



# Revealing the Power of Gender Mainstreaming

Enhancing Development  
Effectiveness of  
Non-governmental  
Organizations in Africa



**HWE MU DUA the measuring stick**

A symbol of examination and quality control, it stresses the need to strive for the best quality, whether in production of goods or in human endeavors.

*Origin: Andinkra symbol, Ghana, West Africa*



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## EXECUTIVE SUMMARY



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# Revealing the Power of Gender Mainstreaming

## Enhancing Development Effectiveness Of Non-governmental Organizations in Africa

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*This study is dedicated to Hindatu Tahirou Sayo, Manager of the Mata Masu Dubara Project at CARE Niger. Hindatu contributed greatly to this project and died in November 2004.*

**W**ith high promise and expectations, the concept of gender mainstreaming was born out of the UN Fourth World Conference on Women in Beijing in 1995. Ten years later, the strategy is on trial for its limited impact on transforming organizations and how they carry out their development work. Yet, the UN “Beijing +10” meeting in March 2005 still urged governments and UN agencies to strengthen their efforts to “ensure that gender mainstreaming is fully understood, institutionalized, and implemented.”

This study illuminates the “how to’s” and “so what’s” of gender mainstreaming by taking an in-depth look at the experiences of five international NGOs working in four African countries: Ghana-World Vision; Kenya-Catholic

of women and men in poor communities. Their voices rise clearly and strongly from these pages.

In clear and convincing ways, this groundbreaking study reveals how gender mainstreaming can impact the bottom line of development by catalyzing profound changes in people’s lives — changes fully embraced by the men and women themselves. The results of this study provide snapshots of the many ways in which gender mainstreaming approaches have challenged the very foundations of cultural traditions that entrapped and disempowered women. It shows, too, how men — initially skeptical and reluctant — can in fact become strong supporters and enthusiastic partners in gender mainstreaming as they see the real economic results in their communities.

*Development to us is the change of (agricultural) yield, because now we have more yield than before when we never used to have the groups. Since the training was formed, we know that there is no job of men and women. All jobs are equal. We can see development.*

*Man in Mashanga, Kenya*

Relief Services and Lutheran World Relief; Niger-CARE, and Zambia-Heifer Project International. The extensive field research with nearly 900 people was carried out in mid-2004 and involved 16 rural communities. To an extent greater than anticipated, all 16 communities exhibited a striking and overwhelmingly positive response to gender mainstreaming approaches, a process that rippled through families, communities, and neighboring villages.

The study is unique in that it examines not only how these organizations implemented gender mainstreaming, but also the impact of gender mainstreaming on the lives

The five participating organizations embraced the concept of gender in its fullest meaning. In other words, they conducted gender analyses and assessments that helped women and men *together* to look at cultural restrictions on their respective roles and potential. In contrast to so-called “gender” programs that focus only on women, the gender analysis here enabled men to see that the poverty of their lives and the lives of their families and communities was inextricably tied to gender inequality and the oppression of women and girls.

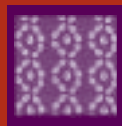
The tangible development results of gender mainstreaming turned the tide for the men, and many

subsequently expressed a sense of freedom from the shame and disempowerment of not being able to provide for their families. As a man in Zambia said, “gender mainstreaming became the driving force for development.”

The results of this study are particularly striking in that they emerged out of the African context, against a backdrop of traditional culture and social forces that discriminate against women and girls. The dramatic cultural changes took place in all these countries, in all 16 projects, despite the strictures of religious conservatism and the hold of deeply embedded, harmful traditions and practices. According to the people themselves, practices that began to crumble under innovative gender mainstreaming approaches included female genital mutilation (FGM), property rights and inheritance, polygamy and “moving around,” domestic violence, early and/or forced, cross-generational marriages, and opposition to girls’ education.

At the same time, traditional roles in the household and on the farm broke wide open, as men got involved in gathering firewood, fetching water, washing clothes, cooking, and even ironing. Women moved beyond cultural taboos to join men in fishing, beekeeping, and owning and caring for previously forbidden animals that could provide livelihood and nutrition for the community. Freed from what they called “blindness” to the link between poverty and gender inequality, *together* women and men explored new roles that are chipping away at the bedrock of poverty and bringing new hope for prosperity.

To a greater extent than anticipated, all 16 communities exhibited an overwhelming and striking positive response to gender mainstreaming approaches – a process that rippled through families, communities, and neighboring villages.



## Participating Organizations

- CARE - Niger
- Catholic Relief Services - Kenya
- Heifer Project International - Zambia
- Lutheran World Relief - Kenya
- World Vision - Ghana

## Why **Why was the study undertaken?**

In the spirit of "Beijing +10," the year 2005 offers an opportunity for InterAction and its members to reflect on our its "gains" and "gaps" since the UN Fourth World Conference on Women. More than half of InterAction's 160 members were actively involved in the 1995 conference and, in 1996, the coalition showed its commitment to gender equality by amending its operational and ethical *PVO Standards*. The amendments increased attention to gender equity in governance, personnel, programs, and management and have served as a "bottom line" of actions for which members agree to be held accountable. To support and guide members in complying with the *Standards*, InterAction's Commission on the Advancement of Women has provided technical assistance and training services in gender mainstreaming over the past ten years. The CAW's *Gender Audit* organizational self-assessment and action planning tool, which addresses both the technical and political challenges of gender and organizational change, has been its most noteworthy contribution.

This study was undertaken to investigate in depth how a sample of InterAction member agencies have mainstreamed gender and the extent to which gender mainstreaming has made a difference for people living in poverty in the project communities. A review of literature identified many studies on why gender needs to be taken into account, but few on what actually happens at the community level when an organization adopts more gender equitable approaches. By looking in depth at where gender mainstreaming reportedly is working, the study sought to uncover a deeper understanding of the processes involved and their potential contributions and limitations for enhanced development effectiveness.

## Who **Who was involved in the study?**

The study has been a collaboration between InterAction's CAW and five member agencies working in Africa: Ghana-World Vision; Kenya-Catholic Relief Services and Lutheran World Relief; Niger-CARE, and Zambia-Heifer Project International. Several criteria for involvement were defined, including (1) at least two years' experience implementing comprehensive gender mainstreaming processes, (2) ability of the organization to offer strong "examples" of where gender mainstreaming is having an impact on programs at the community level, and (3) willingness of a field office or program to serve as a study site.

A steering committee of headquarters' representatives contributed to the study's research design, and Dr. Meryl James-Sebro, an anthropologist, was contracted as the consultant to carry out the field research and write the report. The consultant spent ten weeks in Africa in mid-2004, approximately two weeks at each site. In November 2004, representatives from the all the participating organizations met in Ghana to discuss the initial findings and draw out lessons learned. Overall, the study has been a powerful collaborative learning inquiry, rather than an evaluation of any particular organization's performance. The level of trust and cooperation exhibited by the five partners has been invaluable and exceptional.



## How was the research carried out?

The study used a combination of methods to collect data, including (1) structured interviews with 36 senior and program staff from the five organizations, (2) an organizational gender mainstreaming self assessment check list, (3) review of organizational and program documents, (4) community focus groups with women and with men, and (5) interviews with other key informants, such as Ministers of Women's Affairs or leaders of women's organizations.

Extensive research at the field level was a unique feature of the study. The research consultant visited and conducted focus groups in a total of 16 communities selected by the five country offices.

### Validity and strength of the findings of the study rests on three qualities:

- The utilization of multiple data collection methods and multiple sources.
- The in-depth examination of each of the five organizations, from how it mainstreamed gender in its policies, practices, and programs to the impact of these changes on the communities served.
- The inclusion of a broad sample of 16 communities in four countries, and the voices of 820 women and men in those communities who participated in focus groups which were tape-recorded for careful analysis.



## Questions guiding the research

### PRIMARY QUESTION:

When organizations mainstream a gender perspective in their operations and programs, how is the effectiveness of their development work affected?

### SUB-QUESTIONS:

1. How has the organization mainstreamed a gender perspective in its operations?
2. As a result of the gender mainstreaming process, what changed in programming?
3. After these measures were implemented, what changed in the communities served?

# CONCLUSIONS

**A**s implemented by the five organizations in this study, gender mainstreaming confirmed that addressing the issues of both women and men can directly confront poverty and bring about profound cultural change in gender roles, labor distribution, and harmful practices. In its proven ability to dramatically improve the lives of both women and men, gender mainstreaming can lead to tangible, enhanced, and more sustainable outcomes for women — and men — in resource-poor communities with conservative religious and cultural traditions that oppress women and girls.

*Hearing the voices of men not only validated the gender mainstreaming premise of equal inclusion and participation of women and men, but it authenticated the process and provided a measure of credibility since men could think they would have the most to lose in the shifting power dynamics.*

## Linking Poverty & Gender Equality

Gender mainstreaming found its greatest success in organizations when gender mainstreaming was directly and clearly linked to the improvement of program quality and, specifically, to the eradication of poverty. Linking gender equality to poverty — including the poverty of men and of communities — proved to be a catalyst for acceptance in communities. When visible, tangible benefits resulted, those who were initially doubting and reluctant embraced the change that benefited their families and entire communities. Top leadership in the organizations understood and acted upon this linkage, inviting the greater participation of women, internally and externally. Field staff transmitted this message of linkage throughout the projects.

*When first you (as a man) roam and come back, you go to the farm and come back and, when you come back, (there is) no food to eat. You are always sad about the situation. But now, when you come back, there is happiness in the home because the lady has been able to provide food. And even right now, even if the man wants money, just pocket money ... the woman can support him with some, at least to take off the shame from the head.*

— Man in Gbunmgbum, Ghana

*We have learnt about men and women working together, changing traditional roles. We believe that now poverty is going to end.*

— Woman in Muteshi, Zambia



In this study, gender mainstreaming confirmed that addressing the issues of both women and men can directly confront poverty and bring about profound cultural change in gender roles, labor distribution, and harmful practices.



## Gender Applies to Both Sexes

All of these organizations embraced “gender” in its fullest application to both sexes. In contrast to so-called “gender” programs that focus only on women — or on men solely as targets — these organizations engaged men from the beginning as partners. Because of the visible benefits to households and communities, male participants recognized how gender equality improved their own lives. On the other hand, women were concerned about managing their successes and increased economic and social power in ways that would not inspire conflict and male resentment. Women utilized their economic benefits for improving their households, often sharing their financial gains directly with spouses, thus neutralizing men’s resistance. However, women also expressed serious concerns about maintaining control of their resources.

*Women will be ahead of us if this goes on. It won’t be bad, but it means that we have to pull up our socks.*

— Man in Mavuria, Kenya

*I am very happy that now my husband can even sweep the goat pen because of the training we have received from gender. Now I keep the goats together with my husband. I have a husband who helps me a lot. We divide the work.*

— Woman in Muteshi, Zambia

## Effective Gender Mainstreaming Actions

Political will, originating from headquarters in all five organizations, was communicated to the field level by senior leadership and backed up by new policies and directives. All of the organizations used multi-faceted, gender mainstreaming strategies developed out of an honest and frank organizational self-assessment process, and all grounded gender equality and mainstreaming in their social justice missions. Another aspect of political

will was proactively hiring women for senior positions, recruiting young women, and supporting women in non-traditional roles (such as riding motor bikes to field projects). The organizations also invested in building technical capacity through training and the development of gender analysis tools. More inclusive and gender sensitive approaches to project design, planning, implementation, and evaluation were adopted. In their program outreach, the organizations also became more intentional about targeting women in the communities for leadership roles, as well as promoting discussion on gender roles and the division of labor in the household and in agriculture. The organizations that are experiencing the greatest success today are those that (1) have been specific and detailed in their early internal gender analysis, (2) began by putting their own houses in order before tackling the field projects, and (3) had a clearly articulated gender policy that was effectively communicated and widely disseminated throughout the organization.

*To begin with, there was resistance from men. As they started with “positive discrimination,” the men were scared. Even those who were employed were afraid they would lose their jobs. This has changed, because with the training sessions, people were made aware that gender is not what they were thinking about. People thought initially it was about revolution. Now people are very aware, and men encourage their wives to take part in project activities.*

— Female Senior Staff Member

## Gaps in Gender Mainstreaming

“Accountability” was identified as a weak area in all the gender mainstreaming strategies. Mechanisms were uneven for ensuring that staff consistently and continually implemented the policies and new procedures needed for fully embedding gender equality within an



organization. Budget allocations for gender mainstreaming also were seen as inadequate. Moreover, lack of on-going training and communication limited the degree to which gender mainstreaming totally permeated the organizational cultures.

*It's a continuous process. It's not a nine-day wonder, and with gender mainstreaming, both men and women are made conscious of their capacity to improve their quality of life through the development of their potential.*

— Male Senior Staff Member

## Multiple Social & Economic Benefits in Communities

Gender mainstreaming in organizations can provide a direct bridge to field projects and, subsequently, to significant gains in the communities. The internal transformation led to programmatic changes that increased women's participation and leadership, engaged men in dialogue, promoted collaboration between women and men in gender analysis, and confronted harmful cultural traditions:

- Women emerged from isolation, increased their gender awareness, and developed mutual support.
- Both women and men increased their self-confidence, gained respect for each other's contributions, and enjoyed more harmonious domestic relationships.
- Women expanded their involvement in community activities, increased their participation in family decisions and property ownership, placed a greater value on literacy, and increased personal and family income.
- Women and men were willing to break through traditional cultural barriers that restricted the realization of economic and health gains.
- Both men and women reconsidered the division of labor and began to share previously gender-restricted household and agricultural jobs.
- All communities expressed surprise at the increased cooperation and harmony between the sexes, resulting in greater self-care and less reported domestic violence.
- Gender transformation often spread to other communities, and provided role models for youth that can lead to sustainability.
- Women placed enormous emphasis on girls' education and literacy for themselves.
- Organizations used new contractual relationships for transferring property that immediately overturned cultural taboos and traditions affecting women's inheritance and rights,
- Overall, communities experienced a change in their mindsets that left them open to greater transformation and produced an eager thirst for self-improvement, cooperation, and improvements in their lives.

## Gender Equality in Organizations & Communities

Gender mainstreaming led to increased gender equality between women and men, both within the participating organizations and in the communities studied. Instead of gender mainstreaming causing women's needs to "get lost," the process resulted in women being hired in more senior positions and having more influence over decisions that impacted the field. The organizational self-examination led to confronting other issues of diversity and equity in the organizations. This process often led to improved attitudes and relations with respect to gender equality, even in the households of their own staff at all levels of the organizations. At the community level, women and men became more conscious of gender balance in projects and public participation and also became pro-active in seeking gender equality.

*Before we were not involved in any activity or any decision-making that was taking place in the village. But now, we are really being respected, and whatever they (the men) do, we get involved.*

— Woman in Gangara, Niger

## Challenging Traditional Culture

In cultures that are thought to be clinging to rigid stereotypes and too steeped in tradition to change, these projects found innovative and sensitive ways to challenge deeply-held, harmful cultural practices, including FGM, early marriage, wife inheritance, taboos around women and animals, and property ownership and inheritance. Through engaging female and male religious and traditional leaders, this study proved that even extremely conservative societies can become more equitable, and that institutionalized religious interpretations can be challenged and corrected. On another front, organizations

used gender mainstreaming to revise local contracts to change property inheritance, animal ownership, and work roles embedded in cultural traditions.

*Previously girls were more or less given in marriage while they were still very young, and a man who would want to marry such a girl would be sponsoring her in terms of clothing and many other things that he would want to give to the family. When the girl is ready to be married, after maturity, sometimes 15 years, and even 13 years old. But now, things have changed. A girl would be married, at least she should be between 20 and 25, and then she can be given in marriage... that is after the training.*

— Man in Muteshi, Zambia

*As soon as the girls started growing, we would just marry them to any person we wished to give them to with no consent of the girls. Now we wait until the girls are mature, and we would listen to the girls and wed them to the person they love. This has changed greatly... this kind of decision-making about the future of our children.*

— Woman in Gangara, Niger

## Men's Changing Attitudes & Support for Gender Equality

A surprising finding of the study was the support of men after the dramatic realization that they themselves are oppressed by cultural traditions, and that their own poverty is linked intrinsically to gender inequality. When gender mainstreaming provided almost immediate and tangible benefits, these results converted those who initially experienced extreme discomfort with the concept. Both men and women increased their self-confidence, as women recognized that widespread poverty places men in positions of physical, emotional and financial insecurity — positions that leave them unable to take care of their families, feeling vulnerable



and unsure of themselves. The resulting low self-esteem is frequently manifested in domestic violence against women and children. As a result of gender mainstreaming, both sexes looked at each other with greater respect.

*Previously women were never respected. They were treated as dogs. There was no respect that would go to them, and they were not allowed to make any decisions because of what we thought about women. But now they've been trained, we work together as a family — husband and wife — and we make important decisions together.*

— Man in Muteshi, Zambia

*Previously my husband never used to help. Every time we would come back from the fields, the man would take a chair, the lazy-man's chair, and sit there, and then start giving instructions either to the children or me until I prepare the meal and bring the meal.... Before gender, my husband used to refuse to help me. When I'm cooking and I leave something on the fire cooking and ask my husband to take care of whatever is cooking, my husband would refuse. He would rather let the food burn on the fire. But now that he has learnt about gender, he is more willing and ready to help out.*

— Woman in Muteshi, Zambia

## The Division of Labor & New Roles for Men and Women

Gender mainstreaming brought stunning changes in cultural attitudes towards the division of labor in the household and in the fields. Both men and women began to explore new roles, as men began to assist in cooking, washing clothes, ironing, marketing, gathering firewood, and fetching water and women took on agricultural roles that had previously been considered taboo.

*Gender training has brought change in our attitudes towards our work relations between women and men. With some work like, for instance, washing, even the hat that I'm wearing, I would consider it as a woman's job to do the washing. But after training, now I know that I can actually wash my hat, and I did.*

— Man in Muteshi, Zambia

*When she was cooking, she wouldn't allow me to be anywhere near the kitchen. And if I was found to be in the kitchen, she would say I am trying to take count of whatever she is preparing. But now, after the training, we have to share a role. Sometimes I would be cooking relish, my wife would be cooking nshima, and we find that we work efficiently, and we are fast and we achieve our goal in less time*

— Another Man in Muteshi, Zambia

*Now, when the woman is not home, the man takes up the responsibility of taking care of the children, sweeping the house, bathing them and preparing a meal for the children. For most of the men, they never used to cook or help out the women with the household chores. They used to leave all that work for the women.*

— Woman in Muteshi, Zambia

## Increased Family Cooperation & Harmony

An unexpected result of the gender mainstreaming was increased cooperation and harmony in the family, which both women and men frequently cited as being associated with the projects. This spirit of cooperation emerged from the groups after extensive training and specialized approaches. In all of the four countries, women reported that men's collaboration has led to a more harmonious relationship in the home and less domestic violence.

*We have been trained how to live harmoniously in our families.*

— Man in Mashanga, Kenya



## Youth & the Sustainability of Impact

The organizations involved youth in income-generation projects alongside their parents, and as their involvement increased, relationships between children and their parents and between children and village elders improved. Men talked of better relationships with their sons. Both women and men spoke of the greater obedience of their children, and the increased harmony between parents provided positive role models for the younger generation

*There is a great change for the men and even for the boys.*

— Man in Gbunmgbum, Ghana

## Girls' Education Begins Empowerment of Next Generation

Women placed high importance on the education of their children, especially their daughters. With increased women's income, the education of girls was the first step in empowerment of the next generations of females. In all the communities, girls' education became a priority. Women boasted that educating their girls obviated the need to force them into early marriages that they did not want.

*We didn't know anything about girl children also going to school, but the organization has come and has made us to know that it is important to send our girl children to school, and all our girl children are in school.*

— Woman in Gbunmgbum, Ghana

## New Value Placed on Literacy Training

Illiteracy emerged as one of the key obstacles. However, when the training existed or was added to projects in some cases, literacy became as important to women as the education of their girl children. Almost all female participants credited literacy programs with helping them to make life-altering decisions for themselves and their families. Two organizations lobbied religious leaders for support on literacy. These organizations then employed specially designed literacy programs to debunk myths and clarify misinterpretations that maintain women's inequality.

*Everyone knows the importance of education. Riches come from knowledge. Food comes from knowledge. Through education, we can eat our knowledge.*

— Man in Bongo Soe, Ghana

**From blindness to light became the recurring metaphor for women, as they described the deep hole of exclusion, ignorance, alienation, overwork, and economic dependence from which they were emerging**

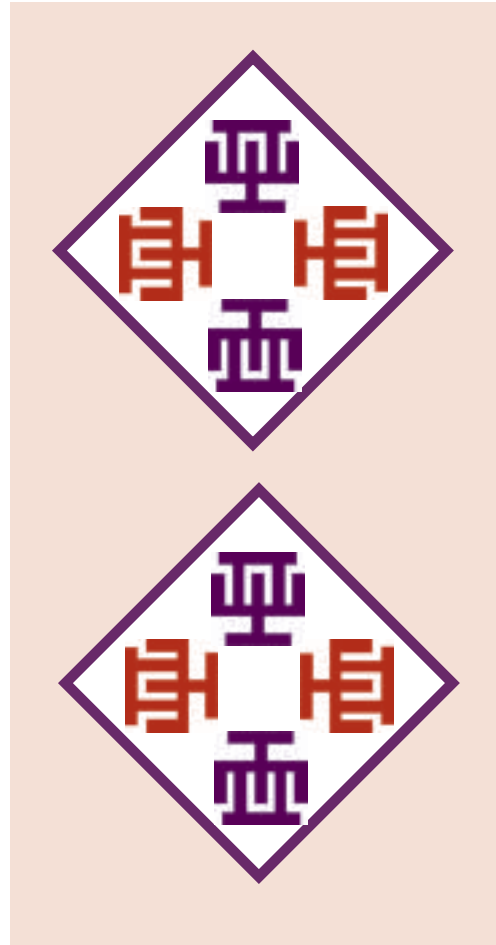


## Emergence into Political Leadership

Cultural changes in an organization transformed the way the projects related to the community, providing a new model and motivation for the community to change as well, and for the women to enter the realm of larger social change and advocacy. Women's economic empowerment opened up time and opportunities to enable them to participate in community development activities. Women's growing self-confidence enabled them to attend community meetings, giving them a presence in public arenas of power. Although women in some communities emerged to fill vacancies in village councils, decision-making in the community often was still limited to an advisory function. However, in at least two countries, women rose to elected and appointed local government offices. With women's emergence into the public arena, it became clear that the real force of gender mainstreaming lies in its potential to reach beyond project efficiency to transform the larger community and effect wider social and economic change.

*Before the project, women were left behind. We were not involved in decision-making. But now, both men and women make decisions for the community.*

— Woman in Twifo Darmang, Ghana



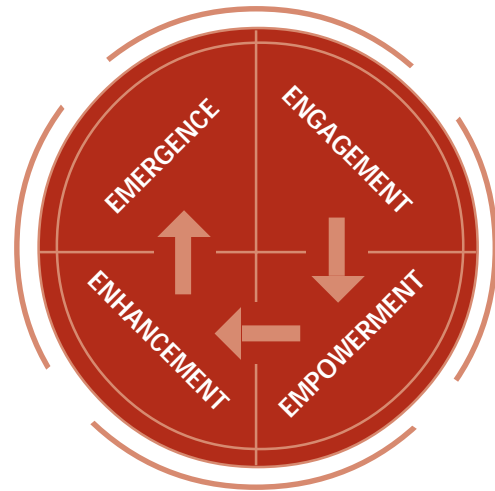
The results of this study provided snapshots of the many ways in which gender mainstreaming approaches have shaken the very foundations of cultural traditions that entrapped and disempowered women

# COMMUNITY-LEVEL RESULTS

## COMMUNITY-LEVEL RESULTS OF GENDER MAINSTREAMING IN THE FOUR STUDY COUNTRIES

The Gender Equality Wheel<sup>®</sup> was created by Dr. Meryl James-Sebro with FirstWorks International for work on gender and development in the Caribbean in 1996. It was further adapted for this study as a framework to chart the impact of gender mainstreaming in communities and link these stages to development effectiveness.

The Wheel tracks women and men starting with **Engagement**, the stage at which people—especially women—come out of isolation, discover new possibilities for their lives, and begin to build mutual support. **Empowerment** builds the self-confidence in women and men that comes with new knowledge, ideas, and skills as they explore new ways of seeing and acting. **Enhancement** refers to the application of new ideas, knowledge, and skills to enhance the lives of family and community members and provide household and community gains. **Emergence** moves women, in partnership with men, onto the public stage to social and political action that transforms their social, cultural and political environment.



### STAGE 4

#### EMERGENCE Into The Public Sphere

- ✓ Spread of Effects to Neighboring Villages
- ✓ Entry of Women Into Politics & Local Government
- ✓ Emergence of Women As Effective Leaders
- ✓ Implementation of Legal Changes in Inheritance & Property Rights

### STAGE 3

#### ENHANCEMENT of Livelihoods, Households, & Communities

- ✓ Women's Increased Ownership & Roles in Projects
- ✓ Economic Benefits Shared with Family and Community
- ✓ Shared Household Work as Result of Collaboration in Projects
- ✓ Increased Sanitation & Hygienic Practices in Communities
- ✓ Community Rethinking of the Division of Labor
- ✓ Economic Benefits Shared with Family and Community
- ✓ Strengthened Relationships in Family & Community
- ✓ Communities United with Increased Harmony
- ✓ Children & Youth Impacted by Gender Mainstreamed Projects
- ✓ Harmful Cultural Traditions & Practices Abandoned

### STAGE 1

#### ENGAGEMENT of Women Coming Out of Isolation

- ✓ Increased Gender Awareness
- ✓ Coming Together of Women
- ✓ Development of Mutual Support

### STAGE 2

#### EMPOWERMENT With Ideas, Knowledge, Skills, & Resources

- ✓ Training Represented A Powerful, Liberating Tool
- ✓ Cultural Taboos Broken Down for Economic & Health Gains
- ✓ Increased Self-Confidence for Women & Men
- ✓ Expansion of Women's Involvement in Community Activities
- ✓ Increased Women's Participation in Family Decisions
- ✓ Increased Personal and Family Income
- ✓ Gains in New Purchasing Power & Increased Ownership
- ✓ Increased Value Place on Literacy
- ✓ Extension of Outreach to Poorest of the Poor

## DIRECT BENEFITS OF GENDER MAINSTREAMING ON DEVELOPMENT EFFECTIVENESS

Drawing on the findings of this study, this section highlights direct benefits of gender mainstreaming for enhanced development effectiveness. All of these direct benefits hold at their core the positive, purposeful, holistic and sustainable change which development practitioners from the five participating organizations deemed key to development effectiveness. While this study cannot boldly conclude that these benefits would emerge from all gender mainstreamed projects, they clearly were evident in the 16 communities studied in Ghana, Kenya, Niger, and Zambia.

### Impact on Individual Empowerment

- Gender mainstreaming resulted in increased self-confidence for both women and men, who increased their willingness to accept change, to take on new roles and tasks, and to decreased domestic violence.
- Gender mainstreaming provided increased life choices for both sexes, as both men and women explored new roles in the household and in agricultural labor.

### Impact on Sustainability & Next Generation

- Gender mainstreamed projects resulted in a tache d'huile (spreading of oil) effect that spread models of effective development to neighboring villages.
- Gender mainstreaming opened doors for the next generation by confronting and addressing issues that affect the opportunities of girls and boys, such as schooling, marriage, workload, and legal rights.
- Gender mainstreaming increased collaboration and harmony between women and men, thus providing positive role models for children.

- Gender mainstreamed projects typically resulted in schooling for all children, especially for girls.

### Economic Impact

- Gender mainstreaming reduced barriers to women and men's economic productivity by paying equal attention to the roles and responsibilities of both, inside and outside of the home.
- Gender mainstreamed projects resulted in increased economic productivity and income for families, which convinced the skeptical that gender mainstreaming could lead to poverty alleviation.
- Work sharing approaches to agriculture through gender mainstreamed projects resulted in increased yield.

### Social & Cultural Impact

- Gender mainstreamed projects resulted in increased health for all family members through providing greater time and income resources for health care and lessened stress for both sexes.
- Gender mainstreaming halted cultural traditions and practices, such as female genital mutilation (FGM), male only inheritance, early and forced marriages of girls, and taboos against female ownership of goats and large animals.



## Impact on Women's Status & Roles

- Gender mainstreaming increased women's status by validating women's work within the household and giving new space, visibility, and value to women's participation in the community.
- Gender mainstreaming increased respect for women and their capabilities, which they could then leverage for more benefits for themselves and their daughters.
- Gender mainstreaming led to more informed decision-making at the household and community levels, because both men and women are contributing their ideas.
- Gender mainstreaming provided opportunities for women to cooperate and collaborate on community projects, exchange information and advice, and strengthen female solidarity.

## Impact on Men & Gender Relations

- In providing men with greater opportunities to increase their own economic power, gender mainstreaming helped to restore men's pride in their ability to feed their families, increased household tensions, and discouraged men's infidelity.
- Gender mainstreaming provided the opportunity for greater exchange of ideas and collaboration between women and men and a heightened comfort level in discussing community challenges and developing action strategies.
- Gender mainstreaming forced men to look at their own oppression of women and to question traditional practices that restricted both women and men in physical and psychological states that stunted their development and halted community progress.
- Gender mainstreaming was found to have contributed to the reduction of polygamy, strengthened household unity, and encouraged more loving and harmonious relationships.



**This study endorses the urging of the UN Beijing +10 meeting to ensure that gender mainstreaming is fully understood, institutionalized, and implemented. Moreover, this study has unearthed the imperative for communicating and disseminating success stories for widespread application.**



Sixty years have passed since the founders of the United Nations inscribed on the first page of our Charter, the equal rights of women and men



Since then, study after study has taught us that there is no tool for development more effective than the empowerment of women

No other policy is as likely to raise economic productivity or to reduce infant and maternal mortality

No other policy is as sure to improve nutrition and promote health—including the prevention of HIV/AIDS

No other policy is as powerful in increasing the chances of education for the next generation

And I would venture that no policy is more important in preventing conflict, or in achieving reconciliation after a conflict has ended

*UN Secretary General Kofi Annan  
At the Beijing +10 meeting in New York, March 2005.*



## Introduction to the Study

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This study tells a story that surprisingly has not been told. While empirical data exist on why gender differences need to be taken into account in development, few studies are available on what happens at the community level after an organization actually adopts more gender equitable approaches.

The flow of the document tracks a three part chain of change: first, how the participating organizations developed and implemented their gender mainstreaming strategies; second, the outcomes communities experienced, project by project, as a result of the gender mainstreaming efforts, and third, the relationships between gender mainstreaming and broader development effectiveness, particularly the alleviation of poverty.

Chapter I, *The Research Methodology*, explains how the study developed and was carried out. This includes an overview of the research questions and the specific data collection methods.

Chapter II, *The Study Countries and Organizations*, provides a statistical profile of each of the four study countries and a brief description of the five international NGOs and their country offices that were the partners in this study.

Chapter III presents the *Many Faces of Gender Mainstreaming: How the Organizations Did It*. It offers an in-depth analysis of the “how to’s” of gender mainstreaming, using the CAW’s *Gender Integration Framework*. This framework has four components: political will, technical capacity, accountability, and organizational culture. In the chapter, the strategies of each organization are described and analyzed through these four lenses. This chapter is a useful resource for organizations interested in implementing their own gender mainstreaming strategies.

Chapter IV reveals *Voices for Change: The Impacts of Gender Mainstreaming at the Community Level*. Here, the perspectives of the nearly 900 villagers interviewed come alive. Using an innovative *Gender Equality Wheel* to categorize four stages of change, the chapter includes charts with detailed outcome data on each of the 16 study communities. After these community snapshots, an analysis follows that digs deeper into the results and brings many voices from the communities to the fore. The richness of these voices charts the changing attitudes, mindsets, and actions, as the people move through the stages of the *Gender Equality Wheel*.

Chapter V considers *Gender Mainstreaming and Development Effectiveness: The Research Findings*. The chapter brings together the data on gender mainstreaming from Chapter III and the data on community outcomes from Chapter IV and focuses on the study’s overarching research question: When organizations mainstream a gender perspective in their operations and programs, how is the effectiveness of their development work impacted? The chapter examines different perspectives on development effectiveness and then analyzes how in this study, gender mainstreaming emerged as a “driving force for development.” The chapter ends with a summary of the direct benefits of gender mainstreaming on development effectiveness.

Chapter VI, *Conclusions and Recommendations*, highlights fourteen significant overall results of the study. The chapter also includes (1) a guide for development practitioners, *Gender Mainstreaming Musts*, based on the experiences of organizations in the study; (2) recommendations for “tackling the external policy environment,” and (3) a listing of areas for future research.



# I. Research Methodology

This chapter explains how the research study developed and was carried out. This includes an overview of the research questions, the specific data collection methods, and the field research process. It is a seminal study that lays the foundation for future research directions. The focus is on learning about the impact of gender mainstreaming processes on the organizations, households and communities. It is not focused on evaluating any particular organization's performance.

## Genesis of the Study

In 2003, after having collaborated on gender mainstreaming efforts for seven years, InterAction's Commission on the Advancement of Women (CAW) and InterAction members began to consider the relationship between gender mainstreaming and impact at the community level. An extensive literature review (see Appendix) conducted by the CAW concluded that studies linking gender mainstreaming to impact were minimal and limited in scope. While empirical data exist on why gender needs to be taken into account in development and on what happens when it is or is not, little could be identified on what happens in poor communities when an organization actually does adopt more gender equitable approaches. The CAW decided to delve into the InterAction community's own experience to discover more about the dynamics of gender mainstreaming and what difference it ultimately makes to development effectiveness and poverty alleviation.

