appear to be widely consulted. Task/job descriptions for consultants and technical contracts do not systematically include gender equality issues. Although gender is nearly always mentioned somewhere in Terms of Reference (TOR), what is expected by the MFA is not specified. This also applies to the final project/programme documents prepared during an inception/start-up phase, equally requiring human and financial resources. According to the survey, NGO staff is doing well regarding training in gender mainstreaming, perhaps because of the excellent MFA-NGO Unit on-line gender mainstreaming capacity building package. However, NGOs do not apply the guidance given in the information pack in their actual project applications. NGOs should improve in this area. More hands-on exercises are needed to enable them to mainstream gender in practice. Modification of gender related questions in the application form for NGOs could also improve gender mainstreaming in the proposals.

<http://formin.finland.fi/public/download.aspx?ID=13406&GUID=%7B14F2E7F4-9CDE-4DAB-B579-7B08D328E23A%7D>

134 Gender training in Ghana: politics, issues & tools

TSIKATA, DZODZI. Accra, Woeli, 2001, 445 p. ISBN 9964-978-76-6

Four parts in this book cover: gender training in Ghana; experiences of gender trainers; tools in gender training; and a directory of gender

trainers. It sets out the politics and practice of gender training in Ghana and provides information about gender trainers, researchers and other practitioners as well as institutional resources. Its aim is to encourage more consciousness and discussion among gender trainers to enable them build on their strengths and address their weaknesses as a group. Those who need the services of trainers have the information to make a more informed choice to suit their purposes. The book documents three project activities. One is about research which involved interviews with gender trainers, a few training commissioning institutions, some beneficiaries of gender training and members of the general public. The second activity involved a group of experienced trainers either writing about their training experiences or discussing some of their tools, or both. The third describes a national workshop for gender trainers to discuss the research findings and produce a directory of gender trainers and gender training institutions. The value of this book lies in both its stated purposes and the fact that it was a first effort of its kind in Ghana. It is a project long overdue. While gender trainers have produced reports from the numerous training activities they have organised, the rich body of knowledge and ideas represented by gender training in Ghana is yet to be analysed systematically. The book can also be seen as a contribution to grounding gender training in Ghanaian experiences. It discusses training in Ghana in terms of the issues in the Ghanaian context, sets out Ghanaian experiences of training and demonstrates tools modified or developed with the Ghanaian context in mind.

KIT Library shelf mark: P 01-1841

135 UNESCO's Gender mainstreaming implementation framework (GMIF) for 2002-2007

United Nations Educational, Scientific and Cultural Organization (UNESCO), Paris, 2003, 20 p.

To promote empowerment and achieve gender equality, UNESCO will integrate a gender perspective in policy planning, programming, implementation and evaluation activities. The starting point is to establish the notion that a gender perspective addresses the distinct needs of both women and men. Gender mainstreaming places new demands on staff working in the field and at headquarters. They must be able to ensure that gender concerns are part of the mainstream, which requires changing attitudes, developing new skills and acquiring new working methods and tools. The objective is to change the way UNESCO works so that gender mainstreaming is not limited to adding or integrating more women

into activities. It should also involve reshaping policies and programmes in order to influence laws, structures, attitudes and forms of behaviour that perpetuate gender inequalities in the countries UNESCO serves. The framework gives eight guiding principles for implementation: recognition; diversity and intersection; equality; equity; empowerment and agency; participation and parity; partnership between women and men, and social justice.

<http://unesdoc.unesco.org/images/0013/001318/131854e.pdf> (Accessed December 2006)

136 Navigating gender: a framework and a tool for participatory development

VAINIO-MATTILA, ARJA. Uusimaa Oy, Ministry of Foreign Affairs. Department for International Development Cooperation, 2001, 62 p. ISBN 951-724-292-1

This manual is based on a process of training development during 1999-2001. Over a hundred people were trained in gender analysis as a tool and a framework for participatory development. The training participants included staff of the Ministry for Foreign Affairs of Finland and representatives of consultants and NGOs. The manual reflects the evaluations of the training material by the trainees as well as comments from a large audience of interested people. Navigating Gender can be used both as an individual study guide or as a basis for discussion in groups. It presents the tools to carry out a gender analysis: definitions of key terminology; descriptions of alternative gender analysis tools; suggestions on how to carry out gender analysis; and examples of policies that have been developed by various organizations to ensure gender equality in their development interventions.