## Planning and Implementation of the Study

Following an outreach and consultation process with InterAction members, five organizations in four countries emerged as the partners for the study: CARE/Niger; Catholic Relief Services/Kenya; Heifer Zambia; Lutheran World Relief/Kenya; and World Vision/Ghana. These organizations met the following selection criteria:

### Chapter Highlights

- ▷ Genesis of Study
- ▷ Planning and Implementation of the Study
- ▷ Field Research Overview
- ▷ How the Research Questions Were Addressed
- ▷ Significant Features of the Research

### Criteria for Selection of Organizations and Study Sites

- Expressed interest of InterAction member organization and partner NGOs in participating.
- One to two years' experience in implementation of a gender mainstreaming process in the organization, as defined by the CAW's *Gender Integration Framework* or another similar approach.
- Ability of the interested organization to offer strong "examples" of where gender mainstreaming is having an impact on programs and at the community level.
- Willingness of the field office or program to serve as a study site.
- Location in 3-4 African countries, ideally with a distribution of East, West, and Southern.

The development of the research design was guided by consultations with several social scientists. A steering committee of headquarters representatives also contributed, particularly for the logistics and arrangements for the field research.

Dr. Meryl James-Sebro, an anthropologist, was contracted as the consultant to carry out the field research and write the report. In November 2004, representatives from the all the participating organizations then met in Ghana to discuss the



initial findings and draw out lessons learned. This workshop-style meeting facilitated the identification of common themes and challenges across the four study countries.

## Field Research Overview

The study was conducted between May and July 2004, in Ghana, Kenya, Niger, and Zambia. The researcher spent approximately two weeks in each country, except for Kenya, where four weeks were spent, with two weeks allotted to each of the two partner organizations. The field research encompassed 16 communities in the four study countries, where nearly 900 women and men participated in focus groups to assess how gender mainstreaming had impacted their lives, their households, and their communities.

The study used a combination of methods to collect data, including: structured interviews with 36 senior and program staff and with 35 project staff from the five organizations; an organizational gender mainstreaming self-assessment check list; review of organizational and program documents; community focus groups with women and with men; and interviews with other key informants, such as Ministers of Women's Affairs and leaders of women's organizations. Several of the data collection tools are included to guide future research in the Appendix.

The following questions guided the research and are addressed in the chapters indicated:

### Primary Question

When organizations mainstream a gender perspective in their operations and programs, how is the effectiveness of their development work affected? (Chapter V)

### Sub-Questions:

- How has the organization mainstreamed a gender perspective in its operations? (Chapter III)

- As a result of gender mainstreaming in its operations, what changed in programming (both in ongoing and new programs)? (Chapter III)
- After these measures were implemented, what changed in the communities served? (Chapter IV)

The chart on the following page presents the questions with the data sources and data collection methods.

## How the Research Questions Were Addressed

This study defines gender mainstreaming in terms of the CAW's *Gender Integration Framework*, which includes four dimensions: political will, technical capacity, accountability, and organizational culture, and employs it as a mechanism for organizing, analyzing and assessing organizational responses (see Chapter III).

### Sub-Questions 1 and 2:

How has the organization mainstreamed a gender perspective in its operations and programs?

The researcher conducted structured interviews with a total of 36 senior administrative and program staff that sought to identify the following: (1) specific challenges leading to the adoption of gender mainstreaming strategies, (2) the ways in which senior management communicated their support for gender mainstreaming, and (3) the administrative actions taken to implement them.

The researcher also examined organizational documents, including mission statements, gender policies and other policy statements, strategic plans, annual reports, human resource policies, plans and reports on gender mainstreaming initiatives. A total of 75 documents were reviewed.



## Overview of Research Questions & Data Collection Tools

**MAIN QUESTION:** When organizations mainstream a gender perspective in their operations and programs, how is the effectiveness of their development work impacted?

Sub-Questions	Interviews	Document Review	Community Focus Groups	“Forms”
Question 1: How has the organization mainstreamed a gender perspective in its operations?	Senior Staff Questionnaire (23 interviewed)	Guidelines for Review of Organizational Documents (over 75 documents reviewed)		“Staff Assessment of Gender Mainstreaming” Form (staff of each of the five organizations completed the self-assessment form; these self ratings are presented at the end of Chapter III)
Question 2: As a result of gender mainstreaming in its operations, what changed in programming (both in ongoing and new programs)?	Senior Staff Questionnaire (part of questionnaire above) (23 interviewed)  Program Staff Questionnaire (13 interviewed)	Guidelines for Review of Program Documents (over 125 documents reviewed)		
Question 3: Since gender mainstreaming measures were implemented, what changed in the communities served?	Project staff Questionnaire (35 interviewed)  “External Community” Interviews (20 NGO activists and 4 government representatives interviewed)	Guidelines for Project Reviews: Documents for two projects implemented <i>before</i> gender mainstreaming and for at least two projects implemented <i>after</i> mainstreaming per country	“Project Impact Matrix Form” (and Participant Interview Questions) for recording focus group discussions in 16 communities, with 32 focus groups (with 402 women, 343 men, and 75 youth)	



With each of the five participating organizations, the researcher held a Gender Mainstreaming Assessment Workshop, in which the researcher administered an organizational self-analysis using a 20 question forced choice continuum. This activity enabled staff members to examine their own gender awareness and gender sensitivity, and the impact of their work on the organization's gender mainstreaming approaches. All levels of staff—Support, Administration, Program Staff and Senior Management—were included.

Interviews with program managers identified ways in which their gender analysis capabilities were developed and applied in their work, the support received from management, and the nature of any additional support that might be needed. They were also asked to identify program and other changes influenced by gender mainstreaming, the positive or negative effects, and the direct or indirect consequences for various sectors. The researcher also examined program strategy documents, programming guidelines, evaluation guidelines, indicators, and sectoral strategies.

## Review of Project Documents & Interviews with Project Staff

All of the organizations were asked to identify at least two field sites for the research, which would have totaled ten. In the end 16 sites were included.

### Sub-Question 3:

Since gender mainstreaming measures were implemented, what changed in the communities served?

In the four countries, project selection criteria included the age of the project (in operation two or more years) and evidence of the application of stated gender mainstreaming strategies. Prior to the site visits, the researcher examined project proposals,

plans, reports and evaluations. In keeping with the research design, the researcher also was to examine documents for non-gender-mainstreamed projects in order to derive a fuller picture of the impact of gender mainstreamed approaches since the use of control groups was not feasible for this study. This documentation proved to be either unavailable or of insufficient detail to serve as a comparison. Although not included in the original research design, the researcher visited a small sample of non-gender mainstreamed projects that provided some general insights but were not examined in depth.

The project documents and reports for the gender mainstreamed projects provided important background material and a deeper understanding of the context in which projects were designed and executed. In all but one country, assistant researchers helped to wade through the copious documentation, provide translations, and synthesize lengthy documents for quick comprehension. A total of 125 documents were reviewed. In addition, 35 project staff were interviewed.

## Focus Groups in 16 Communities

A total of 16 field visits in the four countries involving nearly 900 women and men represented the heart of the study. At least two gender mainstreamed projects were visited in each country. The researcher, accompanied by at least one project staff, visited the sites of gender mainstreamed projects for meetings with project participants. Separate focus groups were conducted with women and men of each community project, using a set of structured questions that applied to both women and men and allowed for open ended discussions. The questions were designed to elicit information on the advantages and disadvantages of the project in which they were participating; their access and control of resources; the different roles and responsibilities of women and men. There was also an attempt to assess whether women's decision-making and leadership positions in the household and in the community had improved since their



involvement in the project, and the degree to which any improvement in this area had reached beyond the boundaries of the immediate community.

Interpreters who spoke the local languages were utilized to facilitate understanding of both questions and answers. Independent interpreters were carefully selected from outside of the organizations in order to ensure neutrality and objectivity. A Project Impact Matrix form was used to record the responses of women and men in the focus group discussions. These responses were also tape recorded to ensure accuracy.

Women and men gathered in separate groups in the communities, eager to share their stories and boast of the impact of “gendered” projects on their lifestyles. This sometimes required delicate maneuvering of men out of the way in order to hold discussions with the women. Tremendous care was taken in ensuring that women and men did not overhear each other’s responses, in order to avoid duplication of responses and maintain confidentiality.

## Government and NGO Meetings

In order to locate the study within a broader social and political context, and, in particular, to gain an understanding of the work being carried out by grassroots organizations, the researcher interviewed 24 government officials and non-governmental organizations (NGOs). These meetings provided a view of the external environments in which developmental organizations were conducting their projects. They provided the backdrop for understanding the complex social and political realities which are often beyond the scope of organizations that labor under enormous pressures to address immediate survival needs.

## Significant Features of the Research

The validity and strength of the findings of the study rest on three qualities:

- The utilization of multiple data collection methods and multiple sources.
- The in-depth examination of each of the five organizations, from how it mainstreamed gender in its policies, practices, and programs to the impact of these changes on the communities served.
- The inclusion of a broad sample of 16 communities in four countries, and the voices of nearly 900 women and men in those communities who participated in focus groups which were tape-recorded for careful analysis.



## II. The Study Countries & Organizations



This chapter presents social, economic and cultural profiles of the four research countries, for a better grasp of the context in which participating organizations operate. Country profiles are followed by brief descriptions of the five participating organizations, beginning with their international headquarters, and followed by the country office included in the study. An overview of each organization is provided, as well as a glimpse of its vision and mission, its policies, procedures and gender strategies.

The four study countries are: Ghana, Kenya, Niger, and Zambia.

The five study organizations include: World Vision Ghana, Catholic Relief Services Kenya, Lutheran World Relief Kenya, CARE Niger, and Heifer Zambia.

### Chapter Highlights

- ▷ Country Profiles
- ▷ Organization Profiles

#### Ghana

World Vision Ghana

#### Kenya

Lutheran World Relief  
Catholic Relief Services

#### Niger

CARE Niger

#### Zambia

Heifer Zambia

*Women and men of Twifo Darmang, Ghana, gather to tell of tangible improvements in the community since women have assumed more leadership positions in palm oil processing groups.*





# Ghana

## Human Development Index (HDI)

Ranking #131.

## Gender Development Index (GDI)

Ranking #104.

## Location

West Coast of Africa, fringed by the Atlantic Ocean, the Republic of Togo on the east, by Burkina Faso on the north, and Cote d'Ivoire on the west (2005 CIA World Factbook).

## Population

20.27 million; 50% female and 41.6 % of the population under 14 years old (2004 African Development Indicators).

## Life Expectancy

At birth, 56 years old (2005 CIA World Factbook).

## HIV/AIDS

Adults living with HIV/AIDS, 3% (170,000 women; 160,000 men); 34,000 children. AIDS Orphans at end of 2001 estimated at 200,000 (2004 African Development Indicators).

## Maternal Mortality

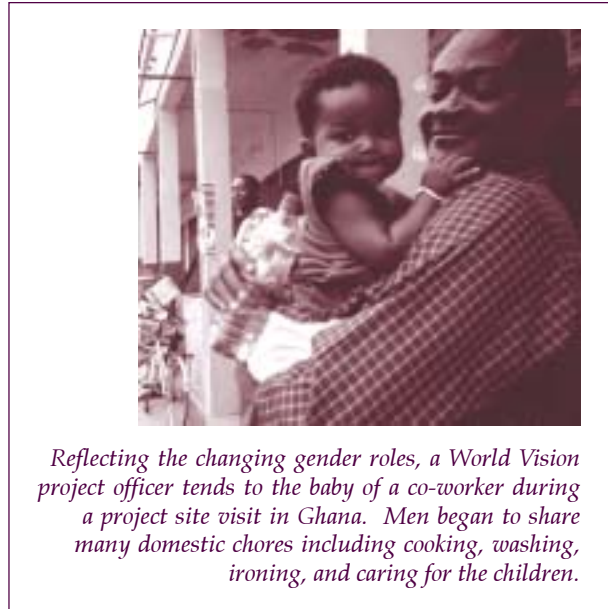
5.4 per 1,000 live births (2003 Human Development Report).

## Literacy

Overall adult literacy is 74.8%; 67.1% women and 82.7% men (2005 CIA World Factbook).

## Education

Primary: 76.5% of girls; 83.8% of boys; .91 female to male ratio. Secondary: 32.5% of girls; 39.9% of boys; .81 female to male ratio (2005 UN Millennium Project).



*Reflecting the changing gender roles, a World Vision project officer tends to the baby of a co-worker during a project site visit in Ghana. Men began to share many domestic chores including cooking, washing, ironing, and caring for the children.*

## Labor Force

Well endowed with natural resources, Ghana has roughly twice the per capita output of the poorer countries in West Africa. Even so, Ghana remains heavily dependent on international financial and technical assistance. Gold, timber, and cocoa production are major sources of foreign exchange. The domestic economy continues to revolve around subsistence agriculture, which accounts for 35% of GDP and employs 60% of the work force, mainly small landholders (2005 CIA World Factbook). Women constitute 52% of the agricultural labor force, produce 70% of subsistence crops, and are 90% of the labor force in the marketing of farm produce (2004 Norwegian Council for Africa).

## Political Office

Women fill 9.0% of seats in Parliament (2004 Human Development Report).

## Religion

Christians, 63 %; Muslims, 16 %; traditional religions, 21 % (2005 CIA World Factbook).



# Kenya

## Human Development Index (HDI)

Ranking #148

## Gender Development Index (GDI)

Ranking #114

## Location

East Africa, bordering the Indian Ocean in the east, Tanzania to the south, Uganda in the west, Sudan to the northwest, Ethiopia to the north and Somalia at the northeast border (2005 CIA World Factbook).

## Population

31.35 million; 49.8 % female and 42.4 % of the population under 14 years old (2004 African Development Indicators).

## Life Expectancy

Kenya's life expectancy for 1996 had been estimated at 65 years, but fell as a result of AIDS to 56 years (1997 Agence France-Press); life expectancy is now 44.94 years (2005 CIA World Factbook).

## HIV/AIDS

Adults living with HIV/AIDS, 15% (1,400,000 women; 900,000 men); 220,000 children. 890,000 AIDS orphans (2004 African Development Indicators).

## Maternal Mortality

5.9 per 1,000 live births (2003 Human Development Report).

## Literacy

Overall adult literacy is 85.1 %; 79.7% women and 90.6% men (2005 CIA World Factbook).

## Education

Primary: 93.4% of girls; 94.6% of boys; .99 female to male ratio; Secondary: 29.2% of girls; 32.1% of boys; .91 female to male ratio (2005 UN Millennium Project).

## Labor Force

75% of the labor force works in agriculture, a sector hard hit by recurring droughts and low prices for the produce; women make up 75% of the agricultural work force. Half the population lives below the poverty line, and the country continued to experience a growing 9.8% inflation rate on consumer prices as of 2003. Women's average monthly income is about two-thirds that of men. Women hold approximately 5% of land titles in the country, leaving them with limited access and almost no control over the proceeds of their labor (2003 Afrol News).

## Political Office

Women fill 7.1% of seats in Parliament (2004 Human Development Report).

## Religion

Protestant 45%; Roman Catholic 33%; indigenous beliefs 10%; Muslim 10%; other 2% (2005 CIA World Factbook).



# Niger

## Human Development Index (HDI)

Ranking # 176

## Gender Development Index (GDI)

Ranking #144

## Location

Western Africa, fringed by Algeria, Libya, Chad, Mali, Nigeria, Benin, and Burkina Faso (2005 CIA World Factbook).

## Population

11.43 million; 50.6% female and 49.3 % of the population under 14 years old. 56% of the population lives in rural areas (2004 African Development Indicators).

## Life Expectancy

At birth, 46 years old (2004 Human Development Report).

## HIV/AIDS

Adults living with HIV/AIDS, 1.2% (2004 Human Development Report).

## Maternal Mortality

Among the highest in Africa. 16 per 1,000 live births (2003 Human Development Report).

## Literacy

Overall adult literacy is 17.6%; 9.7% women and 25.8% men (2005 CIA World Factbook).

## Education

Primary: 28.6% of girls; 42.2% of boys; .68 female to male ratio; Secondary: 5.1% of girls; 7.7% of boys; .66 female to male ratio (2005 UN Millennium Project).

## Labor Force

Only 70,000 of Niger's 11 million inhabitants receive regular wages or salaries, with 90% in agriculture (2005 CIA World Factbook). Most of the country lies within the Sahara, reducing arable farmland and increasing livelihood insecurity. Since the 1980s, Niger's inability to feed itself has increased, with most people facing food insecurity, disease and illiteracy on a daily basis. Most families produce food to cover their needs for five or six months.

## Political Office

Women fill 1.2% of seats in Parliament (2004 Human Development Report).

## Religion

Muslim 80%; indigenous beliefs & Christian 20% (2005 CIA World Factbook).



*Women in Niger don colorful cloths and express joy at their increased participation in community projects and activities. "Hana da shuny," they said in their Hausa language, laughing. "Now our hand is dyed." (Now we are involved.)*



# Zambia

## Human Development Index (HDI)

Ranking #164

## Gender Development Index (GDI)

Ranking #133

## Location

A landlocked country in Southern Africa, bounded by Angola to the west, Namibia to the south, Zimbabwe and Mozambique to the southeast, Malawi to the east, Tanzania to the northeast, and the Democratic Republic of the Congo to the northwest (2005 CIA World Factbook).

## Population

10.24 million; 50.2 % female and 45.6 % of the population under 14 years old (2004 African Development Indicators).

## Life Expectancy

At birth, 35 years old (2005 CIA World Factbook).

## HIV/AIDS

Adults living with HIV/AIDS, 21.5% (590,000 women; 410,000 men); 150,000 children. 570,000 AIDS orphans (2004 African Development Indicators).

## Maternal Mortality

7.5 per 1,000 live births (2003 Human Development Report).

## Literacy

Overall adult literacy is 80.6%; 74.8% women and 86.8% men (2005 CIA World Factbook).

## Education

Primary: 76% of girls; 80.3 % of boys; .95 female to male ratio; Secondary: 21.1% of girls; 25.9% of boys; .81 female to male ratio (2005 UN Millennium Project).

## Labor Force

A tentative calm over the country emerged after many traumatic events since 1969, including civil unrest, two attempted coups, economic-driven riots in Lusaka in 1990, and serious drought in 1992. Main exports are cobalt, copper, lead, and zinc. Major industries include agriculture, brewing, cement, chemicals and mining, copper mining and processing, construction, foodstuffs, beverages, chemicals, textiles, fertilizer, and horticulture (2005 CIA World Factbook).

## Political Office

Women fill 12.0% of seats in Parliament (2004 Human Development Report).

## Religion

Christian 50%-75%; Muslim and Hindu 24%-49%; indigenous beliefs 1% (2005 CIA World Factbook).

## Gender Issues in Zambia

In spite of the slight numerical superiority of women, "gender imbalances that do not favor women exist in Zambia's socio-economic, cultural, and political spheres. These imbalances have prevented women from effectively contributing to and benefiting from the development process," according to the National Gender Policy, March 2000.

In addition, many traditional customs, such as the socialization of girls and boys, inheritance rights for women, wife inheritance, early marriage for girls and cross generational marriages, are perpetuated through formal and informal institutions, such as the family, schools, and places of work, courts of law and community structures.



# World Vision Ghana

## World Vision International

World Vision International is an international Christian, relief and development organization, working in nearly 100 countries worldwide to promote the well being of all people, with a special focus on children. The headquarters is in Monrovia, California. Their Partnership Vision Statement states: “Our Vision for Every Child, life in all its fullness. Our Prayer for every heart, the will to make it so.”

## World Vision Ghana

### Mission

To emerge as the most dedicated Christian organization working in deprived communities in Ghana and providing for the physical, social and spiritual needs of the poor and vulnerable, especially women and children

### Operations

Began operations in July 1979, with the support of three child sponsorship projects. The organization works with governmental and non-governmental organizations “to promote holistic, integrated, people-focused community development.” With a head office in Accra, World Vision Ghana implements programs in all 10 administrative regions under three operational sectors.

### Gender Vision

A future where the relationship between women and men, girls and boys reflects their equal worth, dignity and rights, and where gender diversity is appreciated in all aspects of World Vision’s mission in Ghana.

## World Vision Ghana Programs

- Child/Youth and Family Sponsorship
- Food Security
- Micro-Enterprise Development Activities
- Gender and Development Activities
- HIV/AIDS Prevention, Care and Support
- Relief and Rehabilitation
- Water and Sanitation
- Health and Nutrition
- Education
- Christian Witness and Leadership

## World Vision on Gender and Development

*Excerpt from World Vision Ghana GAD Strategy Paper 2002*

World Vision Ghana acknowledges the significant correlation between gender issues, poverty alleviation, and the well being of children.

With a strategy paper that provides a framework for implementation of gender sensitive programs and through gender workshops, staff are being positioned to integrate gender in program planning, design, implementation, monitoring and evaluation to benefit women, men, boys and girls.

A gender self-assessment process created gender awareness and helped staff identify their weaknesses and strengths concerning gender mainstreaming.



## Studies of gender inequities in Ghana found that...

- Significant gender inequalities continue to limit women's capabilities and constrain their ability to participate in and contribute to national development.
- The majority of women live in the rural areas, which are the most economically deprived despite providing most of the country's resources.
- Rural areas suffer differential levels of poverty, primarily because of varying gender roles.
- Female workers are concentrated in agriculture and self-employed enterprises, sectors particularly vulnerable to poverty because women lack access to productive resources for their economic activities.
- Hence, women are the most economically deprived and socially and culturally impeded. Gender discrimination influences women's economic independence, as well as decision-making at home, in the community, in politics, and religion.
- Most of society still place emphasis on educating boys more than girls.
- Men and women, boys and girls, do not equally share domestic chores.
- Women's contribution in the home is heavy, unrecognized, unappreciated, and unrewarded.
- Women and girls suffer domestic and social violence.
- Many cultural norms and traditional practices adversely affect the health, well-being, and dignity of women and girls, e.g. female genital mutilation (FGM), widowhood rites, early child marriages, food taboos, etc.



# Catholic Relief Services Kenya

## Catholic Relief Services (Global)

### Overview

Catholic Relief Services (CRS), founded in 1943 by the Catholic Bishops of the United States, pursues its mission to assist the poor and disadvantaged, leveraging the teachings of the Gospel of Jesus Christ to alleviate human suffering, promote development of all people and to foster charity and justice throughout the world.

Working through local offices and an extensive network of partners, CRS operates on five continents and in more than 90 countries. It aids the poor by first producing direct assistance where needed, then encouraging them to help with their own development. Together, these two actions foster secure, productive, just communities that enable people to realize their potential.

As the official international relief and development agency of the US Catholic community, CRS is also committed to educating the people of the United States to fulfill global moral responsibilities by helping the poor, working to remove the causes of poverty, and promoting social justice.

### The CRS Guiding Principles

*(from CRS Policy Document)*

#### *Dignity and Equality of the Human Person*

All of humanity has been created in the image of God and possesses a basic dignity and equality that come directly from our creation and not from any action on our own part.

#### *Rights and Responsibilities*

Every person has basic rights and responsibilities that flow from our human dignity and that belong to us as humans, regardless of any social or political structures. The rights are numerous, and include those things that make life truly human. Corresponding to our rights are duties and responsibilities to respect the rights of others and to work for the common good of all.

#### *Social Nature of Humanity*

All of us are social by nature, and are called to live in community with others – our full human potential is not realized in solitude, but in community with others. How we organize our families, societies, and communities directly affects human dignity and our ability to achieve our full human potential.

#### *The Common Good*

In order for all of us to have an opportunity to grow and develop fully, a certain social fabric must exist within society. This is the common good. Numerous social conditions – economic, political, material and cultural – impact our ability to realize our human dignity and reach our full potential.

#### *Subsidiarity*

A higher level of government – or organization – should not perform any function or duty that can be handled more effectively at a lower level by people who are closer to the problem and have a better understanding of the issue.

#### *Solidarity*

We are all part of one human family – whatever our national, racial, religious, economic, or ideological differences – and in an increasingly interconnected world, loving our neighbor has global dimensions.

#### *Option for the Poor*

In every economic, political, and social decision, a weighted concern must be given to the needs of the poorest and most vulnerable. When we do this, we strengthen the entire community, because the powerlessness of any member wounds the rest of society.

#### *Stewardship*

There is an inherent integrity to all of creation and it requires careful stewardship of all our resources, ensuring that we use and distribute them justly and equitably – as well as planning for future generations.





## CRS Kenya

### Overview

CRS began work in Kenya in the early 1960s with the provision of emergency relief. Development activities began in the 1980s and the 1990s to meet the growing need for social services, triggered by food shortages, low income, soaring unemployment, and an increase in hunger and malnutrition.

CRS' development strategy is to change "the structure of social, economic, cultural, and political systems that create or perpetrate conditions of injustice" (Annual Public Summary of Activity 2003).

Along with its partners, CRS has developed a number of programs to assist Kenyans through its program areas in agriculture, health, HIV/AIDS, microfinance, emergency response and governance, global solidarity, and partnership. In particular, the Integrated Health and Agriculture Program (IHAP) has been designed to (1) improve the health and nutritional status of children and women and (2) improve food availability and access for smallholder farm and pastoral families.

CRS aims to incorporate its guiding principles of gender, peace, and Catholic Social Teaching into development projects in order to maintain a strong civil society.

### Vision

Solidarity will transform the world to:

- Cherish and uphold the sacredness and dignity of every person.
- Commit to and practice peace, justice, and reconciliation.
- Celebrate and protect the integrity of all creation.

### Program Areas

#### *Emergency Response*

Helping people affected by either complex or "man made" emergencies such as war and natural disasters such as earthquakes, floods, and drought.

#### *HIV/AIDS*

The CRS HIV/AIDS policy calls for compassion, not simply sympathy. It calls for an affirmation of human dignity and responsibility and an ongoing search for effective means of addressing the AIDS crisis.

#### *Microfinance*

Targeting the self-employed poor, especially women, who have little or no access to formal credit.

#### *Peacebuilding*

Aimed to transform the way people, communities, and societies live to create a space in which mutual trust and respect can flourish.

### Projects

#### *IHAP (Integrated Health and Agriculture Program)*

Projects focusing on dry-land crops, seed fairs, and grain storage. Resulted in reduction of soil erosion, increased production of dry land crops, and improved disaster preparedness and mitigation for target populations.

#### *Health (IHAP)*

Child Survival and Water & Sanitation projects. Resulted in increased access to potable water and sanitation for 60,000 in targeted areas; improved nutritional status of 70,000 children under 36 months; and improved maternal health care for 100,000 women, aged 15-49.

#### *Gender*

A Gender and Human Rights project which addresses issues of domestic violence, control of property, and female circumcision. A conscious and deliberate action was made to engender the IHAP programme at the design phase. As a result, 70% of the target beneficiaries are women.

#### *HIV/AIDS*

Focus on Anti Retroviral Therapy (ART) to orphans and vulnerable children.

#### *Microfinance*

Support for the development of rural financial systems through diocesan financial institutions.



# Lutheran World Relief Kenya

## LWR East Africa Regional Office

The East Africa Regional Office was established in 1983 in Nairobi, Kenya, overseen by a Regional Representative. In 1993, it was registered in Kenya as an international development agency under the NGOs Act with an overseas headquarters. The LWR East Africa Regional Office (LWR/EARO) covers Kenya, Uganda, and Tanzania. Each country is headed by a country program manager, who reports to the regional representative in Nairobi. There are also program activities in Ethiopia and the Southern Sudan.

Lutheran World Relief headquarters are based in Baltimore, Maryland. The organization works with partners in 50 countries to help people grow food, improve health, strengthen communities, end conflict, build livelihoods, and recover from disasters.

The Kenya program focuses on food security and mitigating the impact of HIV/AIDS. It is based on the corporate commitment to eradicate poverty and injustice, promote gender equity, protect the environment, and respond to both natural and human-caused disasters.

Because family in most of the East African region is largely patrilineal, and thus patrilocal – residential patterns in which wives go to live with the families of their husbands – LWR continues to entrench gender mainstreaming as a critical development strategy, exemplified in its work with two specific partners:

- 1 Sudanese Women's Association in Nairobi (SWAN)
- 2 Farming Systems Kenya (FSK).

## Sudanese Women's Association in Nairobi (SWAN) ~ LWR Partner

### Project Purpose

LWR partnered with Sudanese Women's Association in Nairobi (SWAN) in order to improve the quality of life of Sudanese refugee women in various Kenyan urban centers. LWR (1) provided access to working capital through an expanded and better managed micro credit facility, (2) delivered business development and management training, (3) extended functional literacy to more members, and (4) supported women in undertaking more focused peace building efforts in the Sudan.

More than 453 women benefited directly from this project with 7,248 indirect beneficiaries. SWAN also strengthened its own institutional capacity in order to plan for and manage more sustainable and self-sufficient programs.

### Mission and Objectives

To unite all Sudanese women in Kenya in a participatory manner that will enable the group to identify and prioritize its needs and formulate strategies to solve them in a dignified, collaborative, and culturally appropriate manner.

- Consolidate and enhance the unity among all Sudanese women living in Kenya and sensitize them for patriotic and national consciousness, rather than divisive factional ones.
- Empower women economically, socially, and politically through education and skills training for job creation.
- Develop a comprehensive human rights education program for raising awareness about women and children's rights as Sudanese nationals.
- Develop programs and procedures to eliminate all forms of harassment and violence against Sudanese women, and assist female victims of violence.



- Strengthen the positive role of women in peace and security.
- Develop non-discriminatory training, including vocational training and reducing the gender gap in education.
- Encourage efforts to promote changes in negative attitudes and practices towards women.
- Provide support for childcare and other services to mothers.
- Promote research and implementation of an information strategy for ensuring a balanced portrayal of women.
- Provide a forum for the expression of ideas and culture for its members.

## Farming Systems Kenya (FSK) ~ LWR Partner

### Overview

Farming Systems Kenya (FSK) is an indigenous NGO formed in 1981 through the initiative of the Africa Inland Church, Nakuru Region Lay People Fellowship (NLPF). Its main agenda is to reduce poverty through agricultural development, targeting small farm holders who represent 80% of the Kenyan farming community. Poverty reduction is achieved by improving productivity to enhance income and food security through appropriate technologies.

### Project Purpose

The purpose of this project was to empower smallholder-farming communities in the impoverished Nakuru district to improve their productivity, income, and living standards. This would be realized through educating the farmers in organizational management and business skills, assisting them in the formation of marketing federations, and providing credit to the most needy farmers.

### Vision

Facilitating the development of a wealthy, prosperous, and entrepreneurial smallholder farming community.

### Mission and Objectives

FSK's mission is to provide technical, financial, marketing support, and research backup to agriculturally based rural communities to help them achieve household food security and improved household incomes. This goal is achieved by providing comprehensive training based on the FSK farmers' training curriculum, seasonal credit, clinical veterinary services, marketing advisory services, farmer-based research, and community mobilization. FSK targets small-scale farmers with technical and managerial support to achieve the following objectives:

- To assist small-scale farmers to become better resource managers.
- To assist small-scale farmers achieve self-sufficiency in food production and hence enhance household food security.
- To encourage farmers to move from subsistence levels of farming to embrace a commercial dimension in order to ensure sustainability.
- To develop and integrate appropriate technology in a participatory environment.
- To respond to farmer-identified problems through research and networking.



# CARE Niger

## CARE International

### Overview

CARE International is one of the world's largest independent, international relief and development organizations. Non-political and non-sectarian, CARE operates in more than 70 countries in Africa, Asia, Latin America, the Middle East, and Eastern Europe.

### Vision

A world of hope, tolerance, and social justice, where poverty has been overcome and people live in dignity and security. CARE International will be a global force and partner of choice within a worldwide movement dedicated to ending poverty. The organization hopes to be known everywhere for an unshakable commitment to the dignity of people.

### Mission

To serve individuals and families in the poorest communities in the world. Drawing strength from global diversity, resources and experience, CARE promotes innovative solutions and is an advocate for global responsibility. It promotes lasting change by:

- Strengthening capacity for self-help
- Providing economic opportunity
- Delivering relief in emergencies
- Influencing policy decisions at all levels
- Addressing discrimination in all its forms

## CARE Niger

### Overview

Established in 1974, CARE Niger has planned and implemented more than 50 projects, amounting to more than \$70 million.

CARE Niger is currently conducting projects in conflict resolution and community mobilization, especially regarding water, food security, and

## CARE Niger Household and Livelihood Security Assessment

Women share very little of the political power, both at the national level and within village communities. Similarly, women share little of the household resources and have low participation in household decisions, according to a recent Household and Livelihood Security (HLS) assessment conducted by CARE Niger. Nevertheless, women have the major responsibility for the household.

natural resources management. Programs have been implemented in various sectors, including:

- Livelihood security
- Civil society organization development
- Governance
- Gender
- Health
- HIV/AIDS
- Microfinance

CARE Niger is currently conducting approximately 15 projects in the regions of Tillaberi, Dosso, Tahoua, Agadez, Maradi, Diffa, and Zinder.

### Vision

CARE's vision in Niger is to create a new spirit of development, working in partnership with families and communities. Gender equality is viewed as a critical feature of this new spirit. CARE's goal is to create, in partnership with civil society actors, the preconditions for a sustainable and equitable development, based on good governance and protection of household resources.



# Heifer Zambia

## Heifer International

### Overview

Heifer International is a humanitarian assistance organization that has spent more than half a century alleviating hunger, poverty, and environmental degradation by helping communities to become self-reliant for food and income. Providing livestock and training to hungry families is Heifer's unique approach that originated with one simple idea — not a cup, but a cow. Since its beginning in 1944, Heifer has worked with millions of families in 125 countries. Heifer's holistic development approach is based on 12 cornerstones. Gender and Family Focus is one of the twelve Cornerstones of Heifer's model for just and sustainable development, and Gender Equity is also central to all other cornerstones. The quintessential cornerstone is "Passing on the Gift." Recipients agree to share offspring of gift animals with others in need, making them equal partners with Heifer in the fight against world hunger. What they share is not only the animals, but also the gift of hope and self-confidence. Gender equity is at the center of this sharing.