<http://formin.finland.fi/public/download.aspx?ID=12381&GUID={C49178E4-2011-451C-9CF5-8DDEDBEEF735}> (accessed December 2006)

137 Vibrant communities: gender analysis tools. Gender and poverty project

Tamarack, 2004, 14 p.

Gender analysis is a tool for examining the differences in men and women's roles, their levels of power and their differing needs, constraints and opportunities. Gender analysis aims to increase understanding of the gender aspect of poverty, promote gender equality and identify the best strategies and practices for men and women. It can be done at any stage of a project, but is particularly recommended during initial design and/or during evaluation. Research may include interviews, surveys, mapping and the use of libraries and organizations as well as

focus groups, informal conversations, observation of community practices and participative groups. Gender analysis asks questions about the roles and activities of men and women in a community, and what social, political and economic situations influence them. In the case of the Gellideg Foundation Group project in South Wales, gender analysis led to the production of a project proposal for poverty reduction that resulted in funding for three additional years.

<http://tamarackcommunity.ca/downloads/gender/Tools.pdf> (accessed December 2006)

138 Gender in popular education: methods for empowerment

WALTERS, SHIRLEY; MANICOM, LINZI (eds). London, Zed, 1996, 245 p. ISBN 1-85649-350-4

Popular education is a form of adult education that encourages learners to examine their lives critically and take action to change social conditions. It is 'popular' in the sense of being 'of the people.' Feminist popular education developed in the early 1980s as a critique of the male-biased popular education that was dominant in social movements in different parts of the world. It is embedded within social activism, in dialogue with major strands of feminist practice and theory, and oriented towards transforming gendered power relations. This book presents critical reflections on feminist adult education work in grassroots organizations, development projects, formal institutions and community education programmes in South Africa, India, the United States, Canada, Malaysia, the Philippines and Australia. The contributors come from a variety of positions in the range of feminist discourses and enliven their focus on methodology with engaging shifts between personal narrative, experiential analysis, theoretical contextualization and evocative description.

KIT Library shelf mark: P 97-133

139 Training gender-sensitive adult educators in South Africa

WALTERS, SHIRLEY. In: Gender in popular education: methods for empowerment by Shirley Walters and Linzi Manicom (eds). London, Zed, 1996, p. 23-39 ISBN 1-85649-350-4

The first educational workshops in South Africa for the training of gender-sensitive adult educators were held in 1990. The workshops established a concrete base from which to explore the question of curricula for the training of gender-sensitive and feminist adult educators. This chapter elaborates the elements of a core curriculum for the training of gender-sensitive and feminist adult educators, through discussion

of key themes in the workshops and in the literature on feminist pedagogy. It discusses briefly the goals of adult education in relation to the empowerment of women in general, and in South Africa in particular. Adult educators who wish to challenge oppressive gender relations need to become self-conscious actors who reflect on their own privilege and oppression and act, alongside others, to change both themselves and society. For this, they need training which takes into account the individual, organizational, societal and educational dimensions of challenging and condition of women. Gender-sensitive and feminist adult educators require educational skills, theoretical understandings and commitment to social activism if they are to make a difference. A start has been made in South Africa in the development of training programmes for feminist adult educators, and a broad outline of a potential curriculum is emerging.

KIT Library shelf mark: P 97-133

140 Incorporating gender into your NGO
WASSENAAR, NICOLIEN. Networklearning.org, 2006, 31 p.

Although 'gender' is now in common use, NGOs and community-based organizations may have problems in integrating gender into all aspects of the organization to achieve gender mainstreaming, balance and equality within the organization and in its activities. This manual supports the process with an explanation of basic concepts and definitions on gender, followed by 'what to do and how to do it', looking at gender concepts, analysis, planning, implementation, and monitoring and evaluation, both within and outside the organization. The manual explains the need for change and the constraints; it offers an awareness of incorrect concepts and influencing factors. Various steps are described one by one, from analysis of the organization, development of an action plan and implementation to monitoring and evaluation.

<http://www.networklearning.org/download/gender.pdf>
(accessed December 2006)

141 Which way forward? Gender theories, debates and practice after the Nairobi and Beijing conferences

WAWASI KITETU, C. *CODESRIA Bulletin* (2006)1&2, p. 8-9 ISSN 0850-8712

This article looks at the history behind the events leading to the Nairobi and Beijing conferences, at the gender themes, the theoretical perspectives guiding intervention and considers some present challenges.

KIT Library shelf mark: A 2752-(2006)1&2

142 Living gender in African organisations and communities: stories from The Gambia, Rwanda, Uganda and Zambia

WENDO, SENORINA; WALLACE, TINA. Transform Africa, 2006, 127 p.

Transform Africa is a member network of eight training, research and advocacy organizations in sub-Saharan Africa and the UK. It aims to improve the effectiveness of the NGO sector, in order to help men, women and communities fight poverty in Africa. In 2001, Transform started a four-year gender programme designed to develop an African approach to gender equality. The programme includes research into sources of, and attitudes and approaches to, gender knowledge at organizational and community levels in Rwanda, The Gambia, Uganda and Zambia. This report describes the background and methodology and presents key findings, conclusions and recommendations. The findings indicate that it is true that there is resistance to gender training as emanating from the North in the manner of its technical approach, frameworks and concepts, because they are usually alien to African ways of organizing their gender relations. However, national governments and women's organizations, rather than international NGOs, are seen as the primary drivers of gender change that really affect people's lives. The national governments were seen to be promoting gender ideas and bringing in new laws (around women and violence, inheritance, land ownership) that are threatening traditional beliefs and practices.

http://www.transformafrica.org/docs/gender_research_report.pdf (accessed December 2006)

143 Re-thinking gender mainstreaming in African NGOs and communities

WENDO, SENORINA; WALLACE, TINA. *Gender and Development* 13(2005)2, p. 70-79 ISSN 1355-2074

Transform Africa, a network of training and organizational development NGOs, undertook research to understand the reasons for the perceived hostility towards gender equality in some African NGOs and communities they worked with. The research focused on the communications and collaborative work between NGOs in the global North and South, and the communities with whom the latter work. Information was gathered from local NGOs, partners, and communities in Zambia, Rwanda, Uganda and the Gambia. It was found that for gender mainstreaming processes to be effective, they need to address the complex realities of people, and be sensitive to the values of communities in their implementation. The more successful gender mainstreaming initiatives work with local people's beliefs and

realities, and allow sufficient time for attitudinal change in both local people and NGO staff. The challenge for donors, governments, and NGOs is to find ways to support and encourage positive change in favour of women, rather than bringing in blueprints ideas and concepts that have no meaning for local actors.

KIT Library shelf mark: D 3030-13(2005)2

144 Mainstreaming gender analysis in the development planning process

WILLIAMS, GWENDOLINE. In: *Gender: a Caribbean multi-disciplinary perspective* by Elsa Leo-Rhynie, Barbara Bailey, and Christine Barrow (eds). Kingston, Randle, 1997, p. 56-75
It is stated that political and organizational initiatives to 'integrate' women into the development process are necessary, but these are not sufficient to bring about gender equity. A major constraint is the approach to development planning, which is characterized by technical control rather than socio-cultural and behavioural aspects of the planning process. It is argued that the achievement of gender-sensitive public policy planning requires a viable methodology which reconciles technological, economic and financial concerns with those of gender awareness, social analysis and social impact analysis. The conceptual, procedural and organizational problems associated with devising a gender-sensitive approach to the policy planning process are highlighted through brief reporting on three case studies from international, regional and national organizations: the World Bank, CARICOM (Caribbean Community) Secretariat and the Ministry of Settlements and Public Utilities in Trinidad and Tobago. The three case studies reveal the possibilities and constraints in the development of a gender lens in the development planning process.

KIT Library shelf mark: P 97-1063

145 The Oxfam gender training manual

WILLIAMS, SUZANNE; SEED, JANET; MWAU, ADELINA. Oxford, Oxfam, 1994, 634 p. ISBN 0-85598-267-5
This training manual is designed for use of staff of NGOs who have some previous experience in running workshops or training courses, and for experienced gender trainers. Gender training is a key strategy to sensitize NGO staff and partners to gender issues. Practical tools are offered for the training of development workers who are in a position to influence the planning and implementation of development and relief programmes at different levels. The manual

combines self-awareness work, through activities which address women's and men's self-awareness and gender awareness, with training in gender analysis methods and techniques.