### Vision

A world of communities living in peace and equitably sharing the resources of a healthy planet.

### Africa Program Mission

The Africa program, in partnership with rural people, provides start-up-capital in the form of livestock and related training, involves people in their holistic development, and helps them to pass on the skills to others.

### Heifer International Gender Equity Program

The Gender Equity Program is rooted in Heifer's vision of justice and commitment to equity that values women, men, girls, and boys equally as crucial partners for truth, justice and sustainable development. Heifer views gender equity as a social justice and human rights issue that leads to ending poverty and hunger. Gender and Family Focus is one of the twelve Cornerstones of Heifer's model for just and sustainable development. Gender equity is the core of all other cornerstones.

The goal of Heifer's Gender Equity program is to achieve equity between women and men of all ages in sharing of resources, benefits, workloads, and decision-making at all levels. In order to achieve this goal, Heifer employs two strategies that are intrinsically linked to each other: (1) Gender mainstreaming and (2) The specific targeting of the disadvantaged, especially women and girls, in order to redress the existing gender gaps.

## Heifer Zambia

### Overview

Heifer International started working in Zambia in 1988 through the Christian Council of Zambia. From 1993 to 1997, Heifer International worked collaboratively with Africare, and then was established as an independent NGO in 1998 as Heifer Zambia. Heifer Zambia works in five provinces. Approximately 7,000 beneficiaries have become self-sufficient through the gifts of food, income producing animals, and training in environmentally sustainable farming. The program provides farmers with productive resources and skills needed to overcome hunger and poverty and to achieve self-reliance.

### Mission

To empower genuinely needy communities to alleviate hunger and poverty and to care for the earth.

### Vision

By 2005, Heifer Zambia envisions an adequate, committed staff in partnership with stakeholders, working with genuinely needy families in five provinces of Zambia to alleviate poverty and hunger through provision of livestock and training. They identify their key issues as adequate resources, project planning, gender issues, networking and collaboration, program management, environmental issues, and sustainability of groups.

### Core Values

- Commitment to the organizational mission
- Accountability
- Honesty
- Sharing and caring



## The Twelve Heifer International Cornerstones

**1 ~ Passing on the gift** ~ An embodiment of HI's philosophy of practical sharing and caring. Every family who receives an animal signs a contract to pass on the first female offspring to another family in need and agrees to pass on to others the training and skills that they have acquired. Many groups also choose to "pass back" an additional animal or a portion of sales income to support their project.

**2 ~ Accountability** ~ Groups define their own needs, set goals, and plan appropriate strategies. HI provides guidelines for planning the project, screening recipients, monitoring farmers' progress, and conducting self-evaluations. Groups are responsible for submitting semi-annual monitoring reports to HI.

**3 ~ Sharing and caring** ~ HI believes that global problems can be solved if people are committed to sharing what they have and caring about others. Though not easily measurable, this is one of the most important cornerstones. Sharing and caring reflect commitment to humane treatment of the animals in HI projects and shared vision of justice for all people.

**4 ~ Sustainability and self-reliance** ~ Because HI funds projects for a limited time, project groups must plan to support themselves eventually. HI has found that self-reliance is most easily achieved when a group has varied activities and generates support from several sources.

**5 ~ Improved animal management** ~ Feed, water, shelter, reproductive efficiency, and health care are the essential ingredients in successful livestock management. These must be available so that the livestock provided by HI can be kept healthy and productive.

**6 ~ Nutrition and income** ~ Livestock contribute to human nutrition and well being in two ways. Directly, they provide high quality protein and fiber and, indirectly, draft power for crops and transportation, as well as manure for soil fertility. The livestock should have potential for profitability to provide income for education, health care, housing, and all emergencies. As living savings accounts, livestock also provide long-term economic security.

**7 ~ Gender and family focus** ~ Gender refers to the socially defined roles of men and women in each culture. Heifer International's Women in Livestock Development (WiLD) is one of the approaches to support individuals and organizations that promote gender equity and women's active participation in Livestock Development.

**8 ~ Genuine need and justice** ~ HI is a partner to people who truly need an opportunity to improve the quality of their lives and who can benefit from modest support.

**9 ~ Improving the environment** ~ The introduction of HI livestock should improve the environment by having a positive impact on one or more of the following: soil erosion, soil fertility, sanitation, forestation, biodiversity, pollution, wildlife, and watershed conditions. In addition, the livestock should not cause or worsen any environmental problems.

**10 ~ Full participation** ~ HI works with grassroots groups or intermediary organizations representing grassroots groups. A truly effective group has strong leadership and organization and is committed to involving all members in decision making. Members of the group "own" the project, and the groups have control over all key decisions.

**11 ~ Training and education** ~ Groups decide their own training needs and local people are involved as trainers. Training includes formal sessions as well as informal (farm visits, demonstrations model or promoter farmers) and is "hands-on" more than academic. In addition to training in livestock husbandry and care of the environment, groups have requested training in diverse topics such as food processing, marketing, group formation, and human nutrition.

**12 ~ Spirituality** ~ Spirituality is common to all people and groups, regardless of their religion or beliefs. Spirituality is expressed in values, beliefs about the value and meaning of life, a sense of connectedness to the earth, and a shared vision of the future. It often creates a strong bond among group members and gives them faith, hope, and a sense of responsibility to work together for a better future.

Heifer Project Zambia strives to empower rural communities in a gender-balanced manner in order to uplift their status and improve their standards of living. While the strategic focus is to increase participation of women in development at all levels, it is imperative to recognize the participation of men in planning and implementing and benefiting from the projects. After all, it is the family as a whole who will contribute to the success of the entire community.

# III. The Many Faces of Gender Mainstreaming: How the Organizations Did It



This chapter responds to the two research questions using data from extensive interviews with 36 senior administrative and 75 program staff members and organizational documents.

## Research Questions

Question 1:  
How has the organization mainstreamed a gender perspective in its operations?

Question 2:  
As a result of gender mainstreaming in its operations, what changed in programming (both in ongoing and new programs)?

## Definition of Gender Mainstreaming

Gender mainstreaming entered the development vocabulary in the decade after the 1995 UN 4<sup>th</sup> World Conference on Women. The Beijing Platform for Action (PFA) emphasizes gender mainstreaming throughout all sectors. It stresses the importance of *all* organizational “actors” (governments, international organizations, NGOs, civil society, and the private sector) incorporating a gender perspective in their work and considering the differential impact of programs on women and men. Specifically, the Platform for Action states that:

*“... governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in all policies and programs so that, before decisions are taken, an analysis is made of the effects on women and men, respectively” (Beijing Platform for Action, 1995, paragraph 79).*

## The UN Definition

In 1997, the UN Economic and Social Council more fully defined gender mainstreaming in this way:

*Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring, and evaluation of policies and programs in all political, economic and societal spheres so that women can benefit equally, and inequality is not perpetuated. The ultimate goal is to achieve gender equality (Agreed Conclusions, 1997/2).*

In simpler language, “gender mainstreaming” is a way to transform how an organization does business, so that addressing gender inequalities and valuing both men’s and women’s full participation become integral to an organization’s operations and effectiveness.

Gender mainstreaming emerged as a result of dissatisfaction with earlier approaches to addressing gender gaps, according to a 2002 UN Gender Mainstreaming Report from the UN Office of the Special Advisor on Gender Issues and Advancement of Women (United Nations, 2002, p. 9). Earlier strategies tended to focus only on women’s projects and on specific targeted initiatives, such as women’s components within larger initiatives.

## Chapter Highlights

- ▷ Definition of Gender Mainstreaming
- ▷ The Gender Integration Framework
- ▷ Organizations in this Study and Key Issues
- ▷ Gender Mainstreaming by Each Organization



The UN report asserts that:

*... it became apparent that gender inequalities were not going to be resolved through marginal initiatives, but rather that broad processes of change, particularly at the policy and institutional level, were needed... There was also recognition that inequality between women and men was a relational issue, and that inequalities were not going to be resolved through a focus only on women. (p. 9)*

The UN five-year review of implementation of the Beijing Platform for Action in 2000 provided a giant leap forward for elucidating the elements of an effective gender mainstreaming strategy. The UN sponsored 12 “virtual working groups” on the thematic areas of the Platform for Action, including one on “institutional mechanisms and national machineries” that identified lessons learned and recommendations on gender mainstreaming:

- Promote both (1) the internal dimensions of gender mainstreaming (women’s leadership and equality within the organization’s ranks) and (2) the external dimensions (women’s full participation in and benefits from programs or services).
- Foster political will for gender mainstreaming as a first step to developing other vital components of gender integration.
- Employ multiple approaches to capacity building in gender mainstreaming, e.g. formal gender training sessions, training materials development, mentoring programs, and working groups.
- Develop meaningful gender and development plans, with accompanying budgets (United Nations, 2000, p. 48-49).

The March 2005 UN Beijing +10 meeting adopted a resolution for strengthening efforts to ensure that gender

mainstreaming is fully understood, institutionalized, and implemented.

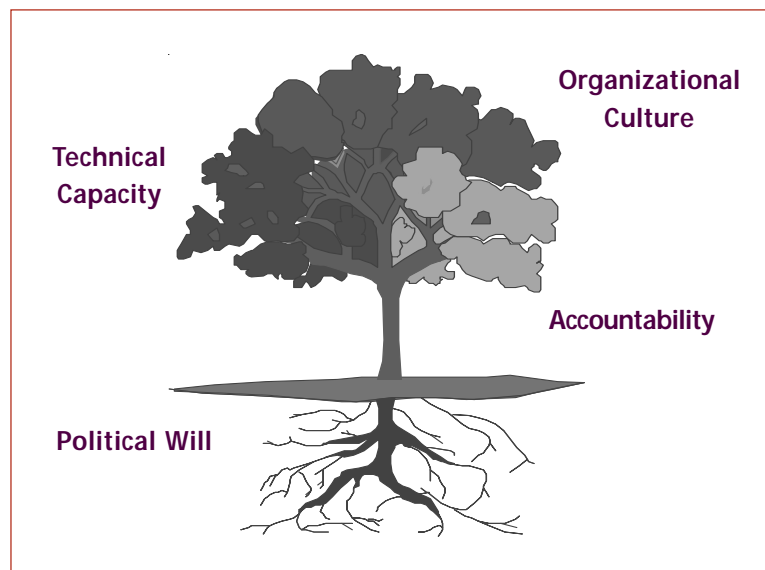
## The Gender Integration Framework (GIF)

In this study, gender mainstreaming is defined in terms of the *Gender Integration Framework*, which was developed from CAW’s work with InterAction member agencies from 1998-2002. The CAW’s framework includes four dimensions, as depicted in the figure as parts of a growing tree.

At the root of the tree or process is *Political Will*, which becomes evident when top-level leadership publicly supports gender integration, commits staff time and resources, and institutes needed policies and procedures. The other three dimensions grow out of this demonstration of political will.

*Technical Capacity* entails changing organizational procedures, as well as building individual skills. Individuals can take their skills with them when they leave an organization, but new procedures and systems become basic to how an organization operates.

*Accountability* involves “carrots” and “sticks” for encouraging and reinforcing new behaviors and







practices; it ultimately requires building responsibility for gender integration into job descriptions, work plans, and performance assessments.

*Organizational Culture* deals with the informal norms and embedded attitudes of an organization. The President of Lutheran World Relief captured the essence of organizational culture with this statement:

*“We decided we wanted to be the best on gender, and that change permeated the organization. It is a different consciousness. We are more intentional.”*

To be successful, any gender mainstreaming strategy must take all four of these dimensions into account.

Because CAW has provided technical assistance to all of the organizations in this study, the *Gender Integration Framework* is familiar to these organizations and has guided their mainstreaming efforts.

## The Gender Audit

Technical assistance to four of these organizations included the *Gender Audit* training, which is CAW’s methodology for enabling organizations to systematically analyze and address the status of gender equality in all aspects of their operations and programs. The *Gender Audit* identifies areas of strength and achievement, innovative policies and practices, and continuing challenges as a foundation for gender action planning.

The *Gender Audit*, which covers the organization itself and its programs, includes three steps: questionnaire, focus groups, and action planning. In the action-planning step, an organization’s senior management team or a “gender task force” analyzes the outcomes of the questionnaire and the focus groups. Using the four-part *Gender Integration*



## CAW Technical Assistance to Organizations in the Study

- World Vision Ghana: Gender Audit in 2002; action plan developed and implementation is ongoing.
- CRS Kenya: Training and technical assistance, 1998-1999; CRS staff used the Gender Audit questionnaire to carry out its own self-assessment in 1999.
- LWR/EARO: CAW Training, LWR HQ, 1998; gender analysis training, East Africa Regional Office, 1998.
- CARE Niger: Participated in CARE Global Gender Audit in 1998.
- Heifer Zambia: Series of CAW workshops and technical assistance inputs to Heifer headquarters and several field offices, which contributed to the development of a gender policy in 1998-2000; Gender Audit with Heifer HQ, 2000/2001.

*Framework*, they develop a gender action plan, geared to the specific strengths, weaknesses, and circumstances of that particular organization.

Overall, the following characteristics of the *Gender Audit* process have been identified as catalysts for successful gender mainstreaming:

- A participatory approach that builds strong organizational ownership.
- An action plan based on where an organization is and wants to go, rather than imposing a particular direction.
- Involvement of senior management.



Deep understanding and commitment from the top creates an environment in which gender mainstreaming can flourish. But, it is in the potential of gender mainstreaming to reach beyond program and project efficiency to transform the larger community and effect wider social and economic change that its real force is registered.

## Organizations in this Study and Key Issues

This study focused on five organizations— World Vision Ghana, Catholic Relief Services Kenya, Lutheran World Relief Kenya, CARE Niger, and Heifer Zambia, plus two partner organizations of Lutheran World Relief, a non-operational international NGO. One of its partners, the Sudanese Women’s Association in Nairobi (SWAN), was the only organization that focused its programs primarily on women. Four of the five international organizations have a religious foundation.

The political will for gender mainstreaming most often originated from the international headquarters of the organizations. The leadership clearly recognized the time, energy, and conscious, consistent effort required to do it effectively. The leadership made the commitment in the belief that the results in development effectiveness could be well worth the investment.

When organizations identify, embrace, and implement a particular course of change themselves, it appears that this process stimulates a chain reaction of continuing change throughout the organization and its programs.

Examination of these projects and programs in the four African countries studied clearly reveals that there is no one face of gender mainstreaming. Commitment, flexibility, and follow-up were evident in all the organizations studied. Despite each country’s deeply-embedded cultural practices, the almost immediate visibility of the high impact and positive rewards of gender mainstreaming

converted those who initially experienced extreme discomfort with women’s empowerment and movement into partnership and leadership positions. Most importantly, this included even skeptical men with serious concerns, both in administration and in the field.

When that deep understanding and commitment come from the top, it creates an environment in which gender mainstreaming can flourish. But, it is in the potential of gender mainstreaming to reach beyond program and project efficiency to transform the larger community and effect wider social and economic change that its real force is registered.

## Highlights of Gender Mainstreaming Strategies

Gender mainstreaming found its greatest success in organizations where gender mainstreaming was directly linked to the improvement of program quality and, specifically, to the eradication of poverty. Once implemented, gender mainstreaming generated an amazing capacity to challenge deep-rooted ideas and attitudes among the people most affected.

The ripple effect from headquarters to regional/national offices most profoundly touched the program personnel who were designing and implementing programs and, ultimately, the communities they served. Follow-up of training was a significant factor in exhibiting political will and organizational support of gender issues.

The existence of a clearly articulated gender policy that is effectively communicated and widely



disseminated throughout the organization is one of the most significant indicators of an organization's commitment to gender mainstreaming. However, there is room for improvement in this area in all of the organizations studied.

Initial reluctance to accept forceful gender equality strategies—primarily by men— was followed by a willingness to cooperate, once there was a climate of open debate and discussion with opportunities to air concerns. Even the most cynical men became convinced of the effectiveness of gender mainstreaming when they saw and received acclaim for the marked improvement in project performance and the foresight shown by their organizations.

The most gender-sensitive environments existed in organizations where all staff were perceived to be responsible for gender mainstreaming, and they understood and accepted that responsibility. In general, this was accomplished through repeated sensitization and training, with expansion of knowledge and awareness as the main characteristics.

All organizations showed a need for the strengthening of accountability systems. In some cases, the projects at the country level exhibited greater successes than were known at the upper organizational levels.

Fuzziness in accountability in these organizations often resulted in differing levels of gender awareness of staff, particularly with respect to the importance of gender to development effectiveness. In all of the organizations researched, persons responsible for

gender mainstreaming included the organizations' Country Director, Senior Management, and the Gender Coordinator or the Gender Training Officer.

## Religion and Gender Mainstreaming

Religion frames the mission of four of the five organizations studied. All but CARE were founded on Christian beliefs, which pervade the organizational culture, programs and projects. Organizational meetings and focus groups in almost all of the partner communities began with prayer. In at least three cases (two females and one male), participants referred to the headship of Jesus Christ as supportive of women's subordination.

CARE Niger, the one secular organization represented in the study, operates in an environment that is 80% Moslem. In spite of its stated non-sectarian orientation, which it clearly communicates to employees, CARE exercised great sensitivity to the religious realities of its operating environment in Niger.

CARE's mission was founded on the inescapable reality of poverty linked to inequality, and the organization has proceeded to take the proverbial bull by the horns by enlisting the assistance of religious leaders not only to explain the misconceptions and misinterpretations, but to re-educate communities. In fact, "one woman commented that it is now the men who are calling upon other men to defend the rights of women" (Hindatou Sayo, CARE Manager of *Mata Masu Dubara*).

**Changing Attitudes ~** The almost immediate visibility of the high impact and positive rewards of gender mainstreaming converted those who initially experienced extreme discomfort with the greater participation of women in leadership positions. Most importantly, this included even men, both in administration and in the field who, previously, had serious concerns.



# World Vision Ghana

In the global World Vision International operations, gender mainstreaming became a continual process that began with explaining the concept of gender to staff and sensitizing women and men to its critical role in effective development.

The driving force behind gender mainstreaming approaches for World Vision Ghana became identification of women and children as an especially vulnerable section of the population and acknowledgment of the cultural norms that subordinate women.

In Ghana, the first step involved a basic needs assessment of field projects, followed by a gender analysis, “aimed at placing needs within the relational, social, economics, and political dynamics of the community.” Capacity building and training followed. Even before training, many of the mid-level Area Development Programme (ADP) managers were found to be knowledgeable, conversant with gender issues and concepts, and implementing gender strategies.

Once they identified gender gaps or specific approaches to adjusting gender imbalances, ADPs designed program interventions within the development framework of the sectoral “ministries,” and paid close attention to the different ways in which they affected women, men, girls and boys. These staff-designed programs became the critical entry point for gender mainstreaming and the basis for measuring the impact and effectiveness of gender mainstreaming initiatives.

The following section describes how World Vision Ghana carried out gender mainstreaming, based on the *Gender Integration Framework* that includes political will, technical capacity, accountability, and organizational culture.



## Political Will

### Gender Mainstreaming Mandated Globally

Initially mandated through the World Vision global headquarters in California, gender mainstreaming was transmitted to the Ghana National Director who shared the concern, understanding, and awareness of the value of women to the development process. This directive led to the drafting of national strategies that clarified and communicated the meaning of gender mainstreaming as “cutting across all daily activities, either in administration, project design, implementation, and especially on the ground.”

### Ghana Hires a Gender Coordinator and Conducts Needs Assessment

When gender integration approaches began to shift from Women and Development (WID) to Gender and Development (GAD) in 1990, World Vision Ghana appointed a Gender Coordinator and conducted a gender needs assessment. The initial gender policy, which was developed for WID in 1992, was modified to reflect gender in June 1999 and revised in March 2002. Its stated purpose:

*“To set parameters for commitment, attitudes and action relating to the integration of gender issues within World Vision’s mission.”*



### **Ghana Forms Gender Task Force and Gender Action Plan**

A World Vision Ghana Gender Task Force was formed and a Gender Action Plan 2002-2005 was drafted for approval and implementation by senior management.

### **Budget Funds Committed to Gender Action Plan in Ghana**

To carry out the Action Plan, two percent of the annual budget was allocated for gender issues.

### **Ghana Analysis of Employment Patterns**

After employment patterns revealed that men occupied all senior management positions, World Vision Ghana made a deliberate attempt to involve more women in decision-making processes, with specific emphasis on improving the gender balance on committees and teams. Finding qualified women presented a major difficulty.

### **Temporary Moratorium on Hiring & Promotion of Men**

World Vision Ghana instituted a two-year moratorium on the hiring and promotion of men, a policy that initially displeased most of the men. Currently three women are represented among the 20 senior management staff in Ghana. Women now occupy seven key positions as Ghana Area Development Program Managers (ADPs) that, prior to gender mainstreaming, had been filled by men.

### **New Employment Patterns in Field Offices**

In the field, women were intentionally employed at all levels for new projects. A gender mainstreaming focus pinpointed the need to specifically target women in program design and implementation. Getting qualified women, however, presented a major difficulty. Imbalance mostly lay in the more technical areas, such as water management where women apparently either do not want to work or are not adequately trained.

*In the northern sector, not a lot more women have gained the knowledge and the education to the level we want,*

*but yet we are still improving, with the point that we want women.*

— Male senior staff member

### **National Director Publicly Supports Gender Coordinator**

The Ghana National Director gave public support to the Ghana Gender Coordinator during staff workshops on gender initiatives. His attendance and participation in gender analysis workshops, which included all male and female staff, communicated the seriousness attached to the process. One workshop participant said:

*Before this workshop, I used to think that everything about gender was about women alone and a challenge to men. But now, I have come to understand that gender is really for the betterment of society as a whole and not for its disintegration.*

— Gender training workshop participant

### **Expanded Parental Leave Policy**

As further evidence of political will, World Vision Ghana revised their parental leave policy, thereby increasing maternity leave to 12 weeks, giving male employees a paternity leave of five days, and providing time off for breastfeeding for women who returned to work (each afternoon off for the first two months and two hours off for the next three months).



### **Technical Capacity**

#### **Gender Audit Conducted**

The CAW Gender Audit was conducted from July – September 2002 in Ghana. All staff were involved, and they participated in training that increased gender awareness and support for the integration of gender into programs and projects.

#### **Recognition That Staff Capacity is Critical**

The organization quickly recognized staff capability as critical to successful gender mainstreaming. The organization contracted an external consultant to



facilitate workshops and training sessions and to conduct gender audits. Gender analysis training, which began in January 2003, is on going.

### **Increase in Recruitment and Promotion of Women**

In Ghana, capacity building, which was developed through training and research, led to an impressive increase in the number of women at the middle management level from 27 to 45, compared with 55 men. These women were both recruited and promoted, and they represent a cohort from which women will eventually be promoted to senior management positions.

### **Gender Analysis Information Shapes Policies and Programs**

Information gathered through the gender analysis was used to inform the design of programs and policies to ensure that gender concerns were taken into consideration and to ensure that women and men, boys and girls fully participate in and benefit from development efforts. (World Vision Policy Document)



## **Accountability**

### **National Director and HR Manager Accountable for Success**

The National Director and Human Resources Manager are held accountable for gender mainstreaming. While the Gender Coordinator is charged with the responsibility of gender mainstreaming, the National Director provides support and ensures that gender is addressed in the strategic plan. Several committees were formed to make decisions on gender issues.

### **Staff Monitor and Evaluate Gender Mainstreaming**

The Area Development Programme officers (ADPs) monitored and evaluated the gender mainstreaming. The Gender Coordinator developed a checklist to establish, implement, and monitor the gender mainstreaming process.



## **Organizational Culture**

### **Support Increased for Including Men in Mainstreaming**

Staff members reported a more positive attitude change in staff with respect to the value of men's inclusion in gender mainstreaming approaches. In general, development was perceived as support given to people in order to develop their own potential:

*It's a continuous process. It's not a nine-day wonder, and with gender mainstreaming, both men and women are made conscious of their capacity to improve their quality of life through the development of their potential.*

— Male senior staff member

### **People Applaud Positive Role Models in Women Managers**

Despite concern by some men over affirmative action strategies for women, many men expressed a measure of pride in the positive role models that women managers provided. They were particularly proud of the "positive influence" of this progressive action on a society in which women had been constrained from full professional development.

*Before men were talking to women [in the communities] who did all of the work. Now women are talking to women who do work and contribute to the effectiveness of the work.*

— Male senior staff member

### **Men Acknowledge Relevance of Gender Mainstreaming to Both Sexes**

Internally, there was a recognition and appreciation of the various cultural backgrounds from which members of staff came. Men, in particular, acknowledged the learning process and the relevance of gender mainstreaming in their own lives. After exposure to gender mainstreaming issues, many learned to appreciate that they need to deal:



*...more gently with women, to understand women in a different way, and to come to the realization that we need to support women in a more friendly way.*

— Male senior staff member

### **Women Take Active Role in Self-Development**

Many women responded by taking a more active role in their own self-development through studying and self-teaching in order to move to higher positions.

### **Attitudes of Women also a Challenge**

Women's attitudes, however, were viewed as not always being "too helpful" in the short term. For instance, it might be expected that by engaging more women and deliberately moving women up the ladder in the organization, they would work with:

*"... a lot of commitment, a lot of respect, a lot of humility, but sometimes this is not what you would see. Rather, you see pride, disrespect. And sometimes this becomes very (extreme), both to the ladies themselves and to us men, because with this expectation, sometimes you keep asking yourself, 'Are we actually making the mark we want to make? Did we allow them to have the right experience before perhaps giving this new responsibility to them?"*

*"But I believe in all these things that we're learning, we should be patient to give more training and more support. Whether they want to behave immaturely or not, I believe the answer is more training, a lot more patience, so that eventually we will bring them up to the level, because I believe we have a responsibility to move women up."*

— Male senior staff member

### **Women Working for Other Women**

Mention was made of the negative response from some women who resisted other women coming to work for them. However, success in training, employing, and promoting women remains a notable program change at the organizational level

that is reflected in increased project success at the community level.

### **Initial Negative Reaction from Male Employees**

The organization's bold moves were not entirely supported in Ghana, as many men felt that the appointment of more women implied that "you want to tone down the quality of your work." Many male employees were very uncomfortable with this explicit attempt at "restitution." Some men feared that the work would not progress as quickly because "the ladies would fall ill." Others expressed dissatisfaction that their workloads increased because they were required to do the work of the women on maternity leave. In one department, after more women were hired, the staff of eight was subsequently drastically reduced to three men. Three of the women took maternity leave and the other two left to join their husbands who were relocating.

### **Some Men Support Gender Mainstreaming**

In support of gender integration, one senior staff member pointed to the meticulous work of a woman with whom he had worked for 19 years and who is a mother, performing with equal excellence in organizing her family life. He suggested that everyone should learn time management skills from women because Africa has paid a high price for failing to efficiently manage time. However, another male senior staff member, while generally supportive, pointed to the lack of information and proper communication as a major obstacle to gender mainstreaming:

*...except when you don't educate men and women, and they think that gender mainstreaming means feminism, then it goes a long way to destroying communities. They need to know that gender means the cohabitation [cooperation] of men and women.*

— Male senior staff member



## Next Steps

In the research, the following future needs were identified for World Vision Ghana:

- Expansion of training programs.
- A more structured accountability system.
- Structured opportunities for honest and open discussions around male/female work relations.
- Linking gender and HIV/AIDS for the mainstreaming of preventive strategies in development work.
- Structured communications programs on gender mainstreaming and its direct link to poverty eradication, with reference to the Millennium Development Goals.

## World Vision Ghana's Gender Mainstreaming Strategy\*

The key commitments of the gender mainstreaming strategy are as follows:

- Design gender-sensitive policies and programs that are equitably beneficial for both men and women, boys and girls.
- Identify barriers that prevent equal participation in decision making at all levels, including men and women's attitudes at the community level.
  - ~ Identify specific actions to remove these barriers,
  - ~ Ensure effective participation of women, men, boys and girls at all levels
  - ~ Ensure that program approaches benefit men and women, boys and girls.
  - ~ Ensure effective program delivery.
  - ~ Identify harmful traditional practices and develop specific actions to eliminate them.

Gender equality is an issue of development effectiveness, not just a matter of political correctness or kindness to women. World Vision Ghana has acknowledged the significant correlation between gender issues, poverty alleviation, and the well being of children. Gender equality should not be addressed in isolation. It needs to be situated as one of the outcomes of a participatory and open process of development, which involves all stakeholders including women, men, boys, and girls.

*Staff member, World Vision Ghana*





## World Vision Ghana's Gender Policy\*

### Policies and Programs

Design gender-sensitive policies and programs to ensure that overall development efforts are directed to attain impacts that are equitably beneficial for men and women, boys and girls. In particular, the organization will:

- Support advocacy for justice for the poor and especially for women and the girl children.
- Identify barriers — including men's attitudes at the community-level that prevent women from participating in decision-making at all levels.
- Address gender imbalances relating to access to information, literacy, education, employment, and resources, including land.
- Empower and equip women, men, boys, and girls to improve individuals and family's social, cultural, economic, spiritual, and political condition.
- Strengthen the partnership among men and women, boys and girls in their shared responsibilities in the home, work place, the church, the community and the nation.
- Integrate gender analysis into program design, monitoring, and evaluation to ensure effective program delivery and sustainable impact.
- Ensure that women, men, boys, and girls have equal opportunities to participate in the identification, planning, design, implementation and evaluation of programs and projects.
- Ensure that special needs of vulnerable groups are taken into account.
- Ensure that data are disaggregated on the basis of sex.
- Establish monitoring and evaluation mechanisms to measure progress.

### Networking and Collaboration

The strategy recognizes networking and collaboration as an effective tool in mobilizing resources to tackle gender issues in development. World Vision Ghana will therefore undertake the following:

- Collaborate with gender related agencies, departments, CBOs and other NGOs at the national, regional, district and community level.
- Gender training will be provided for ADP staff, district and community partners to enable them implement gender sensitive programs.

The problem of gender cannot be separated from other developmental issues. It has to be the focal point of developmental issues. We therefore have to be deliberate and intentional in our development initiatives to ensure gender equity.

The organization will work closely with ministries, departments, agencies, district assemblies, churches, NGOs, queen mothers, chiefs, and opinion leaders, including communities and other civil society groups in the country, to diagnose the gender-related barriers and opportunities for poverty reduction and sustainable development.

\* Excerpts from World Vision GAD Strategy Paper, 2002, and Revised World Vision Gender And Development Strategy Paper, April 15, 2003



# Catholic Relief Services Kenya

As a global organization, CRS works primarily through the Catholic dioceses to assist farming communities. Gender mainstreaming approaches are driven by assessing community needs and observing the way in which farming was conducted.

A greater sensitivity to gender issues has been reported with, for example, staff pointing out the gender imbalance when women and men split automatically into separate single sex groups. Yet, it was felt that there was still room for greater attitudinal change.

While there was no clear definition of gender mainstreaming, there was a deliberate effort to view projects and community problems through a gender lens and to incorporate and address gender issues with partners.



## Political Will

### CRS Explores Social Justice of Programs

CRS Kenya carefully followed the increasing discussions on the link between gender and development of the late 1980s and early 1990s. When the organization was given more autonomy between 1996-1997, it began to explore avenues for becoming more “just” in program delivery.

### Survey Examines Gender Dimensions of Programs

In response to a worldwide headquarters survey on gender mainstreaming in different countries in 1998, the organization began to look more closely at the gender dimension of its programs. The survey established the need for the creation of gender awareness among staff in both administrative and program areas. The mainstreaming of gender was perceived as a vehicle to increase justice in delivering programs to the poorest of the poor, the largest percent of whom are women.

The following section describes how Catholic Relief Services Kenya carried out gender mainstreaming, based on the *Gender Integration Framework* that includes political will, technical capacity, accountability, and organizational culture.

### Gender Audit Produces “Gender and Justice” Strategy

CRS Kenya conducted a gender audit, using CAW materials with all staff, with follow-up discussions on strategies for improvement. Two days of specific gender training were added to the “Justice Reflection” retreat, which all new staff attend. “Gender and Justice” became the theme for integrating issues of gender and justice into the guiding principles of the Catholic Church to change attitudes to development.

### Gender Responsive Policy Developed

In 1999, CRS International made a commitment to be a gender responsive organization and developed a Gender Responsive Policy. The CRS Manual of Operations in Kenya contains a “Gender Responsiveness Quality Statement,” which guides gender policy for the country program. It reads as follows:

#### ~ The CRS Commitment In Kenya ~

*The values of CRS compel us to promote the right relationships among all people by ensuring that both women and men have the opportunity, capacity, voice and support they need to participate on an equal basis, to realize their full potential, and to reduce disparities and imbalances of power, including those imbalances which exist between women and men because of gender.*



### **Examining Recruitment and Personnel Policies Encouraged in Partners**

CRS partners were urged to take gender balance into account in recruitment practices and policies that affect vacation and maternity and paternity leave.

### **CRS Kenya Makes Commitment to Mainstreaming**

CRS Kenya, with the cooperation of its partners, made a commitment (1) to institutionalize gender responsiveness, (2) to extend this to the community level, (3) to endeavor to promote development in a gender responsive manner, and (4) to enhance gender responsiveness at program, interpersonal, and institutional levels.

### **CRS Kenya Develops Strategy and Implementation Plan**

The commitment led to the development of both a strategy and an implementation plan outlined on the next page.



## **Technical Capacity**

### **Kenyan Gender Audit Leads to Intensive Training**

The Gender Audit stirred the need to create staff awareness of gender mainstreaming. It was followed by intense training that included a training of trainers program and training for project staff.

### **Gender Officer Recruited in Kenya**

CRS Kenya recruited a Deputy Manager of Capacity Building, who specialized in gender issues. Prior to 1998, there was no gender coordinator. The following year, a Gender and Training Officer was recruited.



## **Accountability**

### **Organized System for Staff Accountability Not Yet Established**

The Capacity Building Officer is officially charged with the responsibility for gender mainstreaming.

However, every staff member, in the development of every project, is responsible for implementing gender mainstreaming practices. There is no organized system for staff accountability. According to senior management:

*We have not been good at holding staff accountable, unless it comes up as one of the “Results-Based” objectives in the Performance Management System. There is no other way to hold staff accountable.*

— Female senior staff member



## **Organizational Culture**

### **Increase in Work Opportunities & Women As Project Beneficiaries**

There was a conscious effort to expand employment opportunities for women and to have a larger representation of women as project beneficiaries. The result was the adoption of a more effective strategy of working with groups of women instead of individuals.

### **Women Included At Community Decision-Making Levels**

Deliberate moves were made to have women included at the decision-making level of committees, such as the Water Users Association, Farmers Committees, etc.

### **Partners Encouraged in Gender Consciousness**

CRS partners, through whom the organization executes its development initiatives, were also urged to do the same. In general, there has been an increase in the level of gender consciousness.

*People are sensitive and aware, and are able to incorporate gender more strongly in their daily work and daily tasks.*

— Capacity Building Officer



## Gender Strategy of CRS Kenya

- Aims to create an environment that offers both women and men *equal* participation and control in resource management and decision-making.
- Strives for an environment that is free from gender biases and stereotypes.
- Supports development and relief projects that are gender responsive.
- Endeavors to ensure that its partners share a common understanding and vision of gender.
- Promotes *equally* women and men in partnership to take charge of their development.

## Implementation Plan of CRS Kenya

- Building capacities at all levels, involving key actors, i.e. CRS, partners, and communities.
- Including gender issues in program development, implementation, and evaluation.
- Continuing to be a learning institution and committing to gender responsiveness on an individual level.

## Next Steps

In the research, the following future needs were identified for CRS Kenya:

- Clearly articulated gender policy.
- Communications strategies for publicizing gender policies.
- Accountability systems.
- Alliances with the external community for advocacy work.
- Linking gender and HIV/AIDS for the mainstreaming of preventive strategies in development work.



# Lutheran World Relief Kenya

Lutheran World Relief is a non-operational international organization, which performs development activities through its partners. In Kenya, they work through Farming Systems Kenya (FSK) and the Sudanese Women's Association in Nairobi (SWAN).

The following *Gender Integration Framework* sections apply to the LWR office in Kenya as a whole. Separate comments on each of the partners can be found at the end of these four *GIF* components.

The following section describes how Lutheran World Relief Kenya carried out gender mainstreaming, based on the *Gender Integration Framework* that includes political will, technical capacity, accountability, and organizational culture.



## Political Will

### Acknowledgment and Communication of Gender Equity Concerns

Acknowledging that gender equity was a key concern in all development issues, LWR began its gender mainstreaming journey. Food security and HIV/AIDS were identified as the two major developmental entry points in Africa, with gender acknowledged as the critical element in each of these areas. A major strategy was developed to ensure that all partners shared their understanding and concern for the importance of gender equity.

### Gender Equity Addressed at All Levels

While gender mainstreaming was not specifically defined, the organization moved to ensure that gender equity issues were addressed at the administrative level and in all programs and partnerships.

### Gender Representation in African Church Leadership Flagged

Gender representation at leadership levels in churches — primarily a male domain in Africa — was frequently flagged for gender action, often requiring deliberate recruitment strategies to include women. Particular attention is paid to regional cultural differences and the ways in which interventions can be stymied by cultural norms that discriminate against women.

### Partners Encouraged to Examine Access and Control Issues

While women are major participants in microfinance and farming projects, access and control of primary resources and benefits remained in the hands of men. As part of its gender mainstreaming efforts, LWR drew these issues to the attention of partners and discussed ways in which these concerns might be effectively addressed. LWR Kenya established partnerships with Kenyan Alliance for the Advancement of Children's Rights (KAAC), organizations dealing with girl child education, and women's empowerment organizations in Kenya, Uganda and Tanzania.



## Technical Capacity

### Partners' Knowledge and Awareness Assessed

Critical support to partners began with an assessment of the knowledge and awareness of gender concerns, in order to assist in the raising of gender consciousness.

### Discrimination Policy Communicated to Partners

While there is no explicit gender policy, the unacceptability of discrimination on the basis of gender is clearly communicated in project correspondence and articulated in discussions.



## Gender Analysis of Projects

LWR Kenya assessed projects to determine whether gender implications and certain technologies being promoted put either men or women at an advantage, then established strategic objectives with the aim of identifying specifics to formalize the process.



## Accountability

### Accountability Falls to Local Board and Leadership

As a non-implementing agency, LWR works with partners to look at the impact on beneficiaries. At management level, it depends on the LWR's local Board and the leadership of the partner agencies to guide and sensitize project teams to gender issues. One of its principal challenges is finding the most effective strategy for implementing its catalytic role.

### Project Monitoring Through Reports

Project monitoring in gender is conducted through a semi-annual and annual reporting process.

### Evaluations Capture Equity Issues

While the mid-term and annual project evaluations do not focus on gender, they capture equity issues.

### Indicators Established for Microfinance Projects

Clear indicators have been set up to determine control and access for microfinance projects by women and men.

### Gender Screening of Proposals and Partners

LWR explored with partners and potential partners the ways in which proposed interventions were already impacting or will affect gender equity in the future. Careful screening was applied to proposals, including examining the history of the potential partner and their current position on gender issues.

### Gender integration Tied to Funding

Partners or potential partners who practiced gender discrimination of any kind were disqualified from

funding. For example, an organization that tacitly supported or ignored Female Genital Mutilation (FGM) or child labor would not be eligible for funding. LWR Kenya, however, would bring to their attention gender concerns that might have escaped the organization and assist in designing strategies for addressing them.

### Partner Agreements Examined

“Accompaniment strategies” – approaches used to partner with local NGOs – were revised to bring greater gender sensitivity to organizational structures, e.g. gender distribution at board and managerial levels and staff composition.



## Organizational Culture

### Gender Mainstreaming Shifts Programs to Rural Poorest of Poor

Gender mainstreaming approaches have redirected program attention to rural areas, where the majority of the poorest of the poor are located. Priority Action Zones are identified, with specific geographic areas selected for concentration of efforts and resources. Participatory, rights-based approaches are used to guide communities and institutions to be strong agents for transformation. Current development issues are examined in each region: food security; HIV/AIDS, and unemployment, all with gender as a central element.

## Next Steps

In the research, the following future needs were identified for LWR Kenya:

- Ensuring that partners institutionalize gender mainstreaming.
- Drafting of a clear gender policy.
- Strengthening external alliances.
- Training and retraining of partners.
- Follow-up SWAN Best Practices documentation for involving women in the political process.
- Linking gender and HIV/AIDS for the mainstreaming of preventive strategies.



## Farming Systems Kenya (FSK) *LWR Partner*

Showcasing the gender mainstreaming commitment of its donor agency, Farming Systems Kenya (FSK) utilizes one of the most effective techniques for gender transformation at the community level. They focus in neutral ways on farm workloads. They maximize the output of activities by encouraging women and men to identify the most appropriate member of the family to participate in activities and receive training. This practice facilitates male support for women getting the technical and financial support to become more successful farmers.

At the administrative level, recruitment also focuses on gender equality. Currently 60 percent of the senior staff (department heads) are women.

FSK holds the principle that rural communities themselves are custodians of their own development and that development agents must act as facilitators. Therefore, they facilitate the awareness of gender factors that are hindering the development of the communities.

Since its inception in 1981, FSK has focused on the identification of the most active person on the farm, whether male or female. It had been observed that while women do most of the farming activities, men have control over decision-making concerning the utilization of resources, e.g. money after marketing milk or crops. Similarly at meetings, the men speak first, while the women remain silent. Hence, FSK utilized impromptu farm visits to encourage discussions between husband and wife about the most available person to participate in combined activities of training, credit, research, and marketing.

The FSK approach put male and female participants through a process that facilitated a natural evolution of the role and the level of participation of the man or the woman.

Our view has always been to let the process be natural in terms of the activities they are involved in. Both of them, when both are involved, decide on who does what. 60% to 70% [of farmers] have always turned out to be women. If there is no dialogue, immediately when it involves money in the discussion, the man would surface. When you give them the responsibility to work in the field to achieve that, a good number of them would lean back. They would say; 'Ah ha! Now the farmer is my wife.'

*Managing Director, FSK*



## The Sudanese Women's Association in Nairobi (SWAN) *LWR Partner*

This LWR partner is the only organization visited during the study that is devoted exclusively to women. SWAN provides a supportive link for Sudanese women and children, who were displaced by the war, uprooted from their cultural, political, and economic environments, and who have settled in neighboring Kenya. Currently there is a registered membership of 473 between the ages 16 and 65. Most of these households are headed by women since their men are either involved in the war or have been casualties of the war.

SWAN's agenda takes gender mainstreaming to the highest level of development effectiveness in its bold and direct intention of transformation. The basic-need projects that help women provide for themselves include functional literacy programs, income generating programs, SWAN craft shop, marketing of Shea butter (Lulu) products, and the revolving loan scheme. These income projects also give financial assistance to members of the extended family and address the specific problems of refugee women-headed families.

SWAN encourages its members to work for their survival instead of depending on handouts. Employment and the ability of displaced Sudanese women to feed themselves and their families is a continuing challenge. Although some of the women are skilled professionals and capable of holding responsible positions, their refugee status prevents them from holding secure jobs. Hence, the challenge of empowering women — particularly women who come from a culture in which they have been structurally subordinated — falls within LWR's development agenda.

SWAN intentionally focuses on training and equipping women to deal with the long-term strategic interests of advancing peace and security in their home country. Women are being prepared to control their own destinies through a series of workshops on peace resolution and conflict management.

In addition, they are being exposed to the link between gender equality, democracy, and human rights, in order to become involved in the rebuilding of their country. "SWAN members have been invited inside South Sudan by civil authority leaders to facilitate training in good governance, institutional management, peace resolution, and conflict management" (SWAN Annual Report 2002-2003). The provision of skills and resources is a key strategy. With LWR assistance, SWAN provides capacity building in several areas:

*Participation, democracy, leadership styles, accountability, transparency, and good governance are emphasized. Lessons have practical application related to SWAN. These sessions leave members thinking and tend to change the political vocabulary for life. It broadens views and challenges members. Continuous (sic) civic education is needed to ensure the full participation of women in national issues (SWAN Annual Report 2002-2003).*

The combined project has reached almost 400 participants. Its capacity building objective underscores SWAN's focus on identifying a niche in which women can link their survival needs to policy planning, decision making and leadership in the social, economic, and political life of Sudan is critical to the transformative change that is the ideal of gender mainstreaming. It is for this reason that SWAN represents an important element of this study and emerges as an organization that merits future research.





# CARE Niger

CARE Niger's country strategy focuses on household assets protection in order to increase their capacity to face food insecurity and emergencies. This focus was the basis for the decision to redesign its policy framework to address gender and diversity at the organizational and programmatic levels. In addition, it was intended to build capacities in emergency response and to develop partnerships with Community Based Organizations (CBOs) and local Non-Governmental Organizations (NGOs).

CARE's gender mainstreaming action is based on its recognition that: "Gender is not a speech." Moreover, "Gender is more than a number." This understanding led to the process of designing strategies to ensure that gender mainstreaming takes place at various levels.

It was interesting that CARE International selected Niger for a pilot project because it represented a situation of extreme challenge for gender mainstreaming. It is an ultra-conservative society, guided by constitutional, traditional, and Islamic laws that have historically supported subordinate roles for women. This situation presents a delicate context in which to promote gender equity. However, CARE Niger designed strategies to mainstream gender in programs and projects with the sensitivity and diplomacy that the situation demanded.

For CARE Niger, gender mainstreaming is a slow, deliberate, and determined process with expectations of deep-rooted, long-term gains. By their own admission, one drawback had been the rapidity with which gender mainstreaming activities had been introduced. This caused initial misunderstanding of the intentions of the organization and demanded a review and clarification.

The following section describes how CARE Niger carried out gender mainstreaming, based on the *Gender Integration Framework* that includes political will, technical capacity, accountability, and organizational culture.

Still, CARE's major successes can be traced to its flexibility, diplomacy, sensitivity, and deep cultural understanding and respect with which it has handled all interventions.



## Political Will

### Leadership and Commitment from Headquarters

Leadership and commitment to gender mainstreaming was transmitted from the Atlanta Office of CARE USA. However, the gender baton was grasped firmly by the top management of CARE Niger and relayed throughout its senior management staff, employing open and honest reviews and discussions of the gender composition of the staff.

### Gender Audit Reveals Challenges

Initial discussions in Niger concluded that gender had not been an issue. However, a 1997 Gender Audit, conducted as part of CARE's global gender mainstreaming, provided an opportunity to assess gender dimensions internally and externally. It revealed the absence of a policy for integrating gender in the organizational structure and in programs, and the lack of a gender balance, both within the organization and externally at the program and project level.



### **Conservative Niger Selected for Pilot Project in Gender Mainstreaming**

CARE Niger was selected to participate in a two-year pilot project for mainstreaming gender, part of a larger gender initiative of CARE International. Strategic direction is closely aligned with various CARE International priorities, particularly the program priorities of CARE Denmark, Norway and USA. Consequently, CARE Niger was selected among six pilot country offices for the CARE USA Gender Initiative, based on the mission's past experiences in gender programming, such as the Women's Savings and Credit Program, *Mata Masu Dubara* (MMD "Women On the Move"), as well as the needs and opportunities for future improvements. This initiative was based on the commitment of CARE Norway to the improvement of women's lives through MMD.

### **Organizational Structure, Procedures, and Practices Examined**

As a first step, CARE Niger examined its structure, policies, procedures, and programs with new gender intentions. They changed the process of organizing meetings to one that would ensure not only greater participation of women, but greater representation of all levels of staff. This action led to a closer examination of the way in which people behaved, and the specific concerns of women as they attempted to execute their daily tasks. For example, how does a female field worker who has just given birth to a child deal with leaving her child to go into the field?

### **Gender Unit Established with Gender Coordinator in Niger**

A Gender Unit was established, headed by a Gender Coordinator, and the position of Human Resources Manager was created to improve hiring practices.

### **CARE Niger Creates Gender Commission with Rights-Based Focus**

A climate survey resulted in the creation of a Gender Commission (1) to define a gender policy in order to ensure the elimination of all kinds of institutional

injustice and gender discrimination, (2) to establish greater gender balance in administrative and field staff, and (3) to achieve gender equity in project implementation. The Gender Commission also opened the door to the examination of all rights-based issues, including ethnicity, religion and discrimination against victims of HIV/AIDS. More critically, the gender policy would express the adoption of gender mainstreaming as a cross-cutting component within all programs.

*Male and female producers of the same household who are beneficiaries of CARE projects should get support with no gender-based discrimination.*

*— "Priority Main Lines for the Gender Mission Intervention" (Adopted July 2000)*

The Commission focused on six priority areas that range from recruitment and performance management to sexual harassment and social aid. It specifically included mainstreaming gender into programs as a key initiative. The actions undertaken in each area are detailed in the accompanying chart at the end of the CARE Niger section.

### **Gender Task Forces Established In Niger**

It became clear that gender mainstreaming had to be introduced at the strategic planning phase. Since gender mainstreaming was not very clear at first, the organization held a workshop in order to review activities and chart a course of action. This intense introspection resulted in the establishment of three task forces:

- Gender Task Force, dealing with the internal aspects and policies.
- Civil Society Task Force (a think tank for discussing ideas on both organizations and programs).
- Monitoring and Evaluation Task Force.

These task forces enabled the organization to address gender mainstreaming at various levels



that allowed for the specificity that the complexity of gender mainstreaming in Niger demanded.

### **Gender and Diversity Committee Established**

A Gender and Diversity Committee was established to focus on gender issues in the organization, with the specific responsibility of improving working conditions of CARE staff. The addition of more educated and qualified women to the CARE staff was noted as a major benefit.

*Working with women is a very enriching experience. They put on the table issues men don't see, e.g. pregnant women on motorbikes.*

— Male senior staff member

### **HQ Provides Funds, Resources, External Technical Assistance**

Tremendous support came from CARE USA in providing funds, resources and external expertise to raise awareness of gender issues. The key initiatives include: (1) articulating a country office gender policy, (2) integrating gender equity into project objectives, indicators, activities and M&E systems, (3) improving staff skills and communication, and (4) adapting workplace conditions to accommodate the needs of women and families.

### **Gender Policy Is Drafted in Niger**

The drafting of a gender policy demanded specific focus and determination to address all of the internal and external complexities. There were several drafts, and management continues to revise the policy in order to capture all elements to match the internal and external aspects of the results of gender mainstreaming.

### **Gender Mainstreamed in CARE Niger Long-Range Strategic Planning**

CARE Niger made the decision to mainstream gender into its mission programs in 1999, placing clear definitions of its objectives and its structures in the Long Range Strategic Planning (LRSP) of 1999-2004.

### **Gender Factored in Niger Sector Programs**

Gender-focused initiatives conducted at the staff level were also executed at the programmatic level: health; microfinance; education and food security and household livelihoods. The gender perspective on vulnerability in Household Livelihoods was factored into program planning, bringing an approach that stressed a focus on intra-household activities. Initial emphasis was placed on four areas: (1) savings and credit, (2) cereal banks, (3) agricultural activities, (4) conflict prevention.

### **Consultation with External Groups Helped Shape Strategic Links**

Listening to the women in the community in Niger provided planning teams with concrete issues that permitted greater specificity in program design. Because they were planning to implement projects in one of the most conservative parts of the country, CARE Niger met with the Women's Lawyers Association and the Religious Women's Association, who advised them to build alliances with the religious leaders and helped them to create those strategic links. This action turned out to be one of the most important strategies for gender integration success.

### **National Gender Conference Initiated**

As part of its outreach initiative, CARE Niger initiated a national conference, "Gender and Vulnerabilities," hosted by UNICEF and other local NGOs, in order to exchange information, share experiences on organizational and programmatic change and create an environment of institutional collaboration and support with other organizations.

### **Conference Spawns Gender Network in Niger**

This initiative has spawned a gender network of leading organizations for advocacy activities that include advising the Ministry of Development on national gender and development strategy. It is headed by the Netherlands NGO, *L'Organisation Neerlandaise du Developpement* (SNV), which has published a "Training Manual in Feminine Leadership" (Niamey 2003) with the expressed



purpose of “getting the men and women of Niger informed with special emphasis on the importance of integrating women into local management.”

### **CARE Hosts Gender Network Meetings and Gives Technical Assistance**

CARE hosts all meetings of the Gender Network and intends to provide technical support through training and presentation of findings from various studies.



### **Technical Capacity**

#### **Gender Audit Assessed Organization Needs in Niger**

A global Gender Audit, conducted in 1997, with CAW assistance, provided an opportunity to assess gender dimensions internally and externally.

#### **Women in CARE Niger Senior Management Increased**

CARE Niger’s gender balance has changed dramatically. One of its first objectives was to promote women to senior positions. In 1997, there were no women on the Senior Management Team. No women held field positions as Project Managers, although some women served as Field Agents. Female staff on the 12-member Senior Management team has increased to seven. There is a 50/50 ratio at the project manager level.

#### **Men Included in All-Female Credit Teams**

There are now men in senior positions of the formerly all-female *Mata Masu Dubara* teams.

#### **Young Professional Program Boosts Female Staff Numbers in Niger**

When it became difficult to recruit women with the required professional experience, CARE introduced a Young Professional Program to train and recruit young women and men in their mid to late twenties. Selected youth are put through a comprehensive training program, at the end of which they are fully equipped to work in the development field.

#### **“Gender at the Workplace” Training Module Developed in Niger**

A training module, “Gender at the Workplace,” was developed in order to address the gaps that had been found.

#### **CARE Niger Examined Challenges of Women in Senior Positions**

During the gender mainstreaming process, greater clarification emerged that resulted in the recruiting and training of staff. There was a “strong, strong, concerted effort” to balance staff through “positive affirmative action” and continuous and regular efforts to select women staff wherever possible. A new recruitment policy was formulated to consider the unique challenges of women in senior positions, such as locations away from families.

#### **Gender Expertise Permeates All Projects, and Addresses Women’s Equipment Needs**

Efforts were made to develop gender expertise in all projects. For example on the field level, women using motor bikes were equipped with special shoes, medical kits, special belts for back support, etc. Specific examination of the situation of women in communities created the need to zero in on key problem areas such as decision-making, land acquisition, inability to access rich fertile lands, etc., that later influenced project and program planning and implementation.

#### **Training Extended to Partner Organizations**

To ensure that new gender strategies were understood and being applied, CARE extended training to partners of different projects in order to change the level of interaction and project implementation.

#### **Gender Unit Focuses on Project Level Daily Activities**

The Gender Unit, headed by a Gender Coordinator, facilitated the integration of gender activities in daily life at the project level. Under the carefully-thought out “*Communication sur un Changement de Comportement*” (Communication of Behavior Change), a program strategy that tackled gender



issues in communities through participation based on their local experience, CARE went beyond a critical reflection and assessment of its project interventions to influence its operating environment.

### **Support Enlisted from Women Elders and Religious Leaders**

Understanding the conservative environment in which it was working, and the extraordinary influence of traditional chiefs, village elders and community leaders, CARE made a strategic connection with powerful religious women and women's organizations such as the Association of Women Lawyers and L'Union des Femmes Musulmanes du Niger - UFMN (Union of Moslem Women in Niger) to explore the relationship between the condition of women and enduring poverty. UFMN initiated a dialogue with the most influential *marabouts* of Maradi.

*Based on some clearly-defined and agreed upon terms of reference, a group of three marabouts was mandated to identify two focal-point marabouts per village and to produce a document summarizing all the sourates, hadiths, and verses of the Koran that address the rights of women on issues such as marriage, divorce, inheritance (access of women to land and to the other productive capital), cloistering and access of women to training, information and education. This document was then distributed during a training for village level marabouts in order to integrate these themes into day-to-day sermons. The training included marabouts in the project implementation zone as well as in neighboring villages with large weekly markets or mosques...By targeting marabouts, it has been possible for the project to have new local partners, who have become active messengers on gender equity issues. Since the training, there exists a better knowledge of Koranic laws, especially in matters of inheritance by women.*

— Hindatou Sayo (January 2002, *Gender Equity: Involving Islamic Leaders*)  
*Case study, Gender Equity and Household Livelihood Security Project*



## **Accountability**

### **Gender Task Force in Operation**

The Gender Task Force remains responsible for policy development, work place climate, and ensuring the dissemination of information and equal representation of all levels of staff. Its most critical future activities are the completion of the climate survey analysis and the finalization of a professional leadership development policy.

### **Annual Plan Includes Evaluation of Staff on Gender Integration**

A gender component has been added to the Annual Operating Plan in order to evaluate staff on gender integration. Staff at all levels must provide a plan to their supervisors, and give examples of initiatives taken to facilitate the process. Some staff members, however feel that there are no concrete indicators in performance evaluation for holding staff accountable.

### **Specific Gender Indicators Incorporated in Logical Frameworks**

Gender-sensitive Logical Frameworks and indicators were formulated.

### **Staff Team Monitors Gender Progress**

The seriousness of CARE Niger in ensuring continuity and sustainability is evident in a selected team of staff members, unofficially titled "The Gender Police." Their role is to ensure that gender mainstreaming strategies are neither forgotten nor relaxed.

### **Measurement Mechanisms Could be Improved**

While gender experts have been hired to provide training, identify needs and make basic analyses of project actions and strategies, the mechanisms for measurement could be further strengthened.



## Organizational Culture

### Organization Environment More Sensitive and Skilled in Gender

The policies and actions stated above spawned an environment that was more sensitive to gender issues, with an increased ability to recognize and acknowledge not only the gender disparities within the organization, but the negative effect on the success of projects.

### Increased Openness between Staff and Senior Management

This dynamic resulted in a more open relationship between staff and senior management, as they all trained together and discussed gender issues.

### Both Sexes Increase Understanding of Gender Sensitivity

Senior management communicated support for gender mainstreaming activities in staff meetings and during field visits and community meetings through “day-to-day show of gender respect.” No longer could statements such as “you’re behaving like a woman,” be tolerated. Both men and women gained a new understanding of the importance and the effects of gender mainstreaming.

*To begin, there was resistance from men. As they started with “positive discrimination,” the men were scared. Even those who were employed were afraid they would lose their jobs. This has changed because, with the training sessions, people were made aware that gender is not what they were thinking about. People thought initially it was about revolution. Now people are very aware, and men encourage their wives to take part in CARE activities.*

— Female senior staff member

### Action on Inclusive Meetings Affects Staff at All Levels

In an attempt to respond to gender concerns that emerged, CARE Niger changed its meeting process to be more inclusive. While primarily targeted at a

greater gender balance, this action brought about an increased inclusion of staff at all levels, with the specific inclusion of drivers, maintenance workers, and other support staff.

### Critical Cooperation of Men is Recognized

Women staff members noted that at both the organizational and project level, women’s conditions could not be improved nor their concerns addressed without the cooperation and collaboration of men.

### New Attitudes Affect Home Environments

Staff members also reported the impact of changes in the work environment on their personal lives and family relations:

*I can now do a lot of jobs in the home that are only for women, especially to take care of the children if my wife is out. I help cook, help peel yams, go to the market to do shopping. I wasn’t doing that before. I thought it was the work of “labor.”*

— Male senior staff member



## Next Steps

In the research, the following future needs were identified for CARE Niger:

- Finalization of draft gender policy.
- More systematic training for project staff, provided by HQ.
- More in-depth gender training and orientation for new staff.
- Publicizing success stories and “Lessons Learned” in a user-friendly way through use of photography, videography, etc.
- Resources for sharing experiences and giving testimonies – not necessarily a physical unit, but people and training. Need to collect stories, especially women’s stories, for inclusion in reports.
- Need for gender indicators in performance evaluations.
- Conflict management training for men and women.
- Niger is involved in a decentralization process, which will result in the transfer of power to local communities. Need to prepare women and men to negotiate for and defend their self-interests.
- Identification of ways that communities can deal with the change in power relations that has emerged from the increased empowerment of women in the post-project phase.
- Linking gender and HIV/AIDS for the mainstreaming of preventive strategies in development work.
- Continued efforts to influence national policy with respect to the codification of family rights to protect women’s rights in areas, such as early marriage, divorce, and inheritance.



*A woman from Ghana (left) talks about the changing gender roles during a female focus group. At left center foreground is World Vision ADP Manager Evelyn Nsiah, local interpreter Collins Baah, InterAction field researcher Meryl James-Sebro and World Vision Gender Coordinator, Joyce Jackson.*



## CARE Niger's Personnel Guidelines and Actions on Gender

### *Recruitment*

- Rewrote job and profile descriptions to ensure that hiring practices would not exclude women from any position.
- Reviewed proposed working conditions and employment benefits to ensure the provision of adequate motivation to encourage women to apply.
- Formulated job advertisements to include women, often specifying that "female applications are encouraged."
- Paid attention to fairness in screening applications, testing and salary negotiation.
- Decided that pregnancy cannot be a reason for excluding women from employment screening processes. Enrolling department can recruit a qualified applicant and abide by the legal regulations, which include a 14-week maternity leave with six weeks before delivery and eight weeks after delivery.

### *Performance Management*

Management of performances constitutes an important element of gender policy, since it depends, to a large extent, on work relationships, and the spirit in which the men and the women, the supervisors and the supervisees collaborate within CARE Niger. CARE Niger identified the following elements as contributing to creating and maintaining a healthy working environment among members of a team (projects, administration, finance).

- Place females and males that make up the same team on an equal footing, with no form of discrimination.
- Recruit employees on the basis of objective competency criteria, and with reference to the needs expressed by the various projects.
- Give both male and female employees "official satisfaction testimony" and bonus on their merits.
- Make sure that within each team there is a free and open atmosphere that encourages female field agents to express themselves. Supervisors should place themselves in a position whereby they accept constructive critiques as important feedback point.
- Avoid assigning chores to female employees that are traditionally devoted to women (cooking, doing the dishes, cleaning, especially during field visits).
- Note that such stereotyped assignments can affect the efficiency of female employees who cannot participate, like the men, in data gathering and processing.
- Urged to ensure that, in the field, female and male employees are given the same work.
- Male and female employees are responsible for respecting the private lives of their colleagues. While it is accepted that, once on good terms, jokes can contribute to creating an agreeable teamwork ambience, it is important to distinguish from slanderous remarks and comments that can hurt an employee's undertaking, whatever the administrative rank, gender, or even the department in which one works.

### *Mainstreaming Gender into Programs*

The mission's will to mainstream gender in the programs was clearly expressed through the first and second strategic orientations defined in the 1999-2004 Long-Range Strategic Plan. The integration of the approach and gender analysis in the programs is expressed in:

- Providing all the projects with updated gender analysis tools.





- Considering the approach in the projects monitoring-evaluation system.
- Taking into account gender aspects in formulating new projects and in addressing ongoing projects with gender lens.

### *Partnership – Leadership*

The issue of partnership and leadership deserves permanent attention of the mission, given its determination to really mainstream gender through the Gender Initiative Project at institutional and programming levels. CARE Niger's ambition is to be recognized as a leader in gender. As such, CARE intends to acquire expertise in gender issues by developing personnel capacities. It also looks forward to developing far-reaching initiatives thanks to the Gender Unit, which will serve as service provider not only for CARE projects, but also and mainly for the other partners. The objective is for CARE to be able to provide service, thus acting as a reference-NGO on gender issues.

For the attention of the sponsors, (Norad, Danida, the EU, CIDA) communication and marketing actions could be accomplished by means of publications, Internet conferencing, open house events, CARE International Network, Civil Society, and the Niger Republic institutions. This will align CARE with gender-related developments and will favor exchanges that will make CARE better known.

### *Sexual Harassment and Social Aid*

To protect employees against all forms of harassment (work or sexual) it is strongly recommended that policy integrate this aspect, as well as the resulting social aid. In the meantime, the complaint procedure that is contained in the CARE code of conduct is backed by fundamental values (honesty, professionalism, integrity) and constitutes a path to follow. In the present situation, it is the human resources manager's responsibility to make sure that all CARE employees abide by the implementation of this procedure. The gender sub-commissions could play a support-advice role for the employees, who need such help.

### *Improving Employees' Working Conditions*

#### **Legal Provisions:**

- Review working conditions and policies as they affect women, including provisions relating to breastfeeding, extra holiday for female heads of family (i.e.. three-week statutory "flexible" holiday after maternity leave), recruitment of pregnant women, and various matters that relate to working conditions for all personnel regardless of gender (overtime, accountability allowance, probation periods, etc.).
- Report on differences between the legal provisions (including disparity in partners) and the current practice.
- Make adjustments to improve working conditions for the employees of CARE.

#### **Wages**

Make contracts strictly in conformity with the pay scale, with no disparity between men and women.

#### **Transportation Policy**

To improve the working conditions of the employees at CARE, a review of the policy on the use of motorbikes is necessary. The gender approach can be taken into account in allocating the motorbikes with no discrimination.

#### **Transfer of employees**

Before deciding to transfer employees, especially women, consider certain parameters, such as closeness of a medical center, availability of a school for children, and the worker's family structure.



## Heifer Zambia

The nature of the developmental approach of Heifer Zambia brought unique challenges and opportunities for gender mainstreaming. Zambian women are subjected to certain structural social, cultural and political imbalances, which thwarted Heifer's ability to bring women into the center of its particular developmental focus. These imbalances have presented consistent challenges to development effectiveness, since tradition militated against women's ability to own or care for animals. In spite of these constraints, however, almost 7,000 women and men have benefited from programs of Heifer Zambia since its 1998 inception as an independent office.

In February 2000, Heifer Zambia participated in an Africa Best Practices workshop in Harare, Zimbabwe. Documentation of the impact on gender equity and generation of appropriate gender indicators emerged as one of the major recommendations for strengthening the implementation of the Gender Equity Program. Zambia was selected to conduct the gender research between 2001-2005, and the study was commissioned to document gender relations in communities and assessing changes over a four-year period.

The involvement of Heifer Zambia in the Africa Best Practices gender activities led to gender being included in Heifer Zambia Strategic Plan of July 2003 – 2006. They identified the lack of gender equity among the factors that caused them to “slow our progress towards our vision.”



### Political Will

#### Headquarters Supports Gender Mainstreaming

Although internal discussions on the subject had already begun, Heifer International in 1994 began initiatives and provided support for gender mainstreaming to the field. There was a realization

The following section describes how Heifer Zambia carried out gender mainstreaming, based on the *Gender Integration Framework* that includes political will, technical capacity, accountability, and organizational culture.

that programs were not performing and, specifically, they were not reaching women.

While implementation of gender equity programs began in 1994, full focus on gender mainstreaming of Heifer Zambia did not take place until 1999 when it became obvious that programs were not meeting the performance standard set out by HI's 12 Cornerstones in Chapter II. There was particular concern over the inability to fulfill the promises made in the “Gender and Family Focus” and the “Full Participation” Cornerstones. Additional focus on gender equity, however, was seen as a way to fulfill the objectives in all 12 Cornerstones for just and sustainable development.

#### Headquarter's Gender Equity Program and Policy Developed

The Gender Equity Program was developed by Heifer International in 1998, followed by a Gender Equity Policy in 1999. They support HI core values of “reducing hunger, poverty, and environmental degradation by engaging all members of society, promoting equity, and recognizing the essential value of women and their contributions to the family and society.” They also declared their organizational commitment with the Puebla Declaration on Gender Equity. The declaration was adopted in December 2002 by representatives of all countries from all five regions where Heifer works. It reaffirms Heifer's commitment to gender equity and looks critically at Heifer's Gender Equity



Program in the light of the work of the organization and the global situation. Finally, Heifer assigned a Gender Focal Point for the Africa Area Program. The Gender Equity Program guided the development of the Heifer Zambia gender program.