KIT Library shelf mark: G 94-528

146 WomanSource training, gender & development annotated bibliography 1980-1996

New York, NY, International Women's Tribune Centre (IWTC), WomanSource Documentation Center, 1996, 44 p.

The magnitude of unknown literature, especially grey literature on gender and training, brings to light the urgent need for easy, accessible and practical reference tools, which enable effective dissemination. The main objective of this annotated bibliography is to make this information accessible to a wider audience, encouraging the exchange of information and networking among research groups, NGOs, international organizations, governmental organizations, as well as individuals, researchers and trainers. This annotated bibliography for the period 1980-1996 includes 297 books and other published and unpublished documents on training in the area of gender and development. It is organized in alphabetical order by title.

KIT Library shelf mark: Br N 96-63

147 Women unlimited: HIVOS policy document on gender, women & development

Hivos, The Hague, 2006, 31 p.

This third Gender, Women and Development (GW&D) policy document reflects new priorities, strategies and focus. It is based on the lessons learned in the course of implementing previous GW&D policies. Hivos' vision on the root causes of poverty and gender inequality have not been fundamentally changed. Unequal access to and control over material and non-material resources result in unequal participation of women in decision-making processes that shape their lives and opportunities. The dual strategy will be continued: promotion of rights, interests and participation of women, via support to women's organizations through the GW&D programme; and mainstreaming of the rights, interests and participation of women in all Hivos programme components. New strategies and cutting edge activism are required to break through the current policy inertia. Both Hivos and partner organizations will search for and develop new strategies to rejuvenate the agenda of women's rights. For the mainstreaming of women's rights, interests and participation in all programmes, Hivos has developed an instrument to measure the gender performance of all partner

organizations. Every two years an assessment is carried out using this instrument.

<http://www.hivos.nl/index.php/content/download/1597/11432/file/2bc1b9cf958ef3755a591ebd586e326d.pdf>
(Accessed December 2006)

148 Gender, organizational cultures and institutional development

WOODFORD-BERGER, PRUDENCE. In: Institution building and leadership in Africa by Lennart Wohlgemuth, Jerker Carlsson, Henock Kifle (eds). Uppsala, Nordiska Afrikainstitutet, 1998, p. 33-42

Traditional approaches to organizational analysis need to be augmented with gendered analytical perspectives and conceptual frameworks to obtain an optimal understanding of the way in which African organizations work and are interpreted by those within them and by those

dealing with them 'from the outside', namely customers or the public. Organizations are not gender-neutral. Gender relations, which are social relations and therefore part of the culture and structure of organizations, are affected by and have an impact on the performance and development of organizations. Gendered analyses should be incorporated into organization theory and organizational analysis. This should involve a systematic consideration of the significance of perceptions of gender relations. A key principle in gender analytical frameworks is the 'unpacking' of organizations – identifying formal and informal structures within organizations rather than treating them as indivisible units. This may require the development of more appropriate methodologies than currently used in organizational analysis.

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Web resources

Courses & organizations

African Gender Institute, (AGI)

University of Cape Town, Private Bag,
Rondebosch, Cape Town 7701, South Africa
E-mail: agi@humanities.uct.ac.za
<http://web.uct.ac.za/org/agi/>

Bangladesh Public Administration Training Centre (BPATC), Ministry of Establishment, Government of Bangladesh

Gender and development course
E-mail: ppr@bpatc.org.bd
www.bpatc.org (accessed December 2006)

Center for Development and Population Activities (CEDPA)

1133 21st Street, NW Suite 800, Washington, DC,
20036, USA
E-mail: training@cedpa.org
www.cedpa.org (accessed December 2006)

Center for Asia-Pacific Women In Politics (CAPWIP), Institute for Gender, Governance & Leadership (CIGGL)

*Training on making governance gender
responsive*
4227-4229 Tomas Claudio Street Baclaran,
Paranaque City, Metro Manila, Philippines
Fax: (6322) 8322112
E-mail: trainings@capwip.org;
capwip@capwip.org;
capwip_trainings@yahoo.com
www.capwip.org/ciggl.htm (accessed December
2006)