### **Gender Equity Becomes Key Issue in Strategic Plan**

Gender is one of the key issues in the current Zambia Program Strategic Plan (July 2003 through June 2006).

### **Gender Focal Points Assigned to Africa Area and Zambia**

As part of their overall gender strategy and commitment, Heifer International assigned a Gender Focal Point to their Africa Area Program and to Zambia in particular.



## **Technical Capacity**

### **Staff Gender Training Includes All Senior Managers**

A consultant was hired to help build capacity and build gender awareness of staff, partners and beneficiaries.

One of the key gender mainstreaming approaches was full exposure of senior management to information on gender equity through training workshops and interaction with “Women for Change,” a Zambian NGO that focuses on gender and development

### **Staff Approved for Exchange Visits on Gender Discussions**

Management also supported exchange visits of staff to other countries for gender-related discussions.

### **Project Farmers Receive Gender Training**

In 2000, the organization brought in two farmers from each project area to receive gender training from “Women for Change.”

## **Heifer Zambia Strategic Gender Plan**

*Strategic Plan for Heifer Zambia, July 2003–June 2006*

### *Objective*

Build capacity of staff and partners to be able to create gender awareness to facilitate equitable sharing of resources, benefits, work, and decision making among women, men and children in all projects by 2005.

### *Strategies*

- Train staff and partners on gender issues by hiring a consultant.
- Give priority to groups with at least 50% female membership in project approval process.
- Develop tools for gender analysis.
- Strengthen partnership with gender-oriented organizations.
- Use gender case studies to develop curriculum.
- Give equal opportunity to women, men and children at all levels of project implementation.

### *Indicators*

- Number of gender training sessions.
- More confidence among women.
- Fair distribution of work, access to resources and decision-making.
- Gender curriculum developed.
- Increased collaboration with other NGOs.

### **Field Funding Requests Include Gender Component**

Funds for gender equity activities are included in all requests for project funding to HQ. Heifer Zambia submitted a proposal for funding to conduct a gender case study, which resulted in a gender-mainstreamed project in Muteshi.

### **Technical Assistance Obtained from “Women for Change” NGO**

“Women for Change” has been instrumental in the gender mainstreaming process of Heifer Zambia by offering technical and advisory support. Gender training is ongoing, at both the administrative and project level.



### **More Aggressive Search for Women in Livestock Development**

The struggle to increase women in technical areas, a particular challenge for livestock development where there are few trained women, is expected to be won with continued expansion and a more aggressive search for younger women with training in livestock development.



### **Accountability**

#### **Gender Integrated in Project Planning, Design, Implementation, Monitoring and Evaluation**

Zambia has addressed these gender constraints by integrating gender into its project cycle and activities outlined in the box.



### **Organizational Culture**

#### **Administrative and Technical Team Balanced by Sex**

There was a deliberate effort to change the organizational culture by balancing the administrative and technical team, which initially comprised only men. Currently, there is a team of 10 staff members. Of the three women, one is from senior management; one from the technical staff, and the other from support staff. Another woman is to be added to the technical staff as soon as funds are available.

#### **Management Examines Transport, Housing, and Security Issues for Women**

Management has increased their attention and support for transportation, accommodation and security issues for women.

#### **Women's Roles with Livestock Responsibilities Revised**

Programs and projects have been directly influenced by new institutional attitudes towards women, who are now trained for and receive large animals. The gender mainstreaming strategy of giving women large draft animals has challenged gender stereotypes that restrict women to the ownership of small ruminants.

### **Men's Initial Cynicism Changes to Support**

Initial cynical attitudes of men with regards to the leadership of women, at both the institutional and project level, have begun to be replaced by one of support.

### **Program Policies on Animal Ownership Revised**

With full understanding of the impact of cultural traditions on women's societal position—particularly with reference to inheritance rights—the organization revised its policies to “Passing on the Gift” to the family (men *and* women), instead of giving exclusive ownership to the male as had been done prior to gender mainstreaming.

### **Gender Mainstreaming Leads to Animal Inheritance Policy**

Heifer International also introduced a clause in the contract signed with farmers that allows a woman to inherit the animals if her spouse dies. Culture dictates that animals and other property of the male would go to his relatives, not to his wife and children. This represents a significant change and characterizes the transformative impact of gender mainstreaming strategies.

### **Ownership Leads to More Active Community Participation**

Dual or collective ownership of resources and property, introduced by the Heifer revised contracts, has encouraged women to play a more active and frontline role in public negotiations and discussions in communities.

### **Next Steps**

In the research, the following challenges for the future were identified for Heifer Zambia:

- Concentration on youth population, which represents more than 60 percent of the population.
- Development of a gender policy, based on the HI international policy, but tailored to address the specific needs of the Zambian context.
- Development of training programs for women in livestock management.



- Reinforcing the link between women's empowerment and development, with reference to the UN Millennium Development Goals (MDGs).
- Increasing creative and innovative training strategies, e.g. audiovisuals. Use of women's voices and stories.
- Educating donors and partners about gender and the approaches needed for addressing gender issues.
- Linking gender and HIV/AIDS for the mainstreaming of preventive strategies in development work.

## Heifer Zambia Project Guidelines

### *Project planning and design*

- During the group screening and selection process, priority is given to groups with at least 50% female membership. However, men are not left out, but are also involved in the planning process of the project. So far 58% of the groups assisted are female groups, and the remaining groups are managed by both men and women, with a good female membership.
- Gender sensitive projects that ensure equitable benefits for both men and women are designed. For instance, introduction of animal traction saves labor and time for women. Animal traction reduces drudgery and allows timely field operations, thereby increasing crop production and family income. Groups are mandated to decide the type of livestock they are capable (of managing) and willing to keep. Women have been encouraged to keep small ruminants, which are easier to handle and tend because of their size, they multiply faster and are easier to sell to meet urgent family needs.
- A value-based planning and management approach is used: The strategy issue is not to change cultural norms and values, but to bring to light aspects of culture that are oppressive and discriminatory against both sexes. Thus, both sexes decide on the changes necessary to enhance fairness in equal distribution of resources among women, men, and boys and girls within the communities.

### *Project Implementation:*

- Considering the limited mobility of women, training sessions are conducted within the community in order to promote good attendance and participation of the targeted families. Women, men, and older children attend training sessions, representing a mixed group from the onset of the project. The training enables women and men to gain necessary knowledge and skills to run the projects effectively.
- Conduct gender sensitization and awareness training for staff, field partners, and farmers. This is an ongoing activity for all gender mainstreamed projects.
- Both husband and wife sign livestock ownership contract forms to protect women from property grabbing and to increase the sense of ownership and control of resources among all family members.
- Gender forums with gender staff from other HI Country programs (e.g. Zimbabwe, Tanzania and South Africa) are held.
- Strengthened relationship and work with women's and gender-oriented organizations, e.g. Women for Change and the Non-Governmental Coordinating Committee (NGOCC).
- Appointed Gender Focal person among the staff to play an advocacy and coordination role of gender issues in the organization.

### *Monitoring and Evaluation*

- This process is done through regular project monitoring visits by Heifer staff and partners, Participatory Self Review and Planning by farmers, and through quarterly and progress reports.



# Organizational Self-Assessments

Staff of the five organizations and one partner completed a self-assessment questionnaire, which became a key element of this study. The process was an inclusive one that incorporates the views and perceptions from staff across the board, including support, administrative, program, and senior management staff.

While none of the organizations scored fully in the “Strongly Agree” category, all reflected a positive image of gender sensitivity and responsiveness. The results of the organizational self-assessment follow.

## Results of Organizational Self-Assessments Completed by Staff of Organizations in the Study

Staff of each of the participating organizations completed a 20-question *Gender Mainstreaming Organizational Self-Assessment* form (see Appendix). The names of the organizations, number of staff who completed the form, and staff breakdown are indicated in the left hand column of the chart on the next page.

The *Assessment* questions are coded to the four dimensions of the CAW’s Gender Integration Framework, which are at the top of the chart:

- Political Will* — Questions 1-6
- Technical Capacity* — Questions 7-11
- Accountability* — Questions 12-15
- Organizational Culture* — Questions 16-20

The response categories for each question were as follows, with each given a numerical value during the analysis:

- Strongly Agree* (+2)
- Agree* (+1)
- No opinion* (0)
- Disagree* (-1)
- Strongly Disagree* (-2)

The scores in the chart are the average scores for each of the four GIF dimensions for each organization. The averages were determined by dividing the total scores for the each dimension by the total number of responses.

### Political Will Receives High Scores

In all of the organizations, it was clear that Political Will existed at the top of the organization and helped propel the progress in the other areas. However, political will did not always lead to strong measures of accountability, which emphasizes the need for follow up in any gender mainstreaming.

### Staff Express Range of Technical Skills

Members in only three of the six organizations appeared to be satisfied with the knowledge, skills, and general preparedness for integrating gender issues and analysis into their program planning and implementation.

### Lowest Scores for Accountability

The low scores in Accountability for all of the organizations confirm the findings of this research regarding the need for greater attention to this area. High levels of Political Will and Organizational Culture did not always translate into high levels of Accountability. In fact, Accountability emerged as the area in which all of the organizations scored the lowest and appear to be most challenged. LWR’s high Accountability scores perhaps reflect the strict monitoring and evaluation systems as an essential element of its partnership role and consistent follow up and corrective action.

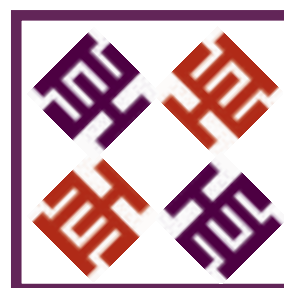
### Positive Scores for Changes in Organizational Culture

All of the organizations recorded positive scores in the customs, beliefs, and attitudes that form the cultural environment in which gender mainstreaming approaches are conducted. Low scores



Organization	Staff Sample	Political Will	Technical Capacity	Accountability	Organizational Culture	OVERALL
<i>World Vision Ghana</i> <i>Total Staff: 34</i>	<i>Senior (10)</i> <i>Program (4)</i> <i>Admin (8)</i> <i>Support (9)</i> <i>None (3)</i>	1.1	1.2	0.7	1.0	1.0
<i>CARE Niger/ Maradi &amp; Niamey</i> <i>Total Staff: 59</i>	<i>Senior (7)</i> <i>Program (20)</i> <i>Admin (18)</i> <i>Support (13)</i> <i>None (1)</i>	1.5	1.4	1.3	1.6	1.5
<i>Heifer Zambia</i> <i>Total Staff: 10</i>	<i>Senior (3)</i> <i>Program (4)</i> <i>Admin (2)</i> <i>Support (1)</i>	1.5	1.2	0.7	1.2	1.2
<i>CRS Kenya</i> <i>Total Staff: 20</i>	<i>Senior (3)</i> <i>Program (6)</i> <i>Admin (8)</i> <i>Support (3)</i>	0.4	0.3	0.2	0.4	0.3
<i>LWR Kenya</i> <i>Total Staff: 3</i>	<i>Senior (2)</i> <i>Program (0)</i> <i>Admin (2)</i> <i>Support (0)</i>	1.5	0.8	1.3	1.4	1.2
<i>FSK Kenya</i> <i>Total Staff: 10</i>	<i>Senior (2)</i> <i>Program (6)</i> <i>Admin (1)</i> <i>Support (0)</i> <i>None (1)</i>	0.7	0.8	0.5	1.0	0.8

at FSK were thought to be linked to the need for greater capacity building of all staff in order to bring a more harmonized understanding of gender to all levels of staff. Only one of FSK's four technical branches was responsible for gender issues, which may account for some disconnect between the reality of FSK's successful impact of gender mainstreaming on their development outcomes and the low staff self-assessment.



# IV Voices of Change: The Impact of Gender Mainstreaming on the Communities

## Overview

The study employed a mix of data collection methods to respond to the research question. Field visits of two weeks with each organization focused on the experience of women and men in their communities, documenting their changed lives. Sets of interview questions, though structured, left room for pursuing new areas of interest and experience. Independent, indigenous interpreters translated questions and answers into local languages. Initial focus group questions sought to capture the major advantages and limitations of the projects.

Questions attempted to assess the awareness of gender roles and responsibilities of women and men, looking at issues of division of labor and access to resources. Questions also sought to examine the link between gender and poverty through an examination of patterns of participation, leadership, and decision making. The focus groups concluded with an open-ended category that attempted to record benefits that spread beyond specific project goals to affect other areas and reach other communities.

Representing the bridge between project administration and the field, the project staff informants revealed a clear understanding of the challenges and the successes of gender mainstreaming at the community level. Working directly with the local people, these male and female staff members explained the operating environment and gave concrete examples of the direct effects of gender mainstreaming.

Examination of 16 projects and the participation of hundreds of women, men, and young people in focus groups provide the necessary proof that excluding women from development processes merely reinforces the structures of inequality that contribute to poverty. The inclusion of women, however, challenges these very structures and recreates them in ways that serve whole communities, eradicate poverty and ensure sustainability.

## Chapter Highlights

- ▷ Overview
- ▷ The African Context
- ▷ Using *Gender Equality Wheel*
- ▷ Charts of Outcomes for the 16 Communities
- ▷ Analyzing Community Impact
  - ~ Engaging Women & Men
  - ~ Empowering Women & Men
  - ~ Enhancing Families & Communities
  - ~ Emerging into the Public Arena
- ▷ Project Challenges

## Research Question

Since gender mainstreaming measures were implemented, what changed in the communities served?

## Data Sources for Community Level Impact

- 1 820 people in focus groups (402 women, 343 men, 75 youth)
- 2 32 focus groups in 16 communities
- 3 4 countries
- 4 36 project staff interviewed
- 5 125 project documents





Almost 900 people spoke about the profound impact of gender mainstreamed projects on their 16 communities. Through gender-sensitive projects that addressed the basic needs of communities, women and men began to understand the self-defeating nature of women's oppression. In addition, community members began to recognize how some cultural traditions and beliefs contributed to the oppression of women and also restricted men.

While challenges remain, all 16 communities exhibited an overwhelmingly positive and striking response to gender mainstreaming approaches – a process that rippled through families, communities, and neighboring villages. The results of this study provide snapshots of the many ways in which gender mainstreaming approaches have shaken the very foundations of cultural traditions that entrapped and disempowered women.

Gender mainstreaming introduced changes that were community-sanctioned and supported, precisely because they provided identifiable and visible benefits for households and communities: increased agricultural yield, improved sanitation, improved health status, increased primary school enrollment, especially for girls, increased harmony in households and communities, greater integration of children into community life, and increased cooperation with and respect for elders.

## The African Context

These results are all the more significant when placed within the African context that includes a patriarchal culture, HIV/AIDS, religious fundamentalism, and some deeply-embedded cultural traditions and practices that oppress women and sustain poverty.

## Context of HIV/AIDS Pandemic

In Africa, HIV/AIDS is the face of poverty, and women bear the brunt of the pandemic. Not only do many cultural practices and biology predispose

women to HIV infection at higher rates than men, but also traditional gender norms mean that women become the unpaid caretakers of ill family members, adding to their already heavy workloads. Daughters are withdrawn from school to help with household and caregiving chores. Practices such as wife inheritance, polygamy, cross-generation marriage, and early and forced marriages for girl children have been instrumental in accelerating the spread of HIV/AIDS. The feminization of the disease demands renewed attention to women's inability to negotiate safer sex.

*HIV/AIDS is a very big problem for women. And when you are looking at HIV/AIDS, I know there is the issue of violence against women. You should look at how HIV/AIDS compounds all these issues that go with our culture, our practices. In the last year, we have observed that – there is yet to be a study to confirm this –there has been an increase of violence against women, particularly child defilement cases in Zambia.*

–NGO Activist, Zambia

## Religious Fundamentalism

Research has revealed the growing influence of religious fundamentalism in many countries. In some of the villages in Niger, young families have returned to the custom of *claustration*, a practice of seclusion, in which a married woman is confined to her home. Women are permitted to leave their homes only when accompanied by their husband or relatives, and usually only to attend weddings, funerals, and other family-oriented social events.

In preparation for the particularly conservative environment in which they were working, CARE embraced the link between religion, tradition, and culture and sensitized *marabouts* and religious leaders to correct religious misinterpretations and faulty assumptions that support the subordination of women. More strategically, their use of a religious women's association and one prominent female religious leader, in particular, allowed them to build alliances, gain credibility, and speak directly to the heart of gender inequalities.



## Cultural Traditions and Practices

A patriarchal culture that gives unfair advantage to men must also be examined within the context of the tremendous costs for the entire society.

*In their attitudes, their actions, they (men) want to be polygamous like their great grandparents, and yet they live in a modern world where they can't even provide for one child.... It's the men who have to do something. Women are sitting home and (AIDS) is finding them there...It is the men who have to start taking their responsibilities they're not taking. We are too overburdened. We are too tired. We cannot take on anymore on ourselves. If the men are not doing their part, we cannot take on our responsibilities and theirs.*

—NGO Activist, Kenya

This study is replete with examples of cultural traditions, beliefs and taboos that have helped to oppress women: resistance to girl child education, early and forced marriages of girls, wife inheritance, lack of inheritance rights, female genital mutilation (FGM), and taboos against women's owning, tending, or even going near certain animals. This cultural arena presents the greatest challenge; yet, at the same time, it holds the greatest opportunity for deep-rooted change.

In the midst of reviewing cultural traditions that undermine gender equity, care must be taken against seeming to impose Western notions of gender equity that are based on indicators that emerge from external realities. Both women and men share tremendous pride in traditional values, pointing to specific positive cultural practices: respect for the elderly, breastfeeding, 40 days of maternity leave, and carrying the baby on the back to reinforce the affective link between mother and child and strengthen the development of intelligence.

The constraints of culture, custom, traditional practices, and religion that hamper women's emergence into public sphere echoed throughout

the four countries in which this study was conducted.

*Our problems here have also been compounded by our traditional and cultural beliefs that have institutionalized discrimination of women, so actually that has added to the problems that women all over the world are facing in terms of access to resources, in terms of equality in the sharing of those resources, in terms of the ability of women to participate fully in development processes like decision making. The patriarchal nature of this society has tended to deny women their rightful position in terms of participation and really taking part in the process of development.*

— NGO Activist, Ghana

This chapter documents the process of the shift from women's subordination and men's dominance to gender equality using the *Gender Equality Wheel* (Engagement, Empowerment, Enhancement, Emergence). This tool provides a framework to

The results of this study provided snapshots of the many ways in which gender mainstreaming approaches have shaken the very foundations of cultural traditions that entrapped and disempowered women.



## Using the Gender Equality Wheel\* to Categorize Outcomes

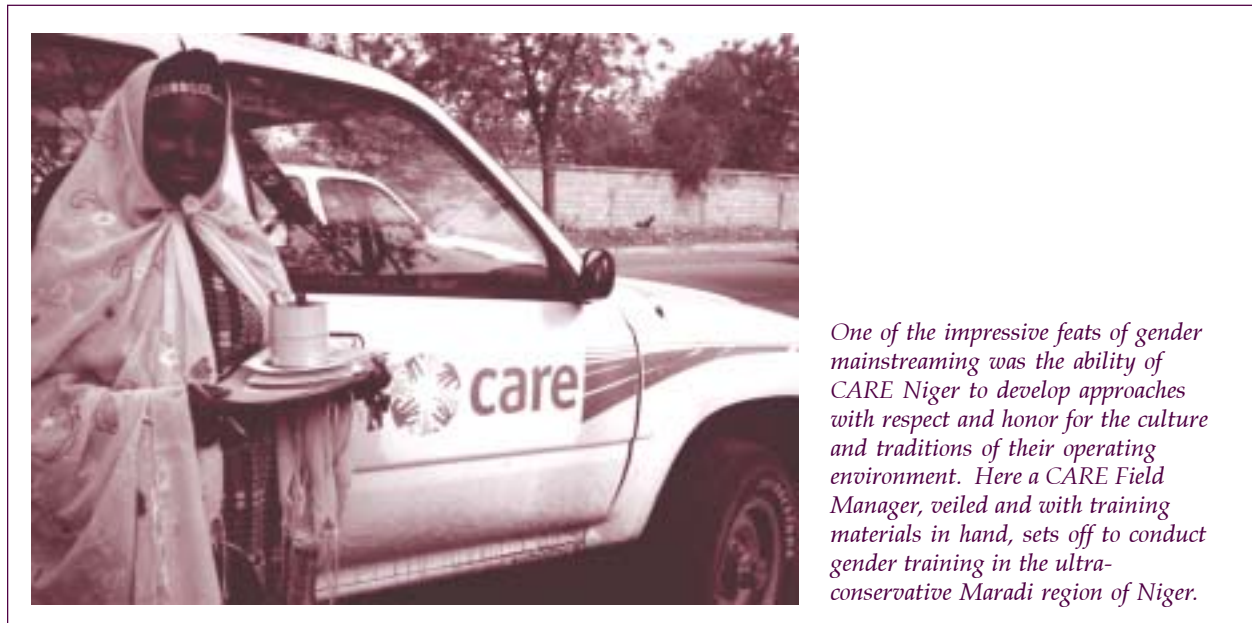
categorize the outcomes and impact of gender mainstreaming on the women, men, families, and communities for a diverse range of development projects.

The *Gender Equality Wheel* tracks women's transition from alienation and isolation to ultimate involvement in community activities and strategic participation in social, economic, cultural, and political transformation – and, significantly, men's recognition, support, and involvement in this process. The *Gender Equality Wheel* identifies four stages of the progress toward gender equality:

### The Four Stages

- 1 **ENGAGEMENT** of Women to Come Out of Isolation
- 2 **EMPOWERMENT** with Ideas, Knowledge, Skills and Resources
- 3 **ENHANCEMENT** of Lives in Households and Communities
- 4 **EMERGENCE** into the Public Sphere

The *Gender Equality Wheel* illustrates how women, once they are engaged and equipped, are able to represent their interests, register their voices, and



*One of the impressive feats of gender mainstreaming was the ability of CARE Niger to develop approaches with respect and honor for the culture and traditions of their operating environment. Here a CARE Field Manager, veiled and with training materials in hand, sets off to conduct gender training in the ultra-conservative Maradi region of Niger.*

\*The *Gender Equality Wheel* was created by Dr. Meryl James-Sebro of FirstWorks International and used for InterAction Commission on the Advancement of Women (CAW) to chart the impact of gender mainstreaming in communities and link it to development effectiveness. The concept originated from work on gender and development in the Caribbean, first documented in "Engagement and Empowerment in Grenada and Trinidad/Tobago" by Dr. James-Sebro. See *Building Democracy with Women: Reflecting on Experience in Latin America and the Caribbean*, ed. Ana Maria Brasileiro. New York: United Nations Development Fund for Women (UNIFEM) 1996. In 1997, James-Sebro expanded it to include the elements of Enhancement and Emergence as a gender analysis teaching tool for the International Institute for Training and Education (IITE) of the U.S. Department of Agriculture Graduate School, Washington, D.C.



contribute their solutions to the larger development process.

It also highlights changes in gender roles and relations. Skillful gender mainstreaming applications can bring positive changes in men that result in (1) a greater *entente* in male/female relationships and (2) greater freedom for men to explore new roles as well. Therefore, women's involvement sharpens and expands the development focus to areas beyond household and community issues, initiating discussions on transformational development and development effectiveness in communities.

Almost with one voice, the 820 community participants (402 women; 343 men and 75 youth) in the focus groups declared the positive impact of gender-mainstreamed projects for their households and communities. From blindness to light became the recurring metaphor for women in particular, as they described the deep hole of exclusion, ignorance, alienation, overwork, and economic dependence from which they were emerging. The "Eh Heh!" realization of expanding possibilities not only removed the "blindness" women had suffered, but brought into sharper focus the distance of the journey yet to be conquered if full sight were to be recovered. Most men eventually saw the light, even though the initial revelation was often slower and accompanied by much more doubt and suspicion.

*The light that has been shown by the project is attracting others to come.*

—Woman from Mashanga, Kenya

The *Gender Equality Wheel* tracked this journey from darkness into light with its four stages: **Engagement, Empowerment, Enhancement and Emergence.**

**Engagement** represents the stage at which people —especially women — come out of isolation, discover new possibilities for their lives, and begin to build mutual support.

**Empowerment** builds the self-confidence in women and men that comes with new knowledge, ideas, skills, and resources as they explore new ways of seeing and acting.

**Enhancement** refers to the application of new ideas, knowledge, and skills to enhance the lives of family and community members and provide household and community gains.

**Emergence** moves women and men onto the public stage to social and political action that transforms their social, cultural, and political environment.

A magnificent example of this emergence is found in the life and work of the 2004 Nobel Peace Prize Winner Wangari Maathai, whose fight against deforestation in Africa highlights the important contribution of women who have emerged to frontline positions in the fight against poverty, inequity, injustice, and environmental degradation.

The charts on the following pages highlight the positive impacts of gender mainstreaming in a





Community / Projects	Outcomes
<p><b>1. Gbunmgbum, Savelugu Nanton ADP</b></p> <p><b>Project Focus:</b> Water Provision Construction of School Shea Nut Marketing</p> <p><b>Focus Groups:</b> 30 Women 20 Men</p> <p><b>Project Time Frame:</b> 1999-2014</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project, activities and business.</li> <li>✓ Women's understanding of the importance of education.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Women's training for repairing of bore hole.</li> <li>✓ Improved educational opportunities from teachers provided by World Vision.</li> <li>✓ Income from Shea butter and paddy rice processing.</li> <li>✓ Women's new ability to help in paying school fees.</li> <li>✓ Women's invitation to interact in meetings and participate in decision making.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Construction of school by women and men.</li> <li>✓ Communal labor.</li> <li>✓ Access to potable water.</li> <li>✓ Improved sanitation.</li> <li>✓ Eradication of water borne diseases.</li> <li>✓ Improved male/female relationships.</li> <li>✓ Increased male/female support and collaboration.</li> <li>✓ Attraction of additional NGOs to the community.</li> <li>✓ Minimized poverty because of loans to women.</li> <li>✓ Education of all children, including girls.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ Changed mindset of women and men about girl child education.</li> <li>✓ Women now "given" leadership positions in the group.</li> </ul>
<p><b>2. Twifo Darmang</b></p> <p><b>Project Focus:</b> Palm Oil Processing</p> <p><b>Focus Groups:</b> 35 Women 20 Men</p> <p><b>Project Time Frame:</b> 1994-2009</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project, activities, and business.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Income from oil palm extracting machine and consequent business expansion.</li> <li>✓ Increased employment and income for women.</li> <li>✓ Farm expansion from loans.</li> <li>✓ Women's ability to contribute financially to the home.</li> <li>✓ Women's ability to contribute financially to community development</li> <li>✓ Women's ability to help pay school fees.</li> <li>✓ Women's inclusion in decision making with men.</li> <li>✓ Increased involvement and earnings for youth.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Additional time for household chores and agricultural production.</li> <li>✓ Increased household assistance from males.</li> <li>✓ Improved male/female relationships.</li> <li>✓ Improved parent/child relations.</li> <li>✓ Increased unity, harmony, and understanding in household and community.</li> <li>✓ Increased knowledge and education for girls.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ Increased leadership positions for women as leaders of palm oil processing groups.</li> </ul>



Community / Projects	Outcomes
<p><b>3. SomNyamekodur</b></p> <p><b>Project Focus:</b> Child Sponsorship</p> <p><b>Focus Groups:</b> 40 Women 40 Men</p> <p><b>Project Time Frame:</b> 1994-2009</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project, activities, and business.</li> <li>✓ Increased female teamwork in community activities.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Expanded business from Gari Processing Machine.</li> <li>✓ Women's ability to help pay children's school fees.</li> <li>✓ Business expansion from loans to women and men.</li> <li>✓ Increased ability of men to provide for their children.</li> <li>✓ Increased female decision making in household.</li> <li>✓ Women's invitation by men to participate in community-level decision making.</li> <li>✓ Construction of structure in preparation for community oil palm processing business.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Community construction of primary school block with toilets.</li> <li>✓ Education of all children, especially girls.</li> <li>✓ Increased sanitation &amp; hygiene from health education.</li> <li>✓ Eradication of diseases.</li> <li>✓ Reduced travel to ante-natal clinics for weighing babies.</li> <li>✓ Increased assistance from men in household chores.</li> <li>✓ Male/female cooperation and collaboration.</li> <li>✓ Increased harmony in household and community because of improved male/female relationships.</li> <li>✓ Increased leisure time for work on farms and trade.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ Female leadership in Gari and Palm Oil Processing Groups.</li> </ul>
<p><b>4. Bongo Soe</b></p> <p><b>Project Focus:</b> Child Sponsorship</p> <p><b>Focus Groups:</b> 26 Women 23 Men</p> <p><b>Project Time Frame:</b> 1996-2011</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project and activities.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Women's participation in income generating projects.</li> <li>✓ Income from groundnut farming.</li> <li>✓ Loans for women for petty trading.</li> <li>✓ Women's ability to help provide for families and educate children.</li> <li>✓ Women's independence and self-reliance.</li> <li>✓ Women's new economic empowerment.</li> <li>✓ Men's acknowledgment of women's importance in decision making.</li> <li>✓ Women and men consult with each other and take decisions together.</li> <li>✓ Men's new perception of women as wise, intelligent and helpful.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Improved hygiene.</li> <li>✓ Increased family food supply.</li> <li>✓ Husbands' assistance in repaying loans to women.</li> <li>✓ Male/female collaboration to provide for family.</li> <li>✓ Increased food security through women's contributions.</li> <li>✓ Increased community unity.</li> <li>✓ Better relationships between husbands and wives, parents and children.</li> <li>✓ Positive role model for boys through increased responsibility of husbands.</li> <li>✓ Women's recognition of importance of husbands as partners.</li> <li>✓ Men's increased respect and love for women.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ In public meetings, about 70% of people are women.</li> <li>✓ Increased leadership for women at family, community, and district level.</li> <li>✓ Women in Assembly: 3 elected; 9 appointed</li> </ul>



Community / Projects	Outcomes
<p><b>5. Mashanga, Agricultural Farmers Group</b></p> <p><b>Project Focus:</b> Thike Water Provision</p> <p><b>Focus Groups:</b> 12 Women 8 Men 2 Babies</p> <p><b>Project Time Frame:</b> 2001-2005</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Group formation for men.</li> <li>✓ Women's participation in Merry-Go-Round revolving savings and loan plan.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Increased agricultural knowledge for women and men.</li> <li>✓ Higher produce yield.</li> <li>✓ Increased food supply.</li> <li>✓ Women's income from Merry-Go-Round groups.</li> <li>✓ Women's increased income from ownership of animals.</li> <li>✓ Education for girls, including college and various courses.</li> <li>✓ Women's enhanced leadership skills from training.</li> <li>✓ Increased decision making &amp; leadership for women in household.</li> <li>✓ New knowledge and skills for women and men.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Access to water from dam for water storage.</li> <li>✓ Increased respect for women leaders.</li> <li>✓ Greater productivity through increased cooperation and collaboration between women and men.</li> <li>✓ Improved sanitation in home and community.</li> <li>✓ Change in men's behavior from drinking: "We men have changed. In the past we were drunkards. Before we would not have been here, but we have changed because of the project."</li> <li>✓ Better relationship between women and men.</li> <li>✓ Combined decision making for women and men.</li> <li>✓ Stopped FGM.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ Women as project leaders.</li> </ul>
<p><b>6. Mavuria</b></p> <p><b>Focus:</b> Child Survival Project Training of Community Health Workers</p> <p><b>Focus Groups:</b> 8 Women 8 Men</p> <p><b>Project Time Frame:</b> 2002-2007</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project and activities.</li> <li>✓ Women's involvement in Merry-Go-Round revolving savings groups.</li> <li>✓ Increased solidarity among women.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Knowledge, skills and equipment to women and men on growth monitoring, treatment for malaria, first aid, symptoms of anemic children, malnutrition, HIV/AIDS, STDs.</li> <li>✓ Women's increased income from Merry-Go-Round revolving savings groups.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Men's increased marital faithfulness, visits to VCTs before marriage, hospital circumcisions.</li> <li>✓ Increased clinic attendance by women and children.</li> <li>✓ Improved sanitation in household and community.</li> <li>✓ Increased use of mosquito nets.</li> <li>✓ Reduced malaria.</li> <li>✓ Greater respect for women and their views.</li> <li>✓ Greater community unity, cooperation, and peace.</li> <li>✓ Women's increased responsibility in areas thought to be exclusively male:, e.g. grazing animals.</li> <li>✓ Increased knowledge for girls about pre-marital sex and link to HIV/AIDS and STDs.</li> <li>✓ Reduced premarital and extra marital sex among males.</li> <li>✓ Shared roles and responsibilities at home.</li> <li>✓ Change from home to hospital delivery.</li> <li>✓ Women stopped FGM.</li> </ul>



## CRS - Kenya (continued)

Community/Projects	Outcomes
<b>Mavuria</b> <i>(continued)</i>	<b>Emergence</b> <ul style="list-style-type: none"> <li>✓ Increased female leadership in the community.</li> <li>✓ Women changed from traditional to modern culture regarding health management.</li> <li>✓ Women as Secretary and Vice Secretary of community health workers group.</li> </ul>
<b>7. Mashamba</b>  <b>Focus:</b> Sand Dam Project  <b>Focus Group:</b> 6 Women 9 Men  <b>Project Time Frame:</b> 2001-2005	<b>Engagement:</b> <ul style="list-style-type: none"> <li>✓ Women's involvement in project.</li> <li>✓ Women's attendance at meetings.</li> </ul> <b>Empowerment</b> <ul style="list-style-type: none"> <li>✓ Women's easy access to water from sand dam when it functioned.</li> <li>✓ Men's access to water for chores from leaking dam.</li> <li>✓ Women's income from Merry-Go-Round revolving savings and loan group,</li> </ul> <b>Enhancement</b> <ul style="list-style-type: none"> <li>✓ Watering of livestock from leaking dam.</li> <li>✓ Water is nearby for making bricks.</li> <li>✓ Knowledge of health issues.</li> <li>✓ Improvement of general relationship between women and men.</li> </ul> <b>Emergence</b> <ul style="list-style-type: none"> <li>✓ No identifiable results.</li> </ul>



*At a farm in Mashanga, Kenya, women and men work together to tote manure. Their joint involvement in projects brought about an unexpected ripple of positive results in families and communities. Whether it was toting manure or cooking dinner, both men and women learned that the work could be done faster and more efficiently if they worked together.*





Community / Projects	Outcomes
<p><b>8. Kihingo/Njoro, Heshima Self-Help Group</b></p> <p><b>Focus:</b> Maize &amp; Beans Farming Poultry Farming</p> <p><b>Focus Groups:</b> 13 Women 8 Men</p> <p><b>Project Start-up Date:</b> 2001</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project and activities.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Increased income for women and men.</li> <li>✓ Increased agricultural knowledge, skills, and training in poultry rearing for women and men.</li> <li>✓ Ownership of poultry, sheep, water tanks for women and men.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Improved diet of families.</li> <li>✓ Formation of marketing bodies.</li> <li>✓ Better management of women's time.</li> <li>✓ Increased harmony in male/female relationships.</li> <li>✓ Better community cooperation and collaboration.</li> <li>✓ Enhanced father/son relationship.</li> <li>✓ Greater consensus in household decision making.</li> <li>✓ Change in women's roles to greater confidence in community participation.</li> <li>✓ Women's ability to speak in the presence of men and in public.</li> <li>✓ Positive changes in men's attitudes to an appreciation of women's roles and contributions.</li> <li>✓ Men's sharing of household chores.</li> <li>✓ Education of all children.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ New respect for women in leadership positions.</li> <li>✓ Women's improved leadership skills.</li> <li>✓ Woman as "Vice Chairlady" of the group.</li> </ul>
<p><b>9. Givioni</b></p> <p><b>Focus:</b> Dairy Cow</p> <p><b>Focus Groups:</b> 12 Women 8 Men</p> <p><b>Project Start-up Date:</b> 2001</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project and activities.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Women's ownership of goats.</li> <li>✓ Enhanced skills on crop and livestock production.</li> <li>✓ Benefits from animals: milk for children and for sale for women and men.</li> <li>✓ Reduced expenditure on chemical fertilizers due to availability of manure.</li> <li>✓ Increased earnings for women and men from loans.</li> <li>✓ Increased financial gains from employment creation for women and men.</li> <li>✓ Women's ability to educate daughters through milk sales.</li> <li>✓ Women's ability to get loan approvals without signature of male head of household.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Increased happiness in homes.</li> <li>✓ Improved male/female relationships.</li> <li>✓ Improved farms because of manure.</li> <li>✓ Women's equal work status with men.</li> <li>✓ Women teaching other group members on tree planting.</li> <li>✓ Increase in education of girls.</li> <li>✓ Men and women planning and making decisions together.</li> <li>✓ Mutual decision making in community through dialogue and discussion.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ Training for members of other groups.</li> <li>✓ Transmission of knowledge to other women and other communities.</li> <li>✓ Women elected as 'Chairlady' and 'Vice Chairlady' of the group.</li> <li>✓ Six of the 11 committee members are women.</li> </ul>



## LWR - Farming Systems Kenya (continued)

Community / Projects	Outcomes
<p><b>10. Set-Kobor, Rongai Division</b></p> <p><b>Focus:</b> Maize &amp; Beans Cultivation</p> <p><b>Focus Group:</b> 16 Women 1 Man</p> <p><b>Project Start-up Date:</b> 2001</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"><li>✓ Increased involvement of women in agricultural projects</li><li>✓ Men's attendance at meetings</li></ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"><li>✓ Increased income from Merry-Go-Round revolving credit and FSK loans.</li><li>✓ Women's increased wisdom about poultry and livestock.</li><li>✓ Women's knowledge of their rights.</li><li>✓ Increased project management skills.</li><li>✓ Women's ability to purchase clothing and household utensils from increased earnings.</li></ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"><li>✓ Improved household and community lifestyle through project training.</li><li>✓ Increased household harmony.</li></ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"><li>✓ Increased leadership role for women in the group.</li><li>✓ <i>Tache d'huile</i> (spreading of oil) spread of knowledge to non-members.</li></ul>



Community / Projects	Outcomes
<p><b>11. Gangara</b></p> <p><b>Focus:</b> Gender Equity &amp; Household Security</p> <p><b>Focus Group:</b> 42 Women 25 Men 25 Youth</p> <p><b>Project Start-up Date:</b> 2000</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project and activities.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Women's access to seed for their own farms.</li> <li>✓ Increased food security from Cereal Banks.</li> <li>✓ Women's ownership of animals.</li> <li>✓ Women's increased income, independence, and self-reliance.</li> <li>✓ Women's improved status in household and community.</li> <li>✓ Knowledge from rights-based training.</li> <li>✓ Knowledge from literacy programs.</li> <li>✓ Knowledge and income from Savings &amp; Loans training.</li> <li>✓ Training in animal care and first aid.</li> <li>✓ New perspectives on Islam and women's roles through training from religious leaders.</li> <li>✓ Women's increased decision making in household, especially re: the marriages of girl children.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Improved relationships: female/female; male/female relationships; man/boy</li> <li>✓ Sharing of household chores.</li> <li>✓ Reduced travel for food.</li> <li>✓ Male/female consensus on household matters.</li> <li>✓ Greater involvement and respect for women in household and community.</li> <li>✓ Improved home sanitation.</li> <li>✓ End to early and forced marriages for girls.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ No identifiable results</li> </ul>
<p><b>12. Koramagora</b></p> <p><b>Focus:</b> Gender Equity &amp; Household Security</p> <p><b>Focus Groups:</b> 43 Women 50 Men 50 Youth</p> <p><b>Project Start-Up Date:</b> 2000</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's exposure to Listening Center.</li> <li>✓ Women's awareness meetings about childcare.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Women's ownership of small animals.</li> <li>✓ Income from animal breeding.</li> <li>✓ Women's access to seeds for their own farms.</li> <li>✓ Women's ability to read and write.</li> <li>✓ Women's receipt of health-related information through Listening Center.</li> <li>✓ Community knowledge from academic education.</li> <li>✓ Inclusion of women in decision making on community issues.</li> <li>✓ Women's increased purchasing power from income generating activities.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Household peace and harmony.</li> <li>✓ Improved household sanitation.</li> <li>✓ Male/female collaboration on farm work.</li> <li>✓ Male assistance with fetching of firewood and water.</li> <li>✓ Increased respect for women.</li> <li>✓ More positive male attitudes through Sensitization Committee for men.</li> <li>✓ New perspectives for women and men about male/female roles and responsibilities.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ No identifiable results.</li> </ul>



## CARE Niger (continued)

Community / Projects	Outcomes
<p><b>13. Kornaka</b></p> <p><b>Focus:</b> Mata Masu Dubara</p> <p><b>Focus Groups:</b> 17 Women 30 Men</p> <p><b>Project Start-Up Date:</b> 2001</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Increased activity of women in the community.</li> <li>✓ Strengthened ties among women.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ New awareness of household life, rights, relationships between women and their husbands.</li> <li>✓ Women's increased assets.</li> <li>✓ Income from animal fattening and breeding.</li> <li>✓ Women's ability to manage savings.</li> <li>✓ Women's ability to buy own farm lands.</li> <li>✓ Women's access to seeds for their own farms.</li> <li>✓ Cereal surplus for consumption and trade.</li> <li>✓ Women's involvement in all household decisions.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Improved family and community lifestyles.</li> <li>✓ Improved relationship with husbands.</li> <li>✓ Increased respect from husbands.</li> <li>✓ Male/female collaboration in household chores.</li> <li>✓ Men's positive change in behaviour and attitude.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ Increased women's leadership in the community.</li> <li>✓ Women's contribution to community radio.</li> <li>✓ Women's contribution to village sanitation.</li> </ul>
<p><b>14. Akali</b></p> <p><b>Focus:</b> Mata Masu Dubara</p> <p><b>Focus Groups:</b> 35 Women 40 Men</p> <p><b>Project Start-Up Date:</b> 2001</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's increased participation in community project and activities.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Women's financial gain from peanut seeds as loans.</li> <li>✓ Women's ownership of cows and oxen.</li> <li>✓ Women's increased economic power from savings &amp; credit program.</li> <li>✓ Women's financial contribution to household.</li> <li>✓ Soap-making as an income generating activity for women.</li> <li>✓ Knowledge for men from literacy programs.</li> <li>✓ Increased decision making for women in the household.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Women's improved status in household and community.</li> <li>✓ Improvement of already good relationship between women and men.</li> <li>✓ Increased household collaboration.</li> <li>✓ Girls' attendance at school.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ No identifiable results.</li> </ul>



Community / Projects	Outcomes
<p><b>15. Muteshi</b></p> <p><b>Focus:</b> Women's Goat Project</p> <p><b>Focus Groups:</b> 40 Women 26 Men</p> <p><b>Project Start Up Date:</b> 2000</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's attendance at meetings.</li> <li>✓ Participation of women and girls in project activities.</li> <li>✓ Project inclusion of girls and boys.</li> <li>✓ Strengthened female solidarity.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Women's confidence to speak in public.</li> <li>✓ Women's ownership of goats.</li> <li>✓ Benefits of milk, organic manure and income.</li> <li>✓ Women's knowledge of caring for goats and larger animals.</li> <li>✓ Increase in quantity and quality of livestock because of new knowledge.</li> <li>✓ Increased family income to send children to school.</li> <li>✓ Ability of women to make decisions in the home.</li> <li>✓ Improved technical skills.</li> <li>✓ Ability to accumulate family wealth.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ Process begun for forming a Village Bank to help needy in the community.</li> <li>✓ Additional families benefited from "passing on the gift."</li> <li>✓ Education of girls from women's resources.</li> <li>✓ Women's improvement in dress and living standards.</li> <li>✓ Improvement of family diet.</li> <li>✓ Women's increased respect from husbands because of improved hygiene and self-care.</li> <li>✓ Women's ability to gather for meeting and to perform a dance.</li> <li>✓ Enhanced cooperation and collaboration between women and men in community activities.</li> <li>✓ Greater integration of children into the community.</li> <li>✓ Increased respect for parents and their work.</li> <li>✓ Greater interest of children in tending animals because of visible income.</li> <li>✓ Greater unity between men and women.</li> <li>✓ Greater work and role sharing.</li> <li>✓ Changed mindsets with respect to women's ownership and inheritance rights, herding cattle, carrying caskets for burial.</li> <li>✓ Education of girls.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ End of traditional practices that oppress both women and men: men's labor for in-laws, men's provision of everything for women, from salt to cloth.</li> <li>✓ Change in age of marriage of girls from 10-15 to 20-25.</li> <li>✓ Women as head of the Community Council.</li> </ul>



## Heifer Zambia (continued)

Community / Projects	Outcomes
<p><b>16. Chituba Menda</b></p> <p><b>Focus:</b> Menda Dairy Cattle Project</p> <p><b>Focus Groups:</b> 27 Women 27 Men</p> <p><b>Project Start Up Date:</b> 2001</p>	<p><b>Engagement</b></p> <ul style="list-style-type: none"> <li>✓ Women's attendance at meetings.</li> <li>✓ Women's increased participation in project activities.</li> </ul> <p><b>Empowerment</b></p> <ul style="list-style-type: none"> <li>✓ Women's knowledge of their rights.</li> <li>✓ Women's greater access and control of resources.</li> <li>✓ Women's ability to send children to school and to purchase books.</li> <li>✓ Women's knowledge of animal care and ability to tend cattle.</li> <li>✓ Women's increased decision making in household and community.</li> </ul> <p><b>Enhancement</b></p> <ul style="list-style-type: none"> <li>✓ End to malnutrition of children because of improved diets.</li> <li>✓ Women's improved personal hygiene and physical beauty.</li> <li>✓ Men stopped "moving" and "visiting."</li> <li>✓ Increased men/boys collaboration.</li> <li>✓ General education for all, including women and girls.</li> <li>✓ Men's increased respect of women's involvement in meetings.</li> <li>✓ Reduced polygamy.</li> </ul> <p><b>Emergence</b></p> <ul style="list-style-type: none"> <li>✓ Woman as head of PTA in Province.</li> <li>✓ <i>Tache d'huile</i> (spreading of oil) spread of project model to other NGOs and new communities.</li> </ul>



*Heifer Zambia Gender Coordinator and study counterpart, Nachimuka Mwenda (second from right), InterAction researcher, Meryl James-Sebro, and local interpreter Martin Ng'andu, listen to the speech of a villager in Chituba Menda, Zambia, as women and men gather for closing proceedings after separate female and male focus groups.*



## Analyzing the Voices and Community Impact

Based on the *Gender Equality Wheel*, this section analyzes the impact of gender mainstreaming in the 16 project sites in four countries. The report captures the voices of the 820 community members — female and male — as they talk about the profound impact that gender mainstreaming has had in their lives, their households, and their communities.



### ENGAGING Women to Come Out from Isolation

*From blindness to light became the recurring metaphor for women, as they described the deep hole of exclusion, ignorance, alienation, overwork, and economic dependence from which they were emerging.*

This first stage in the *Gender Equality Wheel* — **Engagement** — involves three elements:

- **Increased Gender Awareness**
- **Coming Together of Women**
- **Development of Mutual Support**

**Engagement** represents a significant first step in the lives of women and men in the gender mainstreaming process, since it begins the exposure to new liberating ideas and experiences that lead ultimately to their Empowerment with new skills, their Enhancement of families and community lives, and, finally, their Emergence in the public sphere

#### Increased Gender Awareness

As women gradually opened their eyes, they looked with wonder at the condition of “blindness” to which their exclusion from local activities and development processes had confined them. They suddenly recognized the cultural norms and practices that restricted both physical and psychological movement and impeded opportunities for financial growth and development for themselves and their families. This new freedom to engage wider physical, psychological, and

material spaces placed them on the path to enlightenment. It was accompanied by an eagerness to explore new intellectual spaces that triggered deeper questions about their realities, roles, and responsibilities.

The successful raising of women’s and men’s gender consciousness arose from two factors: (1) The pivotal importance of family life in Africa and (2) the new understanding by both sexes about the contribution that fulfilled, confident and empowered women can make to household and community prosperity and stability. The women in Ghana and Niger balanced the importance attached to harmonious household relationships as they sought strategies for managing their new independence in ways that were non-threatening to men.

#### Coming Together of Women

Women’s attendance at meetings and consequent active participation in projects became critical factors in gender mainstreaming. The very act of stepping out, even with a husband’s permission, often represented a major achievement in women’s freedom.

*I can come to a meeting here and stay till sundown, and my husband won’t be jealous because he knows I’m attending a meeting.*

— Woman in Chituba Menda, Zambia

In Kenya, women shared similar experiences:

*Previously we had to hide to join a Merry-Go-Round [indigenous revolving savings and credit group] Now you tell your husband you’re going to a MGR meeting. Before, even if he’s drunk, he’d say you came home late because you’re a prostitute.*

— Woman in Heshima, Kenya

It would be unrealistic to imagine that women did not initially meet with opposition from their



spouses. However, men's anxiety and insecurity were quelled by the obvious material benefits that they and their children enjoyed, and their own relief from the burdensome tensions of often being the sole provider in resource poor environments. Even more reassuring for men was the way in which women were careful to share their newfound gains.

*There is a great change for the men and even for the boys... when first you (as a man) roam and come back, you travel and come back, or you go to the farm and come back and, when you come back, (there is) no food to eat. You are always sad about the situation. But now, you can even roam and come back and, when you come back, there is happiness in the home because the lady has been able to provide food. And even right now, even if the man wants money, just pocket money.., the woman can support him with some, at least to take off the shame from the head.*

—Man in Gbunmgbum, Ghana

### Development of Mutual Support

Women's engagement in project activities also improved their attitudes toward each other and spawned a healthy cooperation, respect, and solidarity.

*Now we have the skills and, if I have a problem, I can call the group members to assist me.*

— Woman in Mashanga, Kenya

In addition, women were exposed to new knowledge of childcare, household sanitation, and personal hygiene that improved individual and community health. Increased solidarity that evolved from group meetings translated into exchange of information on personal relationships. In some communities, women used their increased solidarity to encourage each other to take advantage of literacy programs. In one community, women made deliberate attempts to advise families in problematic relationships, particularly with regard to domestic violence.

*When women get together, they give each other pieces of advice. From those on good terms with husbands, women help each other to be on the right track.*

— Woman in Koramagora, Niger

Adopting a strategy devised by grassroots women, CARE developed *Mata Masu Dubara* (Women on the Move) groups to improve the capacities of these women in the villages. Gender mainstreaming approaches allowed the recognition and employment of women's homespun strategies, establishing a link to development effectiveness that is rooted in women's knowledge. This allows the inclusion of women's experiences and indigenous culture in the search for solutions to eradicate poverty and achieve development effectiveness.

The very act of stepping out, even with a husband's permission, often represented a major achievement in women's freedom.

In summary, the **Engagement** stage represented a fundamental base from which women were able to navigate and, subsequently, to negotiate even greater changes for themselves and their children. More critically, Engagement charted the first step for individuals and communities to become empowered to bring about real change.





## EMPOWERING with New Ideas, Knowledge, Skills, and Resources

This second stage in the *Gender Equality Wheel* — **Empowerment** — involves a number of successful results:

- Training Represented a Powerful, Liberating Tool
- Cultural Taboos Broken Down for Economic & Health Gains
- Increased Self-Confidence for Women and Men
- Expansion of Women's Involvement in Community Activities
- Increased Women's Participation in Family Decisions
- Increased Personal and Family Income
- Gains in New Purchasing Power and Increased Ownership
- Increased Value Placed on Literacy
- Extension of Outreach to Poorest of the Poor

The emphasis on women's **Empowerment** in charting gender mainstreaming approaches is not accidental. There exists a symbiotic relationship between the Engagement and Empowerment stages that reflects the reality of women's position within the male/female dynamic. Prior to gender mainstreaming approaches, all five organizations addressed a relatively small number of women in their projects despite the fact that women comprised the majority of the poor.

Gender mainstreamed projects now address a much more acceptable figure of 60 to 70 percent women in project activities given women's overwhelming poverty. Specific focus had to be given to the training and preparation of women in order to build their capacity for effective participation in development projects.

The degree of success noted in this research—particularly in comparison to the depth and extent of women's former exclusion and the environment of stubborn patriarchy—is a credit to both gender mainstreaming approaches and the commitment and enlightenment of the implementing organizations.

### Training Represented a Powerful, Liberating Tool

Training represented a powerful liberating tool in all of the projects. Women in some communities saw agricultural training as synonymous with education, with a particularly high value placed on training in livestock care and management. The projects trained women not only to determine whether or not their animals were ill, but also to identify appropriate medicines and administer the necessary treatment.

Women did these tasks without depending on the availability or assistance of men. Training produced new knowledge and matching rewards. For example, goat manure provided a strategic replacement for chemical fertilizers, resulting in an increased crop yield that further enhanced the nutritional wealth of the community. Training in soil conservation and improvement, preparation of organic manure, livestock development, seed preparation, and gender issues helped to remove the psychological "blindness" of which women spoke, and to which they linked the poverty and hunger they experienced prior to the project intervention.

*We have learned about men and women working together, changing traditional roles. Women have rights and can also work as men...We believe that now poverty is going to end.*

— Woman in Muteshi, Zambia

Training for the management of Savings and Credit Banks also became a direct key to economic empowerment and poverty reduction. In one village, loans from savings banks bought seeds that produced food for a village of 100 women and 70



men. Before the project, villagers had been unable to afford to buy peanut seeds.

While the Savings and Loans projects have been extremely beneficial in providing financial resources, both women and men emphasize the specific benefit of the accompanying training, where they learned money management skills.

*What has changed us is we have got skills on managing our resources. We are getting more informed. We know what it is we've got...if it is in trade, how much we've got from the trade, or what the loss is, so we can keep track now, in writing, of all the commercial activities we are doing.*

— Woman in Gangara, Niger



*A mood of celebration filled the air in Muteshi, Zambia, where 40 women, ages 24 – 70, and six babies participated in the focus group. By their own account, their desire to sing and dance came as a direct result of their happiness over the direct economic impact that training in animal care and ownership had on their lives.*

In some communities, women received training that gave them expertise in areas that had been the exclusive domain of men. Women in Gbunmgbum, Ghana, were trained to repair boreholes. As a result, their ability to provide potable water to their families did not depend on the availability of men.

This situation provided a clear example of how barring women from opportunities to learn new skills and the strict division of labor impeded the progress of the entire community. Members of the Gbunmgbum community now boast of the improved sanitation, eradication of water borne diseases, and a lifestyle that has been tremendously enhanced.

#### **Cultural Taboos Broken Down for Economic and Health Benefits**

Gender training enabled one Zambian community to link women's traditional roles and cultural constraints to poverty. For example, the training forced the community to examine long held taboos

against women's ownership of goats. The belief existed that women's hair would turn brown (possible reference to a protein-deficient disease, known as "Kwashiorkor") if they even got near the goat corrals. The taboos also extended to the drinking of goat's milk and the eating of its meat.

*I feel so happy I can actually give you a dance. We are very happy. We can dance already because we are happy we received the goats, and we can see the benefits the goats are giving us...and gender as well. Gender has also brought this happiness to the community. Now we know what kind of water we should give the goats for drinking. We've also learned how we can help the goats when the goats are delivering, and how we should take care of the kids once they got delivered.*

— Woman in Muteshi, Zambia

Training from Heifer, however, introduced new views that enabled the women to increase their financial resources through the care and sale of the



goats. In addition, malnutrition in the community was eradicated as women and children began to include goat products in their diet. The entire community flourished under the more nutritious goat milk, delighted in the new pleasures of goat meat, and enjoyed the increased income from sales from goats' milk and meat. It is no wonder that the women danced and sang: "*Gender Ile Bomba. Gender is working.*"

Men's involvement and assistance became an added fringe benefit as they saw the tangible results of women's ownership of the animals.

*I am very happy that now my husband can even sweep the goat pen because of the training we have received from gender. Now I keep the goats with my husband. I have a husband who helps me a lot. We divide the work. If I'm at my plot where I cultivate, my husband is attending to the goats, either sweeping or giving water to drink, so there is no interference at all.*

— Woman in Muteshi, Zambia

In Muteshi, Zambia, women now herd cattle and assist in burial rites. In Chituba Menda, Zambia, women tend cattle, ignoring long-held taboos against women's proximity to cattle. Nearby cows have not aborted as the taboo warned. Women now milk and "dip" cows, administer medicines, and collect manure. Also, in Kenya:

*Men and women are doing similar jobs now, with women doing jobs they didn't think they could do before: preparing seedlings of plants, mixing soil, and collecting tree seeds.*

— Man in Givioni, Kenya

Heifer's training in Chituba Menda, Zambia, educated the community on the property rights of women and children with respect to the ownership of animals, and it established women in a position to demand and receive greater respect.

As an initial way to introduce gender issues, Farming Systems Kenya (FSK) used a deliberate

process of allowing community members to identify who does what on the farm. This neutral process enabled project specialists to target women for training and to achieve greater success than they had previously experienced.

### **Increased Self-Confidence for Women and Men**

The empowering impact of gender mainstreamed projects on the self-confidence of both women and men emerged as one of the distinguishing features of effective gender mainstreaming.

Catholic Relief Services in Kenya found women initially shy and reluctant to take part in a project when placed in a group with men. The women were intimidated and exhibited apparent disinterest in participation. However, interest and participation levels skyrocketed in groups that were exclusive to women. Similarly in Zambia, the women confessed that previously they would run away when they saw the Heifer gender coordinator approaching in her car so they could let the men do the speaking:

*I was very much afraid to speak before an audience. There was a time where I lost three goats from the six I was given. So I was very much afraid to speak about it. But when I saw that Heifer was so helpful in reinvesting the goats that had died, I actually managed to pass on the gift to the next of kin. So now I am very happy when I see Heifer people come and, when they gather the community, we are very happy. It's all good. It was easier for me to speak about it after I had lost three goats. I spoke through the Chairlady, and the Chairlady presented the matter to Heifer. But even then I was very much afraid because I didn't know what Heifer was going to do, but Heifer gave me the assistance that I needed.*

— Woman in Muteshi, Zambia



Men in Niger shared a similar experience:

*In the past, when we had visitors like you, people would be stuck and not be able to say anything. We were always running out of ideas or scared. When people come, we were just scared to talk with people or discuss with visitors. But now, since the project has started running, with the training sessions we had and so on, we feel very at ease to have talks with any person who comes.*

— Man in Gangara, Niger

Another woman derived her self-confidence from the respect that accompanied women's ownership of sheep, a phenomenon that was new to the community:

*My husband has not bought sheep. My children have not bought sheep. Those sheep make me respected.*

— Woman in Heshima, Kenya

Men also registered increased self-confidence from project activities. Widespread poverty and food insecurity place men in positions of physical, emotional and financial insecurity that leave them unable to take care of their families, feeling vulnerable and unsure of themselves. This insecurity results in low self-esteem among males, a fact that is often overlooked by gender and development experts, but frequently manifested in violence against women and children.

*There are a lot of quarrels between the men and the women because of poverty.*

— Man in Gbunmgbum, Ghana

### Expansion of Women's Involvement in Community Activities

Women in all of the research sites experienced greater involvement in decision-making processes in their households and communities and began to share leadership roles with men.

Women and men in Niger connected the change in their own lives to women's increased participation and more visible contribution to community life. Cereal Bank projects provided them with peanut seeds and millet seeds. Easy availability of food eliminated the need to spend long hours traveling to distant places for foodstuffs; hence, they could use the time to participate in the affairs of the community.

The women in Niger recalled men's past monopoly of all group activities. However, once the women gained numerical superiority, they voted the men out of the groups and took control of their own business activities: purchasing seeds, buying small animals and keeping records.

*Before we were not involved in any activity or any decision making that was taking place in the village. But now, we are really being respected, and whatever they (the men) do, we get involved.*

— Woman in Gangara, Niger

Women in Ghana and Zambia became more involved in community work and began to attend community meetings that were once considered the domain of men. Women's new presence at meetings in Ghana and Zambia allowed them greater participation in the decisions taken there, although



Men also registered increased self-confidence from project activities. Widespread insecurity that leave them unable to take care of their families, feeling vulnerable and that is often overlooked by gender and development experts, but frequently man



*A new house for a Nigerienne woman from Kornaka is one of the economic benefits from her participation from the MMD (Women on the Move) credit groups. She poses with her women friends from the MMD group and InterAction field researcher Meryl James-Sebro.*

barrels to supply the drought-ridden village with water. The women now boast of their involvement in every decision made in the community, and use an old Hausa proverb to describe their unprecedented power.

*Before no one would listen to us. Hanu da shuny. Now our hand is dyed.*

*— Female in Kornaka, Niger*

there was still a degree of reluctance and shyness to actively participate and speak publicly.

In the Twifo Darmang community in Ghana, women experienced greater involvement in decision making that prompted a conscious effort to go to the palace when the Chief summoned the community to discuss important matters.

*Before the project, women were left behind. We were not involved in decision making. But now, both men and women make decisions for the community.*

*— Woman in Twifo Darmang, Ghana*

In Kornaka, Niger, women's engagement in community projects exposed them to new skills in money management and propelled them into positions of economic power. They utilized their *Mata Masu Dubara* (MMD/Women on the Move) earnings to purchase a donkey, a cart, and large

Overall, women's ability to end their isolation and engage in local activities has exposed them to a new world of knowledge and opened their eyes to other areas of needed information, exposure and involvement.

### **Increased Women's Participation in Family Decisions**

In most communities, women began to experience greater involvement in decision making in the household. Both women and men spoke of the tendency for greater consensus in major decisions at home. It became clear that women's increased income and greater access and control of financial resources enabled them to make critical decisions about sending their children to school, participating in social and community events, and selling or slaughtering animals.

poverty and food insecurity place men in positions of physical, emotional, and financial and unsure of themselves. This insecurity results in low self-esteem among males, a fact manifested in violence against women and children.



However, what might appear to be minor actions actually represent major life-changing moves for women and men, given the dynamics that existed before gender mainstreamed programs. Given the traditional and financial constraints that combined to keep women a “safe” distance from making the most inconsequential decisions and choices, these seemingly small-step decisions are monumental.

*Previously at home, I wouldn't make any decisions. My husband had to make all the decisions. I wouldn't make a decision on whether I should sell a chicken or kill a chicken for a meal, or whether I should go and cultivate some cassava and sell, or whether I should slaughter a goat for many other things I was needing. But after training, now I am able to make those decisions in the house. Previously there was more or less a boss in the home. My husband had to dictate what should be done, but now we sit together as a family and budget for things that we need to buy, what livestock we need to slaughter. I can make that decision, and my husband, together with the children, will go along with whatever decision I made, which was not the case previously.*

— Woman in Muteshi, Zambia

With great pride, women reported instances of their decisions to kill a chicken or slaughter a goat without the permission of their husbands. One might be tempted to assess such decisions as insignificant. However, what might appear to be minor actions actually represent major life-changing moves for women and men, given the dynamics that existed before gender mainstreamed programs. Given the traditional and financial constraints that kept women a “safe” distance from making the most inconsequential decisions and choices, these seemingly small-step decisions are monumental.

*Previously women were never respected. They were treated as dogs. There was no respect that would go to them, and they were not allowed to make any decisions because of what we thought about women. But now they've been trained, we work together as a family — husband and wife — and we make important decisions together.*

— Man in Muteshi, Zambia

In Kenya, women noted the impact of gender-mainstreamed projects on men's attitudes toward decision making. While men still make the important decisions in their homes and in the community, there is greater consultation with women.

*Because of training, the men are more sensitive to listen to the interests of women. For example, when my son was going to school, we sat down to decide on where we would get the money to pay for fees.*

— Woman in Mashanga, Kenya

Men agree that their attitudes towards involving women in decision-making processes have changed.

*Before women would not make a decision without the consent of their husband. And if a decision was made, it would not be agreed. But now women make decisions and they come and inform us, and we agree.*

— Man in Mashanga, Kenya

### **Increased Personal and Family Income**

Women's economic empowerment emerged as a key gender mainstreaming benefit. This also opened opportunities for women's participation in community development activities, with the potential for their emergence as a positive force in local and national politics. Women themselves identified their limited financial means as one of the key obstacles to their participation in community development.

In every income-generating project, women lauded the changes that the project had brought to their lives, celebrating the greater self-reliance, self-



esteem, and self-confidence it provided. They enjoyed the choices their independent earnings allowed them to make, particularly the opportunity to send their children, especially their girl children, to school.

In SomNyamekodur, Ghana, the community received a *gari* processing machine, which enabled women to create and expand job opportunities and allowed access to loans. Women used the “extra” time to work on their farms, plant tiger nuts, and engage in trade. Increased financial means, however, represented only one aspect of women’s overall empowerment. New economic opportunities granted women both the resources and time to become more involved in community activities.

For example, the *Mata Masu Dubara* (MMD/Women on the Move) project, established by CARE Niger in 1991, trains and facilitates rural women to create their own community savings and credit associations. By June 2002, they had created over 5,707 savings and loans associations in six of Niger’s

women were realizing, men followed their examples and began to take advantage of the project offerings.

*Men, prior to the project, were not breeding small animals like sheep or goats. But since we have seen that women now are the ones who are taking the lead in breeding those small animals, the men have started doing the same, buying a sheep or a goat, and taking care of them.*

— Man in Gangara, Niger

The inter-related project offerings made the critical link between earnings and food security:

*I am very happy that I have goats. I managed to sell some goats, and from the money that came from them, I was able to buy fertilizer. Now I have maize, a lot of maize, so that is money and I can’t complain of hunger in the next few months. I am able to drink goat milk, able to use manure for my gardens and my orchards, and also I can sell the goats to send children to school.*

— Woman in Muteshi, Zambia

We had limited financial means. We could not take part in community development activities because we lack means. The men had more means than we do. We are able now to sensitize our children. We are sending them to school.

Woman in Chituba Menda, Zambia

seven states in which approximately 164,425 rural women participate. Easy acceptance is partly credited to its similarity to an indigenous savings practice after which it was modeled. Similar programs called “Merry-Go-Rounds” operate in Kenya and Zambia and, in Ghana, the indigenous *Assussu* has been used as a model for similar credit associations.

Men, too, acquired skills on managing their resources and foodstuffs and became more informed and more skilled in keeping records of commercial activities. Impressed by the economic benefits

Gender Equity and Household Security Projects in Niger are designed to increase the ability of women to negotiate a more equitable division of work and to accumulate and protect the productive assets necessary to build and sustain secure livelihoods. They also increased women’s purchasing power.

*Prior to the project, some women had just one goat, just one animal. And now that the project is doing its activities, those who, in the past, did not have any animals, they do have now. Those who had one, they’ve got more, because they have access to the loans from the savings banks.*

— Male in Gangara, Niger



Additionally, the project helps more vulnerable households to achieve secure livelihoods, including the replacement of lost productive assets. Hence, cereal banks that provided seeds before the rainy season were seen as one of the greatest benefits to the community. Access to seeds and fertilizers was counted as a huge benefit, since the project enabled villagers without money to borrow seeds from the Cereal Bank and repay the loan during the harvest season. The Cereal Bank also provided easy availability of food and made long travel to purchase food unnecessary. Because women also were given seeds, they were able to increase the harvest from their own farms and skillfully manage both consumption and trade for greater nutritional and financial benefits.