Centre for Adult Learning and Continuing Education (CACE)

University of the Western Cape, Private Bag X17,
Bellville 7535, South Africa
Tel: (021) 959 3880/2231
Fax: (021) 959 2481
E-mail: stowfie@uwc.ac.za
www.uwc.ac.za/cace/ (accessed December 2006)

The Center for Gender in Organizations (CGO), Simmons School of Management

409 Commonwealth Avenue, Boston, MA 02215
USA
Tel: 617-521-3824
Fax: 617-521-3880
E-mail: cgo@simmons.edu
www.simmons.edu/som/cgo (accessed December
2006)

Collective for Research and Training on Development – Action (CRTD.A)

Museum Square, Karim Salameh building, 1st
floor, POB 165302, 1100 2030 Beirut, Lebanon
1st floor: Tel/Fax: +961-1-616751
2nd floor: +961-1-611079/612924
E-mail: info@crttd.org
www.crttd.org (accessed December 2006)

D-talk (Development Training and Learning @ Kimmage)

Gender planning in development
Kimmage Development Studies Centre,
Kimmage Manor, Whitehall Road, Dublin 12,
Ireland
Tel.: +353 (0)1 406 4386
Fax: +353 (0)1 406 4388
James.Morton@Kimmagedsc.ie
E-mail: Patricia.Wall@Kimmagedsc.ie
www.dtalk.ie/ (accessed December 2006)

Development Planning Unit (DPU), University College London

9 Endsleigh Gardens, London WC1H 0ED, United
Kingdom
Tel: + 44 (20) 7679 1111
Fax: + 44 (20) 7679 1112
E-mail: dpu@ucl.ac.uk
www.ucl.ac.uk/dpu (accessed December 2006)

EuropeAid Cooperation Office

*Online training on mainstreaming gender
equality in EC development cooperation*
<http://dolphin.itcilo.org/ec/?do=home> (accessed
December 2006)

Gender and Development for Cambodia (GAD/C)
Training Unit, House No.4, Street 294, Sangkat
Tonle Bassac, Khan Chamcarmon, Phnom Penh,
Cambodia
Phone: (855-23) 215 137
www.online.com.kh/~gad/Services.htm (accessed
December 2006)

Gender and Development Training Centre
Wilhelminastraat 18, 2011 VM Haarlem, the
Netherlands
Gen.dtc@inter.nl.net

**Gender and Women's Studies for Africa's
Transformation**
African Gender Institute, University of Cape
Town, Private Bag, Rondebosch, Cape Town 7701,
South Africa
E-mail: info@gwsafrica.org
<http://www.gwsafrica.org/> (accessed December
2006)

Gender at Work
<http://www.genderatwork.org/> (accessed
December 2006)

**Gender Education & Training Network
(GETNET)**
17 Garlandale Crescent, P.O. Box 333, Athlone,
Cape Town, 7760, South Africa
Fax: 27 21 697-5560
www.getnet.org.za (accessed December 2006)

Gender Equality Incorporated, Canada
Tel: (+1)-416-897-7019
E-mail: info@genderequality.ca
[www.genderequality.ca/4-day%20Gender%20
Course%20\(Toronto\).htm](http://www.genderequality.ca/4-day%20Gender%20Course%20(Toronto).htm) (accessed December
2006)

**Gender Research Centre, Hong Kong Institute of
Asia-Pacific Studies, The Chinese University of
Hong Kong**
*Gender analysis for management and policy
enhancement*
Shatin, Hong Kong
Tel.: (852) 2609 8775
Fax: (852) 2603 5215
Email: grcentre@cuhk.edu.hk
[www.cuhk.edu.hk/hkiaps/grc/activity/train_
policy.html](http://www.cuhk.edu.hk/hkiaps/grc/activity/train_policy.html) (accessed December 2006)

**Gender Training Institute, Centre for Social
Research**
2, Nelson Mandela Marg, Vasant Kunj, New Delhi
– 110070, India
Tel.: 91-11-26899998, 91-11-26125583
Fax: 91-11-26137823
E-mail: info1@csrindia.org; csr@nda.vsnl.net.in
www.csrindia.org/gti.html (accessed December
2006)