**Men, too, acquired skills on managing their resources and foodstuffs and became more informed and more skilled in keeping records of commercial activities. Impressed by the economic benefits women were realizing, men followed their examples and began to take advantage of the project offerings.**

The people of the Twifo Darmang community of Ghana, with a population of 450, cultivate cocoa, oil palm, plantains, and cassava. World Vision contributed a palm oil extracting machine, which both women and men were trained to operate. The introduction of this piece of equipment has resulted in an increase in the production of palm oil and increased employment for women — allowing them to earn an income, acquire liquid capital, and obtain easy access to credit. Women have been able to use these resources to send their children to school.

Women expressed a new peace of mind because they no longer worried about the safety of their children who were in school. Heretofore, women were unable to pay school fees, and very often the children were sent home from school. The new income also enabled the women to pay for uniforms, books, and sports activities, from which children were previously excluded because of the lack of funds. The palm oil machine has eased the labor-intensive work of pounding palm nuts, giving them

“more time for household chores.” Newly acquired “leisure” time is also used to “take care of our children and our husbands and to attend church.”

#### **Gains in New Purchasing Power and Ownership**

Women experienced greater autonomy in controlling household resources, utilizing new purchasing power to buy and store rice and other grains, which they could manipulate for consumption or trade when prices were high. In Ghana, women used the resources earned from the processing of the Shea nut to invest in processing paddy rice and assisted their husbands in the purchasing of tractors and bullocks for improved farming.

Similarly, the ability of Zambian women to assist their husbands financially earned them unprecedented respect, which they were able to leverage in other ways. In fact, women set up a village bank in order to assist the needy with their specific needs.

*Previously I never had any resources; however, through the Agricultural Extension Officer, the gender training, and Heifer, they have given me knowledge. I can share that knowledge with my husband and budget and buy things. Now I have managed to buy a TV, I have bought seats for the house, and I have also received goats from Heifer.*

— Woman in Muteshi, Zambia

Women in Niger related pre-project experiences of selling their clothing or dishes to buy foodstuffs, since they had been unable to get loans from Savings and Credit Banks. Participation in the *Mata Masu Dubara* (MMD) program, however, greatly enhanced





their purchasing power. They were able to create their own savings and loans banks, which provided the necessary funds to purchase seeds for planting. Some women increased their livestock, and many were first-time owners of animals.

Access to loans has enabled women to celebrate their new ownership status: “our own animals, own riches, and access to seeds.” With pride in their self-reliance, women told of their new ability to take care of expenses for weddings, naming ceremonies, funerals and other rituals. Good management practices learned in training sessions enabled them to manage more effectively the monitoring of household dishes lent or borrowed for community rituals. This is an important fringe benefit, since women’s increased ability to contribute to weddings and funerals in the community is a key status marker. Women’s economic independence is of particular importance in enabling them to finance marriage celebrations for their children and to have some input in when and whom their children, especially their girl children, marry.

#### Increased Value Placed on Literacy

This research has identified literacy as one of the central features of development effectiveness and a critical indicator of successful gender main-

streaming. It is no surprise that, once their earnings increased, the women put a priority on literacy for themselves, but more importantly on education for their girl children. The urgency of educating girl children was repeated in every community and in fact is a central feature of many government policies of the region.

Almost all female participants credited literacy programs with helping them to make life-altering decisions for themselves and their families. Men too spoke of the importance of literacy for themselves and their women. Both CARE and World Vision lobbied religious leaders for support of literacy programs for women and entire communities. These organizations employed specially designed programs to debunk myths and clarify misinterpretations that support women’s inequality. In some villages, women sensitized other women to the importance of attending literacy programs in order to enhance their education. Adult literacy programs became a reliable marker of both the success of gender mainstreaming and the degree of women’s self-confidence.

*If you educate a woman, you educate the whole family, and by extension the community and the nation.*

— NGO Activist, Zambia

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*Women in Chituba Menda, Zambia, said that they had learned about men and women working together and changing gender roles. One woman said, “We believe that now poverty is going to end.”*



CARE Niger established a four-month literacy program, absorbing part of the cost on behalf of its participants. (CARE pays registration and two months' training.) However, some of the projects suffered from low participation rates, primarily because of the inability of poor women and men to contribute their share of the cost. In general, villagers were aware of the powerful connection between literacy and victory over poverty. One of the village elders in Ghana commented on the inescapable link between education and poverty:

*Everyone knows the importance of education. Riches come from knowledge. Food comes from knowledge. Through education, we can eat our knowledge.*

— *Man in Bongo Soe, Ghana*

In Kenya, women considered themselves literate and educated because of their new training in farming and the ability to take care of their livestock. Men, too, talked about their journey out of darkness into a new enlightenment, with one man observing:

*Women are better off, more informed, educated and open-minded than before.*

— *Man in Koramagora, Niger*

After training in literacy, animal farming, soil conservation, and management through Farming Systems Kenya (FSK) projects, women considered themselves educated. Thus, literacy became part of an increased self-confidence package that fueled the greater respect that led women into decision-making and leadership positions. It is this kind of engagement that begins to spin the *Gender Equality*

Literacy became part of an increased self-confidence package that fueled the greater respect that led women into decision-making and leadership positions.

*Wheel*, moving women from empowered lives to ultimate emergence into broader areas of public interaction and political action.

Women in the communities studied were insistent in their appeals for literacy programs where there were none, or for extended or advanced training where they already existed. In fact, interest in literacy emerged as a major distinguishing feature between gender mainstreamed programs where literacy interest was high, and non-gender mainstreamed programs in which women appeared to exhibit less interest and commitment to literacy.

#### **Extension of Outreach to Poorest of the Poor**

In addressing food insecurity, Niger presents an excellent example of how gender mainstreaming revealed a new target audience—the poorest of the poor. Through gender analysis, the organization was able to identify women as comprising the majority of this newly recognized poor and devise strategies for their involvement and empowerment.

Everyone knows the importance of education. Riches come from knowledge. Food comes from knowledge. Through education, we can eat our knowledge.

*Man in Bongo Soe, Ghana*



Seventy percent of rural households meet less than 60 percent of their annual consumption needs in cereals because of drought, famine, low income, seasonal migration of men, and widespread malnutrition. Previously, CARE classified food-insecure households as: A = moderately vulnerable; B = vulnerable; C = very vulnerable. However, gender mainstreaming led project planners to consider the differential needs of women and men, and a whole new level of poverty emerged: D = extremely vulnerable. This category captured a majority of female-headed households, placing women in frontline positions in the fight against poverty.

Engaging these at-risk women, however, required the building of alliances and the creation of community links in order to make the necessary strategic interventions: the warranty system, cereal banks, access to seeds, and provision of large and small ruminants. Both World Vision Ghana and CARE Niger went directly to religious leaders and traditional elders. They sensitized them to gender issues and gained their support in informing and changing the perceptions and attitudes of both women and men.

CARE established a *Communication sur un Changement de Comportement* (Communication on Behavior Change) or *Waye Kaye* caravan, equipped with listening centres, training modules on gender issues, conflict management, literacy programs, and information on reproductive health, land ownership, rights and obligations in case of divorce. These activities were instrumental in changing attitudes about literacy and education, not only for women and men, but also for children, especially girl children. Gender mainstreaming became effective, not only in changing existing mindsets that did not serve individual and community interests, but also in ensuring that these changes were transmitted to future generations.



## ENHANCING Lives in the Communities by Applying Ideas, Knowledge, Skills, and Resources

This third stage in the *Gender Equality Wheel* — **Enhancement** — involves elements that enhance or improve lives:

- Increased Women's Ownership & Roles in Projects
- Shared Household Work as Result of Project Collaboration
- Rethinking the Division of Labor by Communities
- Economic Benefits Shared with Family and Community
- Improved Access to Sanitation and Water
- Strengthened Relationships in Family & Community
- Communities United with Increased Harmony
- Children & Youth Impacted by Gender Mainstreamed Projects
- Increased Support for Girls' Education
- Harmful Cultural Traditions & Practices Decreased

As women are more engaged and empowered, they are able to make strategic decisions and apply new skills to **Enhance** the lives of their children, their families, and their communities. There is new pride in the respect women receive from their husbands because of their ability to contribute to the family purse. Children and families thrive because of more nutritious diets, and women are better able to educate their girl children. Education enhanced their life prospects and made unnecessary the practice of early and forced marriages.

The women interviewed in this study boasted of the ability to take better care of themselves, to improve their sanitation, and to make themselves more beautiful to their men. They reported that



their improved hygiene and personal appearance became critical in keeping men at home and reducing the chances of extra marital relationships that expose them to HIV/AIDS.

In project after project, women and men related the benefits to themselves, their homes, their families and their communities in the Enhancement stage. These new benefits marked improved lifestyles that addressed basic needs, and they began to seek ways to address structural problems in order to effect deeper and more sustainable change.

Gender mainstreaming became effective, not only in changing existing mindsets that did not serve individual and community interests, but also in ensuring that these changes were transmitted to future generations

#### Increased Women's Ownership & Roles in Projects

Early engagement of women allowed more than a sense of shared ownership of projects. Invariably, it also meant an introduction to women's views and perspectives that, more often than not, marked the difference between success and failure of projects. Two interrelated factors resulted from this dynamic process of sharing of ideas between women and men: (1) men's increased respect for and valuing of women and (2) women's elevated self-confidence. As women began to see the reflection of their new selves and their new experiences in the attitudes of their men towards them, their self-confidence was further heightened.

In Heifer Zambia, for example, gender mainstreaming meant technical adjustments to contractual arrangements and facilitating access to resources (training and livestock) to ensure that women maintained their ownership status at the death of their spouses.

#### Shared Household Work as Result of Project Collaboration

The collaborative spirit of women and men in project work soon transferred to the household, changing the dynamics of relationships with respect to roles and responsibilities. In addition to collaboration in project activities, new respect for women's capabilities and an acknowledgment of women's heavy household work have brought about greater sharing of domestic chores for some women.

When the woman is not home, the man takes up the responsibility of taking care of the children, sweeping the house, bathing them and preparing a meal for the children. For most of the men, they never used to cook or help out the women with the household chores. They used to leave all that work for the women.

— Woman in Muteshi, Zambia



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*Before the project, we would pound the millet, and we would grind it to turn it into flour, but now when we've finished pounding it, the men would take the grain to the mill and then get it transformed into flour and bring it to their wives. In the old days the women were getting firewood, but now the men are getting us firewood. In the past the women were the ones who were getting water, but now the men are taking part and getting water too. So they are sharing most of the work chores now.*

— Woman in Gangara, Niger

Women in Zambia shared similar experiences:

*Previously my husband never used to help. Every time we would come back from the fields, the man would take a chair, the lazy-man's chair, and sit there, and then start giving instructions either to the children or me until I prepare the meal and bring the meal. He eats, and then I would still continue working, drawing water and preparing meals for the evening, so that when we wake up the next morning, I would be feeling so tired and sick. Before gender, my husband used to refuse to help me. When I'm cooking and I leave something on the fire cooking and ask my husband to take care of whatever is cooking, my husband would refuse. He would rather let the food burn on the fire. But now that he has learned about gender, he is more willing and ready to help out.*

— Woman in Muteshi, Zambia

A number of women in the group agreed that because of the gender training, men have demonstrated a greater sensitivity to the women's heavy workloads and acknowledged the increased instances of unprecedented work sharing in their households.

Another woman agreed on the overall post-project attitude of men:

*Before gender training, men use to oppress and suppress women. Women used to carry big loads or have a load on their head, a baby on their back, and some other load in their hands. And when they get home, even if the husband was home, he would not even dare to prepare a meal for the wife. But now, the men are able to cook and able to help out their wives with household chores and in many other areas.*

— Woman in Muteshi, Zambia

The 26 men who attended the focus group in Muteshi, Zambia, ranging in age from 24 to 78, agreed with the women on the impact of gender training on their responsibilities in the household.

Women's increased visibility in the community also forced men to take another look at their own failure to assist in the household. Many men — some grudgingly, some ashamedly, some proudly — discussed their new attitudes and willingness to assist in household chores.

*For instance, when she was cooking, she wouldn't allow me to be anywhere near the kitchen. And if I was found to be in the kitchen, she would say I am trying to take count of whatever she is preparing. But now, after the training, we have to share a role. Sometimes I would be cooking relish, my wife would be cooking nshima, and we find that we work efficiently, and we are fast and we achieve our goal in less time.*

— Man in Muteshi, Zambia

projects. Invariably, it also meant an introduction to women's views and perspectives that related factors resulted from this dynamic process of sharing of ideas between women and self-confidence.



Women's increased visibility and contribution to community activities have forced men to take another look at their own failure to assist in the household. Many men – some grudgingly, some ashamedly, some proudly – discussed their new attitudes and willingness to assist in household chores.



Gender training has brought about unity between men and women. It has also brought about change in our attitudes towards our work relations between women and men. With some work like, for instance, washing, even the hat that I'm wearing, I would consider it as a woman's job to do the washing. But after training, now I know that I can actually wash my hat, and I did.

*Man in Mutesh, Zambia*



Since the training was given, we know that there is no job of men and women. All jobs are equal.

*Man in Mashanga, Kenya*

Women by and large agreed that some men began to provide unprecedented relief from overwhelming household burdens, freeing them to enter unexplored areas. Yet some women were insistent about maintaining authority and autonomy over their kitchens.

#### **Rethinking the Division of Labor by Communities**

Attitudes relating to the division of labor have also begun to change. Improving access to potable water was the entry point for World Vision's work in Gbunmgbum, Ghana. Because women were responsible for providing potable water to the household, they were more directly affected by inoperative boreholes, and so were trained to repair them. It has resulted in improved sanitation, eradication of water borne diseases, and an overall enhanced lifestyle. Also in Ghana, some women began to accompany their husbands on fishing expeditions, while others participated in bee-keeping projects, both previously cultural taboos.

One of the most dramatic changes in the division of labor may be associated with changing attitudes, as much as with the prevalence of death caused by the HIV/AIDS pandemic.

*Now children in the community, boys and girls, when there is a funeral, they go out to fetch firewood, they go out to fetch water, and boys specifically go out and dig the burial place for the deceased. Previously boys were very much afraid to dig a burial place for someone. Now boys and women bury, and women even help carry the caskets.*

*— Man in Muteshi, Zambia*

#### **Economic Benefits Shared with Family and Community**

Women's connections with one another in these projects brought them not only new insights and knowledge, but opportunities to acquire material benefits to assist their households and communities. It was this latter benefit – and the harmonious way they approached change and the sharing of resources within their families—that helped break down the last impediment to men's acceptance of women's inclusion and participation.



Women's connections with one another in these projects brought them not only new insights and knowledge, but opportunities to acquire material benefits to assist their households and communities. It was this latter benefit, and the harmonious way they approached the sharing of resources within their families, that helped break down the last impediment to men's acceptance of women's inclusion and participation.

*First we were in darkness, but because of the presence of World Vision, it has enlightened all of us... and changed our lives. The relationship between (husband and wife) has improved because the monies that we have given the women, it is not always enough for them, so when we harvest, the food is not always enough and, because of that, whatever the women get from it – and you have seen that our faces are cheerful – we [the families] have eaten. It is through the women that we have eaten. So if there was not to be a good relationship, the women could even have their money, their interest, and they would keep it away from us. But because of our relationship that we have with them, that is what they have used and we are sitting here.*

—Man in Gbunmgbum, Ghana

Women were well aware of this new economic power, and wielded it for greater individual respect and autonomy as they improved their own well being and that of their families and communities. However, some women experienced tremendous difficulties in exercising complete control over their resources. Monies were often demanded by men, and many women complained that even though they owned animals, their husbands could sell them at will and spend the money on their own needs. Some women feared that the monies could be used to “purchase” second wives. One man said that he and his wife used to quarrel a lot because of poverty, but they were now experiencing a more cordial relationship. “We don’t quarrel again because she gives money freely to support me.”

#### **Improved Access to Sanitation and Water**

In two communities in Ghana, the engendering of several sanitation, water, and school construction projects led to a chain reaction of benefits for the

community. Before constructing a primary school in SomNyamekodur, Ghana, World Vision conducted a gender assessment. They found that, while boys were able to use “free range” toilets, girls were forced to rush home during class hours in order to go to the toilet, which often consumed school time and, frequently, resulted in many of them not returning to school. In building the new school with input from both women and men, World Vision designed urinals and toilets in separate blocks for girls and boys, with doors and locks on each cubicle, in order to provide optimum privacy and security for both. Both women and men in the community contributed to the construction of the toilets.

While the new facilities took account of the differential needs of girls, the move from “free range” to “VIP” (ventilated improved pit) latrines also increased sanitation in the community. Men admitted, “we were in darkness before, because we didn’t know much about sanitation.” They now assist by cleaning the surroundings, while the women take care of the house and the yard. The chief of the community agreed: “We now see good changes in the community.”

In Gbunmgbum, Ghana, another well-digging and school construction project involved women in the decision-making process, which ended up revolutionizing the lives of the villagers, particularly the girls and women. Previously, women were burdened with the time-consuming chore of fetching water from a distant point. Girls had to help with these chores and were kept out of school. No longer was it necessary to send girls (10 years and older) to the city to work as *kayaye*, toting loads in market places for a pittance.



## *Gender Ile Bomba!* Gender is Working!

Community members in Muteshi, Zambia ended the focus group with a striking dramatization of “Gender.” Women and men enacted the story of a young “engendered” couple, newly married, who collaborated in household duties: washing, when his wife was ill, helping to fetch water, pounding millet, etc. When the husband’s mother heard that her son was seen washing his wife’s clothes and was told of the household duties he had been performing, she visited the home in an attempt to “put things right.” The couple, however, was having no such interference and sent her away so that they could continue enjoying the new lives that had brought greater harmony. This representation of lived gender experiences in village life and culture provided the best tribute to the effectiveness of gender mainstreaming theory and action throughout the two and a half months of the data collection for this study.

With women involved in the decision about location of the well, the women and the girls saved time by having a well in close proximity. To earn extra income, the women were now free to pursue Shea nut production and marketing. With the increased income from the Shea nuts and the construction of a convenient school in the community, the women

had income, and the girls could be sent to school. The availability of potable water also freed children from water borne diseases, such as guinea worm and diarrhea, resulting in less time spent away from school. World Vision provided the community with teachers and impressed on the community the importance of educating girl children, and now all children of both sexes attend school.

This particular *tache d’huile* impact of gender mainstreaming on young girls was also found in Niger, Kenya and Zambia, where emphasis on educating girl children led, in turn, to questioning and decrease in the practice of early and forced marriage of girls. Hence, an engendered approach to three small sanitation, school construction, and well-digging projects led to a rippling effect of major enhancements in the communities.

### **Strengthen Relationships in Families and Communities**

An unexpected result in this study was the number of comments about the impact of gender mainstreaming on family relationships. In all of the four countries, both women and men cited increased harmony in their households, which they associated with the projects. In addition to transferring technical skills, projects instilled a greater tolerance and fostered a greater appreciation of each other’s abilities. These relational skills were transferred to household relationships, with a positive impact on spouses, as well as children.

Women delighted in the more collaborative approach to work in the projects, which has resulted in more supportive and responsible men, respectful of their capabilities and appreciative of their contribution. Men, pointing to the advantages of working together, were particularly impressed with the tremendous impact of group work on the success of projects. They compared their own successes to men who were not participants in the project and marveled at the community spirit, which enabled them to reap the benefits of collective action.





A recurring observation in this study has been the ability of gender mainstreaming strategies to cut through stubborn cultural traditions that keep women and men separate, unequal, and in the throes of poverty and hunger. For example, women and men in the community of Gbunmgbum, Ghana, celebrated the new and improved relationships between them as a result of project-related gains. No longer did women suffer “sharp” treatment from men because “their stomachs were empty.”

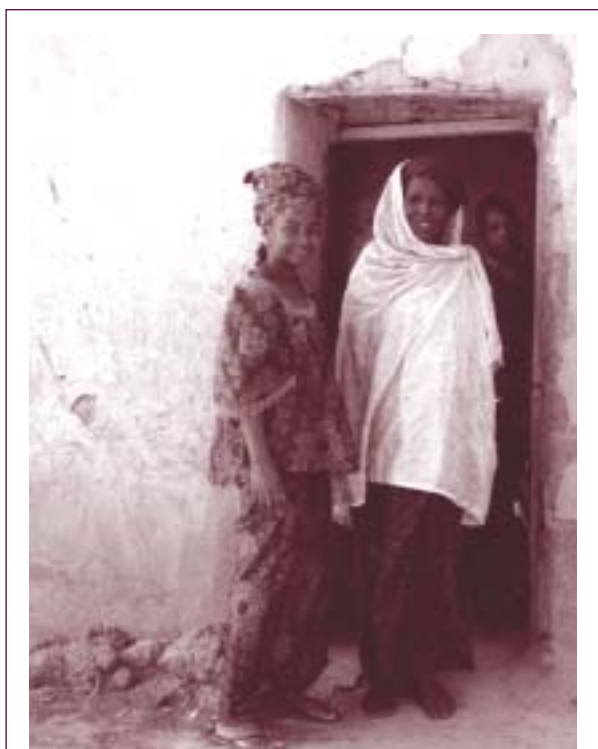
*Men have cooled down with women. They no longer shout, because women and men have learned to respect each other. Women and girls are cleaner and treated well because of increased earnings.*

— Woman in Heshima, Kenya

Prior to project involvement, men were unable to address women’s “grudges” if they were unable to fill their requests for money for the household. However, women’s new money has invested them with the self-reliance that enables them to take care of household issues. The overwhelming result has been more harmonious relationships that reach beyond households to become a significant characteristic of post gender-mainstreamed community life. Women in some villages exhibited extreme excitement over the impact of gender mainstreamed projects on their personal appearance. In Muteshi, Zambia, one woman explained their exuberance:

*Women used to treat men with a lot of respect, and they used to care for them as though they care for the babies. But the men never even used to allow the women to treat their hair. They would never even allow us to wear a nice duke (veil). But now, since they’ve learned about gender, they’re allowing us, and that’s why we’re looking beautiful, and our husbands are now giving us respect. Before gender training and the project started, our husbands wouldn’t even buy us chitenge material. They would never give us money to buy that. I would only have one piece of chitenge. But since the training and the projects, husbands are more willing and ready to give us the money to go and buy the cloth.*

— Woman in Muteshi, Zambia



*Women in conservative Niger began to emerge from their isolation, after CARE Niger enlisted the support of women elders and religious leaders. Pictured is a CARE Niger field worker (left) and a local “change agent.”*

Groups make work easier, because one day’s work done by the whole group would have been done by one person for a whole month. We can see development. Development to us is the change of yield, because now we have more yield than before when we never used to have the groups. We have been trained how to live harmoniously in our families.

Man in Mashanga, Kenya



Another villager agreed:

*Before gender training and the Heifer project, my husband would only let me have one piece of cloth to wear throughout the year, even when it starts to tatter back there, he wouldn't mind that. But after the training, he's now able to buy me clothes, give me money to buy clothes, and even advise me on what I should wear. Sometimes, he would even iron my clothes, and appreciate that I'm a beautiful woman.*

— Woman in Muteshi, Zambia

Some projects, particularly in Ghana and Niger, helped to stem seasonal migration for employment, which has been widely associated with the spread of HIV/AIDS to unsuspecting wives. The greater opportunities for men to increase their own economic power helped to restore male pride, ease household tensions, and discourage men's infidelity.

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The tendency of parents to pass on training received from the project to their children helped to increase peace and harmony in households and in the wider community. In fact, in Koramagora, Niger, one man attributed women's increased fertility to the blessings of household harmony in his village. "Even those women who were barren before now have children."

From the mouths of both men and women came stories of positive changes in relationships. Household harmony and its extension of community harmony have profound effects on human survival. As mentioned previously, in an era of the HIV/AIDS pandemic with its devastating

effects on Africa, women shared a sense of relief in the ability of projects to keep their men from "moving about."

### Communities United with Increased Harmony

A pervasive theme of collaboration and cooperation permeated all of the male and female community focus groups. The spirit of cooperation may have surprised many of the men, particularly those who were hesitant about the prospects of including women in development projects.

Overall, villagers were effusive in their praise of training sessions, a development strategy that all projects utilized as a critical element in fostering community collaboration and unity. Community collaboration and unity represent a major indicator of development effectiveness, especially in communities that have been forged out of long histories of conflict and dissension, many of which had not yet ended.

Both women and men in Zambia credit project activities with helping to unite their community, forcing them to work together, and encouraging greater involvement and consensus in community decisions. Project involvement has also served as a social leveler, particularly in communities that have been historically stratified, in spite of their dire poverty.

A pervasive theme of collaboration and cooperation permeated all of the male and female community focus groups. The spirit of cooperation may have surprised many of the men, particularly those who were hesitant about the prospects of including women in development projects.



*Generally the relationship within the community has been enhanced as a result of the project. Now we are able to meet the Headmen. Together they come and receive instruction together with their subjects, and they get the same instructions, so the relationship has improved for they're all learning the same things, so we are able to work together and we really interact freely. And we're teaching the children the things we are learning from meetings with Heifer and other programs that come along.*

— Woman in Muteshi, Zambia

### **Children and Youth Impacted by Gender Mainstreamed Projects**

As children became more involved in income-generating community projects, there was a strengthening of relationships between children and their parents and between children and village elders. Men talked of better relationships with their sons. Both women and men spoke of the greater obedience of their children, and their willingness to participate in project activities. Women boasted that educating their girls obviated the need to force them into early marriages that they did not want.

The World Vision palm oil processing project in Ghana's Twifo Darmang community exemplified this strengthened cordiality between parents and children, as earning opportunities from increased production were extended to the children. Similarly in Niger, relationships between men and boys improved, as boys became sensitized to the importance of their relationship with their male parents and with the village elders.

*Even among ourselves there is more respect, and more respect between the women and the men here. Relationships are also greatly changed between men and boys. The boys are really sensitized to what their relationship should be to the elders of the village and their main parents. Boys now understand the importance of working closely with fathers and elder brothers.*

— Female in Gangara, Niger

**Community** collaboration and unity represent a major indicator of development effectiveness, especially in communities that have been forged out of long histories of conflict and dissension, many of which had not yet ended.

In Ghana, one youth raised his voice:

*Now we see a positive change in the community. Most of the children used to sit idle, but now children are attending school. It has brought a lot of change.*

Project knowledge, experience, participation, and the visibility of benefits left a positive influence on the lives of young people in all of the communities. Youth became more involved in household activities, income-generating opportunities, and community affairs.

In Ghana, data collected from 28 youth, age 10 – 19, revealed that boys and girls now enjoy better nutrition, good grooming and personal hygiene. Roles and responsibilities have changed as girls now join the boys in attending school. Previously boys went to school while the girls remained at home, helping in the kitchen. Now even their spatial differences have been adjusted in violation of custom, which required separate seating for boys and girls. Moreover, project teachings on sex education have inspired a different level of interaction. Boys and girls now claim to possess a deeper and healthier relationship that does not focus on a sexual relationship.



The impact on the lives of young people and subsequent generations suggests the sustainability of gender mainstreaming that is a major defining characteristic of effective development.

#### Increased Support for Education of Girls

In all 16 projects, the education of children, and especially girl child education, became a reliable indicator of the effectiveness of gender mainstreaming approaches. Women were the ones who insisted on the education of their girls, often providing the resources to cover the necessary expenses of school fees, uniforms and books through income earning activities.

*We didn't know anything about girl children also going to school, but World Vision has come and has made us to know that it is important to send our girl children to school, and all our girl children are in school.*

— Woman in Gbunmgbum, Ghana

World Vision also provided the community with teachers and impressed on the community the importance of education, and of all children ( girls and boys) attending school. This particular *tache d'huile* impact of gender mainstreaming on young girls was also found in Niger, Kenya, and Zambia, where practices of early and forced marriage of girls have begun to be questioned and, consequently, to decrease.

Women in Ghana and Zambia shared the joy, excitement and hope for themselves and their daughters when they saw female officials from World Vision and Heifer driving trucks and doing important work. Although it took some time for inhabitants in the Maradi area to become comfortable with CARE female field coordinators (veiled and on motorbikes), they represent to community on-lookers shining examples of the possibilities ahead. But, it was a man in Muteshi, Zambia, who drew attention to the “gender

imbalance” (his words) of the study’s research team composed of four women and one man. Not only did the team meet his approval, he expressed the hope that one day his daughters would replace it.

This increase in the education of the girl child is significant because many international bodies have identified it as critical to the eradication of poverty. Governments in most African countries, particularly in the four countries studied, have undertaken national campaigns to alert citizens to its importance. In fact, the United Nations Millennium Development Goals that aim to halve extreme poverty by the year 2015 consider education and gender equality as key to this achievement.

Now even spatial differences (in school) have been adjusted in violation of custom, which required separate seating for boys and girls.

#### Harmful Cultural Traditions and Practices Decreased

In a number of communities, gender mainstreaming contributed to a decrease in harmful cultural traditions, such as female genital mutilation (FGM) and early, forced, cross-generational marriage. In all of the countries, projects questioned and challenged deeply held traditions and customary practices that excluded, oppressed, or impeded women in their progress and potential contribution to the community. In Chituba Menda, Zambia, community members reported reduced polygamy, fewer extra marital affairs, and that men stopped “moving “ and “visiting.”

In two Kenyan communities, Mashanga and Mavuria, women reportedly stopped female genital mutilation (FGM) of girls, although the men in Mavuria still registered some support for FGM. In many cultures, female elders have been a critical force in either eradicating FGM or insisting on its continuance based on cultural validity. In the two Kenyan communities cited above, they chose to stop the practice. Thus, organizations learned that any



strategy for empowering women and any debate on women's social and economic transformation must focus on the use of post-menopausal women to review traditional practices and promote new understandings and actions.

As women gained economically, they sent their daughters to school. The mere act of ensuring that girl children attend school and complete at least primary education changed personal and collective mindsets. In Niger, women no longer saw the need to force their daughters into early cross-generational marriages.

*As soon as the girls started growing, we would just marry them to any person we wished to give them to with no consent of the girls. Now we do not take this risk. We wait until the girls are mature, and we would listen to the girls and wed them to the person they love. This has changed greatly ... this kind of decision making about the future of our children as far as marriage is concerned.*

— Woman in Gangara, Niger

In Muteshi, Zambia, as a result of the training, the marriage age for girls increased from between 10-15 to 20-25.

*Previously girls were more or less given in marriage while they were still very young, and a man who would want to marry such a girl would be sponsoring her in terms of clothing and many other things that he would want to give to the family. When the girl is ready to be married after maturity, then she would be married, when she reaches puberty, sometimes 15 years, and even 13 years old. But now things have changed. A girl would be married, at least she should be between 20 and 25, and then she can be given in marriage... that is after the training.*

— Man in Muteshi, Zambia



## EMERGING into the Public Sphere

This fourth stage in the *Gender Equality Wheel* – **Emergence** – involves elements that take the women into the public sphere where even more widespread changes can occur.

- Spread of Effects to Other Communities
- Entry of Women Into Politics & Government
- Emergence of Women As Effective Leaders
- Implementation of Changes in Inheritance & Property Rights

In the final turn of the *Gender Equality Wheel*, women **Emerge** stronger, healthier, more confident, and better equipped to confront challenges of daily survival. As they begin to see the link between day-to-day personal survival and external conditions, they connect the private and public spheres and **Emerge** to effect social, political and cultural change.

### Spread of Effects to Other Communities

The *tache d'huile* (spreading of oil) effect of gender mainstreaming is an important fringe benefit that requires further acknowledgment. Several instances of this “unofficial” spread of project knowledge, training, and strategies from community to community were reported. Most notably in Zambia, NGOs reported that several of their agencies had adopted the Heifer concepts and income generation models. In another example, the discipline and organization required to execute those projects and the visibility of the successes have encouraged more NGOs to work in the community.

Any strategy for empowering women and any debate on women's social and economic transformation must focus on the use of women elders to review traditional practices and promote new understandings and actions.



## Entry of Women Into Politics & Government

This study has documented instances of increased participation of women in decision-making and leadership positions in the community. Moreover, as women become more involved, exposed, literate, and confident, they are beginning to emerge into local and even into national politics. An example of this is found in Bongo Soe, Ghana, where 3 women have been elected and 9 appointed to the National Assembly.

There were significant examples of women contesting local elections in all of the countries studied. Ghana, Zambia and Kenya provided examples of women emerging from home into the arena of local politics. Remarkably, Niger, perhaps the most conservative of the four countries studied, boasts a high number of 92 women emerging from CARE's MMD programs to participate in local government elections (Note: This pertains to CARE Niger's projects overall, not just to the four communities in this study).

Forthcoming decentralization in Ghana presents fertile opportunities for greater involvement of women in local level politics. Local government positions are excellent entry points for women to begin to cut their political teeth in preparation for national positions of leadership. Moves to contest local elections and the presence of women in positions of decision-making and leadership are encouraging signals of a growing trend. This potential movement warrants support, careful monitoring and future research.

Still, the environment has not been entirely supportive of women's emergence in politics:

*In March, through one of the senior members of parliament, we did push into Parliament a motion to ensure that Parliament compel Government to send a Bill to Parliament to say that at least a minimum of 70% of positions of decision-making will be held by women. The debate went so bad, that we had to ask the senior MP to withdraw the motion. The way the men were debating, it was so disgusting. We thought we*

*had reached a level where we all understood what it is all about. They were giving very petty examples like: 'Oh, but you see at home, my mother, my sisters, my daughters, they knew when they come to serve me food.' We said let's withdraw the motion, because if we had continued with the motion and we had lost, it would have taken us a very long time to take it back.*

— NGO Activist, Zambia

## Emergence of Women As Effective Leaders

Women in some communities emerged to fill vacancies in village councils, but decision-making in the community was very often limited to an advisory function. However, women generally felt that their ideas were given some consideration, even if they were not always accepted. Women's increased engagement and growing self-confidence enabled them to attend community meetings, at the very least giving them a presence in public arenas of power.

Women expressed amazement at the extent of their former ignorance and boasted of the new skills and knowledge that they had acquired. In addition to food security activities, one group of women in Niger formed a Sensitization Committee, providing a conflict management service to warring households. The Committee also identified the most vulnerable in the community in order to ensure that they received priority aid.