**InterAction, Commission on the Advancement of
Women (CAW)**
1717 Massachusetts Ave, NW, Suite 701,
Washington, DC 20036, USA
Fax: 202 667 8236
www.interaction.org
www.interaction.org/caw/services.html
(Accessed December 2006)

**International Institute of Rural Reconstruction
(IIRR)**
*Gender mainstreaming: from programmatic to
organizational transformation* (featuring the
gender audit of Interaction's Commission on the
Advancement of Women (CAW))
Y.C. James Yen Center, Silang 4118, Cavite,
Philippines
Tel.:(63-46) 414-2417
Fax: (63-2) 886-4385
Email: Education.Training@iirr.org
www.iirr.org/intlcourses.htm (accessed
December 2006)

**International NGO Training and Research Centre
(INTRAC)**
P.O. Box 563, Oxford, OX2 6 RZ, United Kingdom
Tel: +44 (0) 1865 201851
Fax: +44 (0) 1865 201852
E-mail: info@intrac.org
www.intrac.org (accessed December 2006)

**International Training Centre (ITC),
International Labour Center (ILO)**
Viale Maestri del Lavoro, 10
10127 Turin - Italy
Tel: + 39 011 693 6111
Fax + 39 011 6638 842
E-mail: communications@itcilo.org
www.itcilo.org/ (accessed December 2006)

Jagori
B-114, Shivalik, Malviya Nagar, New Delhi –
110017, India
Tel.: +91 11 2669 1219; +91 11 2669 1220
jagori@jagori.org
<http://jagori.org/our-activities/training/> (accessed
December 2006)

Japan International Cooperation Agency (JICA)
6-13th floors, Shinjuku Tower, 2-1-1 Yoyogi,
Shibuya-ku, Tokyo 151-8558, Japan
Tel: +81-3-5352-5311/5312/5313/5314
E-mail: jicagap-opinion@jica.go.jp
[www.jica.go.jp/english/global/gend/back/
training.html](http://www.jica.go.jp/english/global/gend/back/training.html) (accessed December 2006)

Le Monde selon les femmes asbl (The World according to Women)
ONG en genre et développement (Gender and development NGO)
18 rue de la Sablonnière 1000 Bruxelles, Belgique
Tél: 00 32 2 223 05 12
Fax: 00 32 2 223 15 12
<http://www.mondefemmes.org/> (accessed December 2006)

National Institute of Rural Development (NIRD)
Course on training of trainers on gender issues in rural development
Rajendranagar, Hyderabad - 500 030, India
Tel: 91-40-24008448/472/473/466/526
Fax: 91-40-24015277
www.nird.org.in (accessed December 2006)

Organization for Social Science Research in Eastern and Southern Africa (OSSREA), OSSREA Gender Training Institute (OGTI)
P.O. Box 31971, Addis Ababa, Ethiopia
Tel.: 251-11-123944
Fax: 251-11-1223921
E-mail: ossrea@ethionet.et
www.ossrea.net/announcements/gti06-main.htm
(accessed December 2006)

Royal Tropical Institute (KIT)
PO Box 95001, 1090 HA Amsterdam, The Netherlands
Tel: +31 (0)20 568 8711
Fax: + 31 (0)20 668 4579
E-mail: m.mukhopadhyay@kit.nl
www.kit.nl/smartsite.shtml?id=2036 (accessed December 2006)

Sahayog
A-240, Indira Nagar, Lucknow 226 016, U.P., India
Tel: 91-522-2341319/2310860/2310747
E-mail: kritirc@sahayogindia.org
www.sahayogindia.org/mentraining.htm
(accessed December 2006)

SMEC Group of Companies, Social Development Group
Ground Floor, 14 Wormald Street, Symonston
ACT 2609, PO Box 1654,
Fyshwick ACT 2609, Australia
Telephone: (612) 6126 1900
Facsimile: (612) 6126 1966
E-mail: smecsdg@smec.com.au
www.smec.com.au/sdg/whatwedo/gad/index.htm
(accessed December 2006)

Tanzania Gender Networking Programme (TGNP)
P.O. Box 8921, Dar es Salaam, Tanzania
Tel: +255 22 2443205
Fax: +255 22 2443244
E-mail: info@tgnp.org
www.tgnp.org (accessed December 2006)

Technical Assistance and Social Services Consultants (TASSC)
Strategic planning on gender mainstreaming
tassconsultants@imap.cc
[www.reliefweb.int/rw/rwt.nsf/db900SID/OCHA-
6Q9SQX?OpenDocument](http://www.reliefweb.int/rw/rwt.nsf/db900SID/OCHA-6Q9SQX?OpenDocument) (accessed December 2006)

Women's Action & Resource Initiative (WARI)
Bangkok, Thailand
E-mail: Wari99@gmail.com
E-mail: wari9@yahoo.com
<http://geocities.com/wari9/index.htm> (accessed December 2006)

Women's Learning Partnership (WLP)
4343 Montgomery Avenue, Suite 201, Bethesda, MD 20814, USA
Tel: (1) 301-654-2774
Fax: (1) 301-654-2775
Email: wlp@learningpartnership.org
www.learningpartnership.org (accessed December 2006)

Information resources

Canada Nepal Gender in Organizations (CNGO)
www.cngo.org.np/pub/trainingpack.php
(accessed December 2006)

Gender mainstreaming resources, United Nations Development Programme (UNDP)
<http://www.undp.org/women/resources.shtml>
(accessed December 2006)

Gender mainstreaming tools, United Nations Educational, Scientific and Cultural Organization (UNESCO)

http://portal.unesco.org/en/ev.php-URL_ID=11340&URL_DO=DO_TOPIC&URL_SECTION=201.html (accessed December 2006)

Gender toolkit, Swiss Agency for Development and Cooperation (SDC)

www.sdc.admin.ch/index.php?navID=22049&langID=1&userhash=bfc48d0d1087c56f3e6424b7f68c89f1 (accessed December 2006)

Gender training, directory of United Nations resources on gender and women's issues, WomenWatch

www.un.org/womenwatch/asp/user/list.asp?ParentID=90 (accessed December 2006)

Gender training courses, Siyanda

www.siyanda.org/forum/xviewthread.cfm?Thread=120060118122711 (accessed December 2006)

Gender training dossier, Royal Tropical Institute (KIT)

<http://www.kit.nl/smartsite.shtml?ch=FAB&id=4603> (accessed December 2006)

Gender training kit, United Nations Development Programme (UNDP)

<http://www.undp.org/women/docs/GenderAnalysisTrainModule.pdf> (accessed December 2006)

Gender training wiki, United Nations International Research and Training Institute for the Advancement of Women (INSTRAW)

www.un-instraw.org/wiki/training/index.php/Main_Page (accessed December 2006)

Genre en Action: Portail d'Informations et de Ressources sur Genre et Développement

www.genreenaction.net (accessed December 2006)

Machreq/Maghreb Gender Linking Information Project (MACMAG GLIP)

P.O.Box 165302, Achrafieh 11 00 2030, Beirut, Lebanon

Tel/Fax: +961 1 611079 / +961 1612924

E-mail: info@macmag-glip.org

www.macmag-glip.org (accessed December 2006)

Women's studies programs, departments & research centers worldwide

This website provides links to 700 women's studies, including gender studies

<http://research.umbc.edu/~korenman/wmst/programs.html> (accessed December 2006)

About the authors

Lina Abou-Habib is currently the director of the Collective for Research and Training – Action (CRTD.A) based in Beirut, Lebanon, working in the Arab region. She has collaborated in designing and managing programmes in the Middle East and North Africa region on issues related to Gender and Citizenship, Gender, Economy and Trade, and Gender and Leadership. Lina has collaborated with a number of regional and international agencies, including the United Nations Development Fund for Women (UNIFEM), the International Labour Organization (ILO), the Economic and Social Commission for Western Asia (ESCWA), the United Nations Development Programme (UNDP), the United Nations Relief and Works Agency (UNRWA), and public institutions (including national women’s commissions, ministries of social affairs) in mainstreaming gender in development policies and practices and in building capacities for gender mainstreaming. She has also trained with the Royal Tropical Institute (KIT) in both Amsterdam, the Netherlands, and Beirut, Lebanon. Previously, Lina was Programme Coordinator for Oxfam GB in Lebanon as well as a member of the Oxfam GB Gender Team in the United Kingdom.
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