Collaborative community work has brought about a greater acknowledgment and appreciation of women's leadership by both women and men. But the process is a slow one. Yet some women claim that female leadership has resulted in a much smoother running of projects:

*Because a woman is the leader, the work is going on smoothly. Men don't have time to organize; and women organize better.*

— Woman in Twifo Darmang, Ghana

Such recognition of women's leadership also has thrust them into community decision-making processes. Formerly men made all the decisions,



Women expressed amazement at the extent of their former ignorance and boasted of the new skills and knowledge that they had acquired. In addition to food security activities, the women formed a Sensitization Committee, providing a conflict management service to warring households.

but the projects have created a cordial relationship allowing women and men “to decide together and to speak the truth to each other.” Indeed in most projects, women were found as treasurers, secretaries and vice chairman, with the position of chairman still tending to be reserved for men. However, in SomNyamekodur, Ghana, plans were afoot to make a woman chairperson of the group. Overall, while men still make major decisions, they now take the opinions of women into consideration and are slowly beginning to accept the concept and the reality of women in leadership positions.

#### **Implementation of Changes in Inheritance and Property Rights**

Tremendous significance must be placed on one instance of changes in contractual arrangements to specifically include women. Joint ownership of livestock because of Heifer’s policy revisions affected women’s inheritance and property rights in Zambia and changed customary law.

Heifer Zambia understood the immediate disadvantages to women of giving men sole ownership of training and livestock and revised the contractual arrangements to include women and the entire family. This action gave the woman ownership rights with the accompanying responsibilities and benefits, not only while her husband was alive but—of even more cultural relevance for many African societies—at his death.

This gender mainstreaming strategy at the root of project design and implementation challenged cultural practices of wife inheritance and taboos against women’s ownership of certain animals. In so doing, these contractual changes by Heifer Zambia also have afforded better nutritional

opportunities to the community by ignoring taboos and providing women with animals. This action has opened the doors for women’s increased knowledge and skills training that have led to women’s increased earnings.

#### **Project Challenges**

Community members spoke about the profound impact of gender mainstreamed projects on all of the 16 communities visited. However, challenges remained or emerged at the community level. This section examines limitations that are specific to project activities and to the external factors which influence the environment in which projects are executed.

#### **Projects Unleash Women’s Ambition and Community Expectations**

One of the main limitations of these projects centered on women’s ambitions that extended far beyond project margins. In other words, women experienced such rapid growth once they moved through the stages of Engagement, Empowerment, and Enhancement, that they Emerged ahead of the very projects that were instrumental in improving their lives.

Still organizations helped women and men to see a new vision for their lives that reached beyond the budgetary limits of projects. They began to develop new definitions for “resources” that included time, new ideas, household harmony, community collaboration, and opportunities for personal and community growth. As with material resources, access, ownership, control, and distribution of resources remain critical to the success of the development agenda.



Project limitations centered on women's ambitions, which extended beyond project margins. In other words, women experienced such rapid growth once they moved through the spaces of engagement, empowerment, and enhancement, that they emerged ahead of the very projects that were instrumental in improving their lives.  
Women want more!

#### Projects Need to Plan with Long-Range Vision

The undisputed successes of gender-mainstreamed projects also have highlighted weaknesses in development processes that address specific basic need targets without envisioning and planning for the next steps. Indeed, communities were pleased and appreciative of the help they received and the tangible and visible benefits they enjoyed. Yet, they pleaded for more. In classic Moserian (Moser, 1988) analysis, projects often addressed immediate survival needs, without challenging the long-term strategic interests for achieving more equitable societies.

#### Greater Focus on Literacy is Needed

Illiteracy emerged as one of the key obstacles to women's empowerment. It negatively influenced self-confidence and self-esteem, blinded women's knowledge of their rights, and stymied opportunities for emergence into decision-making and leadership positions.

*The literacy rate is only 11 percent for women. And they are not only illiterate in French, but illiterate even in Arabic. And since they are illiterate, they can't defend their rights. They just have to accept what is there.*

— NGO Activist, Niger

Literacy, therefore, is one of the most important contributors to successful gender mainstreaming. Even in instances where women initially voted against literacy projects, their exposure to new ideas and new skills expanded abilities to absorb the new information. Exposure to new ideas was often accompanied by a thirst for new knowledge and the wherewithal to acquire it. In one community, women rejected a literacy program at the beginning of an income-generating project. Once they began to experience some success and realized that their inability to read and write limited their progress, the same women requested the same literacy program they had vociferously rejected a few months before.

#### Small Loans Small Change

Women also celebrated the economic gains made from income generating projects. However, as they began to taste the fruits of successful enterprises, ideas for business expansion often grew beyond limited project financing. Inability to access additional funds often leads to tremendous frustration and disappointment, causing many NGO activists to perceive small loans as creating additional burdens for women.

*They're saying, 'Oh we're going to give out little loans to women who are more disadvantaged, and they will still give them little, little money.' We want women to begin to graduate from selling tomatoes on the street. We want them to own a factory where they will bring these tomatoes, make it into tomato paste, ship it wherever, and sell it. So I don't think that women have really attained economic empowerment. These little loans that we're talking about continue to overburden women.*

— NGO Activist, Zambia

#### Managing Male Resentment

Men were sometimes filled with quiet resentment over the drastic change in the economic lives of their women. The issue was particularly raw with respect to microfinance and income generating projects that targeted women. In some cases where only women had received loans, the women





expressed appreciation for the positive impact of their own project, but pleaded for assistance for their husbands. When contrasted with their own position of stunted financial growth, men saw the new economic independence of their wives as threatening and a recipe for household and community conflict.

While gender mainstreaming as a strategy focuses on both women and men in order to bring about greater gender equality, the initial exclusion of men can produce contentious and potentially negative situations as evidenced in a few projects. These data reinforce the need to ensure the inclusion of both women and men if gender mainstreaming is to achieve development effectiveness.

#### **Need for Even Greater Flexibility In Projects**

In many instances, project guidelines are perceived as written in stone and prohibit quick adjustment or change in direction, even if project participants could enjoy tremendous advantages from the change. Flexibility is particularly important in gender-mainstreamed projects, since it enables shifting of direction or adjustment of projects in the event that projects become less gender inclusive or gender focused than had been designed or intended.

#### **Follow-Up is Critical**

Isolation of communities often means difficulty for project personnel to execute the necessary follow-up. Ongoing training is required in most cases, as are monitoring, provision of technical advice, and the setting of specific short-term and long-term goals. Increased follow-up and project monitoring would be instrumental in providing opportunities for enhancement of project implementation.

This follow-up is critical to effective gender mainstreaming in order to keep project goals on target. It is particularly important because of its ability to equip women with networking strategies required for the Emergence stage.

#### **Weak “Gendered” Accountability Structures**

There is a need for precise accountability structures at the administrative, program, and project levels. Tight accountability ensures the appropriate mix of gender mainstreaming strategies, consistency in application, and immediate restructuring, when required. Heightened accountability supports follow-up imperatives and ensures the “guided” flexibility required for successful gender mainstreaming.



*As evidence of the enthusiasm for the gender-mainstreaming projects, more than 150 women turned out for a women’s focus group in Ghana.*



## Summary

The preceding account of the application of gender mainstreaming in 16 communities validates the effectiveness of gender mainstreaming approaches, particularly its stellar performance in extremely conservative environments. The challenge of broaching gender issues in extreme resource-poor communities, bound by cultures that support women's oppression, is a bold one that suggests unshaken confidence in gender mainstreaming approaches.

The *Gender Equality Wheel* became a tracking device for the journey of women and men, and its framework allowed the monitoring of the journey and an assessment of project outcomes. The emphasis is placed on women's movement through the wheel because of women's historical exclusion. However, women's mobility led to a positive connection with and involvement of men that sparked a momentum for new directions and higher ground.

While the journey to gender equality makes a conceptual start in the Engagement stage, its circular model allows the capture of women's step into the development process at any of the four stages. And if, as the wheel spins, it stops at Empowerment, Enhancement or Emergence, women *and* men are poised to benefit, as shown in this study. Failure then comes only from a stationary position. Indeed, even the slightest motion on the part of women released an array of positive responses within individuals, within households and within communities.

Responses, as this study shows, begin with the end of women's exclusion, inaction or alienation. The critical link is women's exposure. Once exposed to new ideas, the floodgates open to engendered action that changed men's attitudes and provided opportunities for collaborative action, even while traditions that have kept women and men at bay were challenged.

## Recurring Theme of Study

The recurring theme of this study is the way in which gender mainstreaming introduced new ideas and strategies for making the connection between women's oppression and poverty. Traditional beliefs and practices represented the glue that held together the institutionalization of women's oppression. Gender mainstreaming, as illustrated in the communities studied, holds the power to bring women and men together to battle the forces that keep them separate, hungry and poor.

The recurring theme of this study is the way in which gender mainstreaming introduced new ideas and strategies for making the connection between women's oppression and poverty. Traditional beliefs and customary practices which subordinate women represent the glue that holds together the institutionalization of women's oppression. Gender mainstreaming, as illustrated in the communities studied, holds the power to bring women and men together to battle the forces that keep them separate, hungry and poor.

## V. Gender Mainstreaming & Development Effectiveness: Research Findings



This chapter addresses the overarching research question of the study:

### Research Question

When organizations mainstream a gender perspective in their operations and programs, how is the effectiveness of their development work impacted?

The chapter begins with a discussion of what development effectiveness means and then reviews the highlights from Chapter III: The Many Faces of Gender Mainstreaming on how the five study organizations in four countries mainstreamed gender and from Chapter IV: Voices of Change: The Impact of Gender Mainstreaming on Communities in 16 field projects.

The culminating analysis of the study presents the relationships between gender mainstreaming and development effectiveness. The analysis illustrates a causal chain of relationships, from gender mainstreaming in organizations and projects to impact on community-level outcomes to enhanced development effectiveness overall.

The voices of project participants have been heard throughout this study, as women and men who were involved in the projects being studied shared their experiences. The documenting of these experiences has allowed a front-row seat to the changes in the individual lives of women and men and their communities.

An underlying force for change emerged in all the communities in which mindsets have begun to shift. Women and men have begun to challenge themselves and each other with new questions about “*the way we met it*” [the status quo] in the words of a woman in Mashanga, Kenya, in response to questions about unshared household duties that

overburden women. Challenges to “*the way we met it*” appeared not only in the communities studied, but also in the organizations themselves where gender mainstreaming approaches had as much impact on the professionals implementing them as they did on project participants. These shifts in mindsets offer some of the greatest promise for dramatic and positive results on development effectiveness.

### Chapter Highlights

- ▷ What is Development Effectiveness?
- ▷ How Gender Mainstreaming Relates to Effectiveness
- ▷ Gender Mainstreaming as the Driving Force for Development Effectiveness
- ▷ Benefits of Gender Mainstreaming for Development
- ▷ Men in Transition



## What is Development Effectiveness?

Arriving at a definition of development effectiveness is essential for considering the broader impacts of gender mainstreaming strategies in this study. The discourse on development encompasses varying definitions and perspectives on the topic, some of which are presented below.

According to the United Nations definition:

*Development effectiveness reflects the extent to which an institution or intervention has brought about targeted change in a country or the life of the individual beneficiary. Development effectiveness is influenced by various factors, beginning with the quality of project design and ending with the relevance and sustainability of desired results. (p. 11)*

— *Development Effectiveness: Review of Evaluative Evidence. UNDP Evaluation Office: November 2001.*

The UNDP report further states:

*The ability to promote concrete improvements in people's lives lies at the heart of what is termed development effectiveness. (p. 6)*

For the Department for International Development (DFID) of the UK:

*Effectiveness may be defined as the extent to which a development activity or program has achieved, or is expected to achieve, its objectives.*

— *How Effective is DFID? Effectiveness Report. DFID: March 2002.*

Based on this definition, DFID further maintains that:

*Development effectiveness refers to achievement with respect to less attributable, longer-term outcomes and impacts to which the agency efforts are ultimately aimed, and to which it contributes, but which are beyond the manageable, controllable interest of that agency alone. (p. 5)*

The definition is linked to even broader social and economic change as characterized by the Australian aid agency, Australian Government Overseas Aid (AUSAID):

*Development effectiveness can be defined as a demonstrable contribution to economically sound, socially equitable and sustainable growth.*

— *Defining Aid Quality And Assessment Criteria, AUSAID: July 2002.*

However, the UNDP definition concludes:

*Development is far from being an exact science. Determining the true impact of support provided by an organization is a trial and error process of considerable complexity... Future success, however, will hinge on effective collaboration with partners at the country level, both within government and the donor community and extending beyond. (p. 32)*

— *Development Effectiveness: Review of Evaluative Evidence. UNDP: September 2000.*

In addition to drawing on the definitions from the UN and donor agencies, staff members from the five participating organizations—CARE Niger, Catholic Relief Services Kenya, Heifer Zambia, Lutheran World Relief Kenya, and World Vision Ghana—contributed their perspectives from the vantage point of practitioners. During the November 2004 “collaborative analysis workshop” in Ghana, which brought partners together to review the initial draft report, the 22 representatives divided into four groups to illustrate and define development effectiveness and the impact of gender mainstreaming. Their views are captured in the following section.



## Group 1

Development effectiveness indicates the extent to which planned interventions realize the desired change within a focus community in a just, dignified and sustainable manner (see Group 1 figure).

### Gender is the Driving Force

- Equal opportunities
- Equal access to resources
- Equal ownership of resources
- Equal control over resources
- People must decide
- People must develop their own goals

## Group 2

Development effectiveness is qualitative change that offers choices in life in a sustainable way, with the measure of change to be defined jointly by the beneficiaries and the agents (see Group 2 figure).

### Relationship Between Gender Mainstreaming and Development Effectiveness

- The family is the basic unit of change
- Gender mainstreaming improves the decision-making roles and responsibilities
- Efficiency and resource use
- Equitable benefit sharing
- Provides qualitative change: happiness

## Group 3

Development effectiveness is the ability to effect holistic positive and sustainable change in a community in a manner that is just, reinforces the peoples' rights, and respects their spirituality (see Group 3 figure).

### Elements of Effective Development

- Holistic is the main link (cloud)
- Consciousness-raising for women and men (spiral with male & female symbols)
- Health and spirituality (medical symbol)
- Enhanced economic power (\$ sign)
- Girls and boys in school (smiling face)

- Education and information (book)
- Love, money, water (symbols of heart, \$, and water tap)
- Freedom of societies to develop their own models (scale of justice)

## Group 4

Development effectiveness produces positive change in the lives of individuals and communities to attain self-confidence in dealing with threats in an ongoing manner. Gender equity is the driving force for development effectiveness and encourages involvement of all (See Group 4 figure).

### Development Effectiveness as Gender Equity

- Fair share of activities
- Equal education for girls and boys
- Equal benefits
- Equal contribution
- Fair share in life to make whole persons

The concept of change appears in all of the four group definitions. This is particularly significant in cultures where change is often perceived as a threat to traditional values, norms, and practices that ensure community stability. Women in such cultures are specifically charged with the responsibility of protecting the identity and cultural stability of the community through the protection of their own roles. Women then are expected to agree, condone, and conspire in their own alienation, isolation, and subordination as an investment in protecting and maintaining the *status quo*. However, the findings of this study tell a positive story of change, beneficial for women, men, and their families.

Integrating the definitions from these four groups and project staff members with those of the donor agencies, the definition in the box emerged as the framework for examining development effectiveness and gender mainstreaming in this study. The definition views gender mainstreaming as a bridge between organizational operations and community change that leads to development effectiveness.

Graphic Representation of Development Effectiveness by Staff of Participating Organizations  
 (see preceding text for explanation)

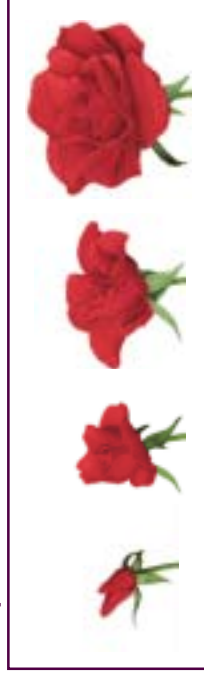
Group 1: "Proud and Free"



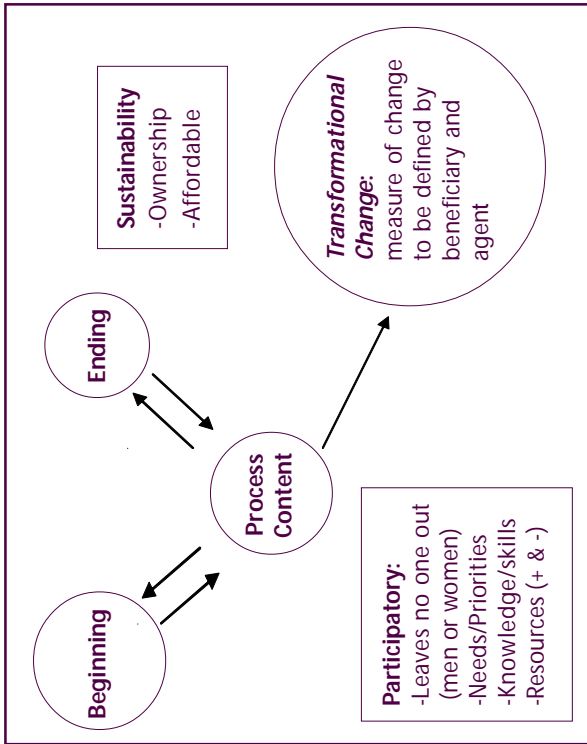
Group 3



Group 4



Group 2





## Development effectiveness

brings about holistic change that is positive and purposeful as defined by the community, offers sustainable life choices, reinforces people's rights and respects their spirituality. Gender equality is the driving force because it encourages the total involvement of women, men, and children in collaborative action that changes mindsets and directly attacks poverty and hunger.

## How Gender Mainstreaming Relates to Development Effectiveness

Gender mainstreaming introduced changes that were community-sanctioned and supported, precisely because they provided identifiable and visible benefits for households and communities: increased agricultural yield, improved sanitation, improved health status, expanded primary school enrollment for both girls and boys, increased harmony in households and communities, greater integration of children into community life, and increased cooperation with and respect for elders.

Rather than resulting in the alienation so commonly perceived to be associated with Western feminism, gender mainstreaming integrated women more fully into communities in ways that enhanced their status. Instead of instigating withdrawal from the household and separation from the community, gender mainstreaming increased women's opportunities for cooperation, collaboration, and contribution to the family and the larger community.

Hence, gender mainstreaming quietly challenged long-held cultural traditions and practices that thwarted individual and community progress. Moreover, embedded in gender mainstreaming is a

flexibility that enabled individuals and communities to embrace the process at their own level of comfort and need. It dealt a direct blow to poverty, leaving in its wake a change that was desired, positive, purposeful, community-driven, and sustainable. Gender mainstreaming encouraged total involvement of all and became, in the words of one villager, "the driving force for development effectiveness":

*Development to us is the change of yield, because now we have more yield than before when we never used to have the groups. We have been trained how to live harmoniously in our families. Since the training was given, we know that there is no job of men and women. All jobs are equal. We can see development.*

— Man in Mashanga, Kenya

Gender mainstreaming introduced changes that were community-sanctioned and supported, precisely because they provided identifiable and visible benefits for households and communities: increased agricultural yield, improved sanitation, improved health status, expanded primary school enrollment for both girls and boys, increased harmony in households and communities, greater integration of children into community life, and increased cooperation with and respect for elders.



Overall, gender mainstreaming has released women to make financial and leadership contributions in their households and communities in ways that have startled men, earned their support, and challenged them to greater heights.

All 16 communities exhibited an overwhelmingly positive and striking response to gender mainstreaming approaches, process that rippled through households and communities. The results of this study provide evidence of the many ways in which gender mainstreaming approaches have shaken the very foundations of cultural traditions that oppressed and entrapped women.

Listening to the voices of the women and registering their responses to project activities provided the evidence of the effectiveness of gender mainstreaming and brought life to the findings of this study.

Hearing the voices of men not only validated the gender mainstreaming concept of equal inclusion, benefit, and participation of women and men, but it also authenticated the process of including both sexes and provided a measure of credibility, since men could think they would have the most to lose in the shifting power dynamics. Men's initial resistance was gradually whittled away as they saw their total hold on power replaced by a balance that increased benefits for all.

*Women will be ahead of us if this goes on. It won't be bad, but it means that we have to pull up our socks.*

— *Man in Mavuria, Kenya*

As women became more confident and seasoned participants, they began to speak at meetings in the presence of men, actively participate in projects and marvel not only at the changes in their own lives, but the corresponding impact on their children, their families and their communities.

Overall, gender mainstreaming has released women to make financial and leadership contributions in their households and communities in ways that have startled men, earned their support, and challenged them to greater heights.

Women found new respect from their spouses and a resulting willingness of men to value their work and bear some of their overwhelming burden. This action alone resulted in dramatic life-altering changes. In general, gender mainstreaming approaches have challenged assumptions, attitudes, and traditions that have kept women outside of the loop of development.

Gender mainstreaming spread even beyond the project sites. CARE Niger's Deputy Country Director, Dr. Amadou Sayo, refers to it as a *tache d'huile* effect, when successful projects spread like oil throughout communities and beyond to neighboring villages and towns where projects have not been officially implemented. In all of the communities, youth were special beneficiaries of this *tache d'huile* effect, even in areas where they were not specifically targeted.

## Non-Gender Mainstreamed Projects

This study also included brief visits to a small number of non-gender mainstreamed projects, which were arranged by some of the participating organizations. These visits were not included in the original design. However, they offered some anecdotal comparisons with gendered projects.

Key differences with gender mainstreamed projects included the exclusivity and separation of women from men, usually through women's clubs or associations. Monitoring and evaluation strategies also were not concerned with the ways in which projects impact women and men differently. Many of these projects lacked literacy components. Interest in literacy in fact emerged as a major distinguishing feature between gender mainstreaming programs where literacy interest was high, and non-gender-mainstreamed programs in which women appeared to exhibit less





interest and commitment to literacy. Also missing was the opportunity for greater exchange of ideas and collaboration between women and men and a heightened comfort level in discussing community challenges and developing strategies for action. In addition, there appeared to be fewer opportunities for directly confronting cultural strongholds that have institutionalized the subordination of women and gender inequality.

In some of the non-gender mainstreamed projects that were visited, women were very explicit about not wanting men to become involved in their income generating activities. In Niger, they claimed that too often men defaulted on loans and negatively affected the entire group; they were then forced to pay back loans for men in order to keep their credit reputation intact. Some women claimed that the men were dishonest, poor money managers, and more apt to spend savings drinking or “moving about” before contributing to the household, community or project expansion. They felt that the men used their male standing in the community to out-manuever them and override their wishes; hence, they preferred to participate in projects separately.

One striking difference between gender-mainstreamed projects and non-gender-mainstreamed could be seen by the frankness with which men in the engendered projects spoke of how their own lives had been positively affected.

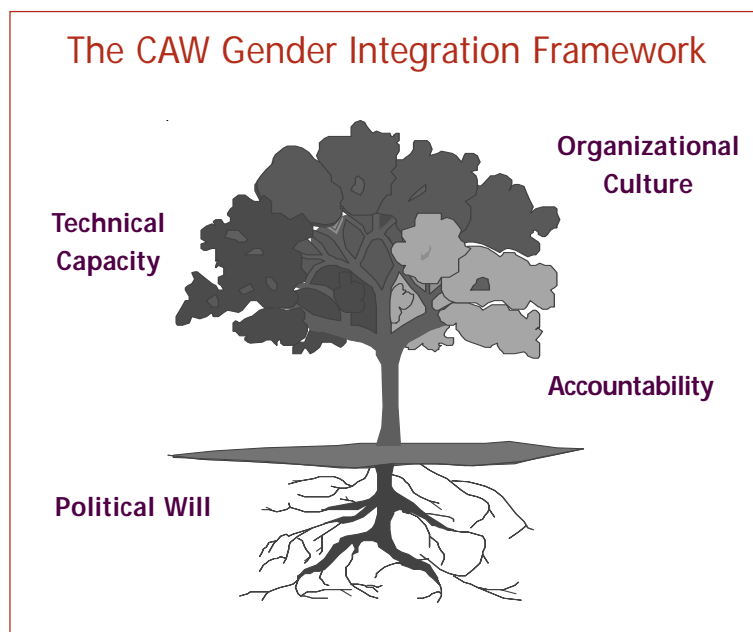
*We men have changed because initially we were drunkards. Like now we would not be here. But we have changed because of the project. There is unity in the homes between the husband, the wives, the boys and the girls. But the community has not changed as a whole, because some people have not joined in this project.*

— Man in Mashanga, Kenya

## Gender Mainstreaming as the Driving Force for Development Effectiveness

In this section, the study now merges the two major theoretical models — The *Gender Integration Framework*, outlined in Chapter III, and the *Gender Equality Wheel*, presented in Chapter IV—in order to track the ways in which gender mainstreaming in organizations becomes the driving force for positive development outcomes.

The *Gender Integration Framework* guides organizations in “how” to mainstream gender throughout their operations and programs. It begins with necessary **Political Will** from the top leadership, followed by increasing the **Technical Capacity** of the staff and the organization to design, implement, and monitor gender mainstreaming. **Accountability** is the third component of the framework that ensures that technical capacity and skills are applied from top to bottom in policies, programs, and practices. Finally, the other three components contribute to a transformation in **Organizational Culture**, which





in turn can lead to broader social transformation in the communities and external environment.

The *Gender Equality Wheel* tracks the impact of gender mainstreaming in communities. Women and men begin with **Engagement**, the stage at which people—especially women—come out of isolation, discover new possibilities for their lives, and begin to build mutual support. **Empowerment** builds the self-confidence in women and men that comes with new knowledge, ideas, and skills as they explore new ways of seeing and acting. **Enhancement** refers to the application of new ideas, knowledge, skills, and resources to enhance the lives of family and community members and provide household and community gains. **Emergence** moves women, in partnership with men, onto the public stage to social and political action that transforms their social, cultural and political environment.



*As the activities influenced the children in every community, the sustainability of projects was ensured. These children in Ghana reportedly saw less domestic violence and enjoyed better nutrition with the increased family income.*

## The Gender Equality Wheel



The following four charts summarize how the organizations manifested the elements of the *Gender Integration Framework*: political will, technical capacity, accountability, and changes in organizational culture. These four charts are followed by a diagram of specific results in each of

the stages of the *Gender Equality Wheel*: Engagement, Empowerment, Enhancement, and Emergence.

The merger of the two frameworks shows the relationship between the gender mainstreaming elements and the categories of community-level outcomes. **Political Will** is necessary for launching the **Engagement** stage, when women come out of isolation and build awareness and support. **Technical Capacity** enables an organization to build gender mainstreaming capacity with the consequent **Empowerment** of individuals. **Accountability** ensures both the monitoring of impact on women and men and that follow-up takes place, thus leading to **Enhancement** of lives in families and communities. Finally, transformation in **Organizational Culture** advances parallel transformation as the women **Emerge** and gender mainstreaming concepts spread throughout the public arena.



## How Organizations Manifested Political Will

### Active Support from the Top

#### Political Will/World Vision Ghana

- Gender Mainstreaming Mandated Globally from Headquarters
- Ghana Hires A Gender Coordinator & Conducts Needs Assessment
- Ghana Forms Gender Task Force & Gender Action Plan
- Budget Funds Committed to Gender Action Plan in Ghana
- Temporary Moratorium on Hiring & Promotion of Men
- New Employment Patterns in Field Office
- National Director Publicly Supports Gender Coordinator
- Expanded Parental Leave Policy

#### Political Will/CRS Kenya

- CRS Explores Social Justice of Programs
- Survey Examines Gender Dimensions of Programs
- Gender Audit Produces "Gender and Justice" Strategy
- Gender Responsive Policy Developed for Kenya
- Examining Recruitment & Personnel Policies Encouraged in Partners
- CRS Kenya Makes Commitment to Gender Mainstreaming
- CRS Kenya Strategy & Implementation Plan Developed

#### Political Will/LWR Kenya

- Acknowledgment & Communication of Gender Equity Concerns
- Gender Equity Addressed At All Levels in Kenya
- Gender Representation in African Church Leadership Flagged
- Partners Encouraged to Examine Access & Control Issues

#### Political Will/CARE Niger

- Leadership and Commitment from Headquarters
- Global Gender Audit Reveals Challenges
- Conservative Niger Selected for Pilot Project in Gender Mainstreaming
- Organizational Structure, Procedures, & Practices Examined
- Gender Unit Established with Gender Coordinator in Niger
- CARE Niger Creates Gender Commission with Rights-Based Focus
- Gender Task Forces Established in Niger
- Gender & Diversity Committee Established
- HQ Provides Funds, Resources, External Technical Assistance
- Gender Policy Drafted in Niger
- Consultation with Niger External Groups Helped Shape Strategic Links
- Gender Mainstreamed in CARE Niger Long-Range Strategic Planning
- Gender Factored in Niger Sector Programs
- Consultation with External Groups Helped Shape Strategic Links
- National Gender Conference in Niger Initiated
- Conference Spawns Gender Network in Niger
- CARE Hosts Gender Network Meetings & Gives Technical Assistance

#### Political Will/Heifer Zambia

- Headquarters Supports Gender Mainstreaming
- HI Gender Equity Program & Policy Developed
- Gender Focal Points Assigned for Africa Area Programs & Zambia
- Gender Included in Zambia Strategic Plan



## How Organizations Manifested Technical Capacity

### Individual Skills and Organizational Systems

#### Technical Capacity/World Vision Ghana

- Gender Audit Conducted
- Recognition That Staff Capacity Is Critical
- Increase in Recruitment & Promotion of Women in Ghana
- Gender Analysis Information Shapes Ghana Policies & Programs

#### Technical Capacity/CRS Kenya

- Gender Audit Leads to Intensive Training
- Gender Officer Recruited in Kenya

#### Technical Capacity/LWR Kenya

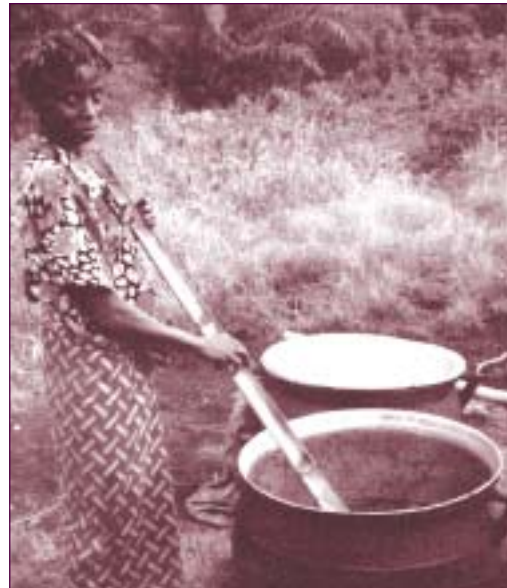
- Kenyan Partners' Knowledge, Awareness Assessed
- Discrimination Policy Communicated to Partners
- Gender Analysis of Projects

#### Technical Capacity/CARE Niger

- Global Gender Audit Assessed Organization Needs
- Women in CARE Niger Senior Management Increased
- Men Included in All-Female Credit Teams
- Young Professional Program Boosts Female Staff Numbers
- "Gender at the Workplace" Training Module Developed in Niger
- CARE Niger Examined Challenges of Women in Senior Positions
- Gender Expertise Permeates All Projects & Addresses Women's Needs
- Training Extended to Partner Organizations in Niger
- Niger Gender Unit Focuses on Project Level Daily Activities
- Support Enlisted From Women Elders and Religious Leaders

#### Technical Capacity/Heifer Zambia

- Staff Gender Training Includes All Senior Managers
- Staff Approved for Exchange Visits on Gender Discussions
- Project Farmers Receive Gender Training
- Field Funding Requests Include Gender Component
- Technical Assistance Obtained from "Women for Change" NGO
- More Aggressive Search for Women in Livestock in Zambia



*Both women and men benefited economically from the income-producing projects. Their collaborative work on projects increased the mutual respect and improved domestic relationships in virtually every project. A woman in Gbunmgbum, Ghana, prepares the Shea nut for processing and marketing.*



## How Organizations Manifested Accountability

### Carrots and Sticks

#### Accountability/World Vision Ghana

- National Director & HR Manager Accountable for Success
- Staff Monitor & Evaluate Gender Mainstreaming

#### Accountability/CRS Kenya

- Organized System for Staff Accountability Not Yet Established

#### Accountability/LWR Kenya

- Accountability Falls to Local Board & Leadership in Kenya
- Project Monitoring in Kenyan Reports
- Kenyan Evaluations Capture Equity Issues
- Indicators Developed to Determine Control & Access in Kenya
- Gender Screening of Proposals & Projects in Kenya

- Gender Integration Tied to Funding of Partners in Kenya
- Partner Agreements Examined

#### Accountability/CARE Niger

- Gender Task Force in Operation
- Annual Operating Plan Includes Evaluation of Staff on Gender Integration
- Specific Gender Indicators Incorporated in Logical Frameworks
- Staff Team Monitors Gender Progress
- Measurement Mechanisms Could Be Improved

#### Accountability/Heifer Zambia

- Gender Integrated in Project Planning, Design, Implementation, M&E



*Listening to the concerns and anxieties of men stood out as a feature of all the gender mainstreamed projects. Their potential opposition withered away once they understood what gender mainstreaming meant to them, their families, and their communities. Here, a World Vision manager, Benedicta Pealore, chats with men in Bongo Soe, Ghana.*



## How Organizations Manifested Organizational Culture

### Changes in Mindsets and Values

#### Organizational Culture/ World Vision

##### Ghana

- Support Increased for Including Men in Mainstreaming
- People Applaud Positive Role Models in Women Managers
- Men Acknowledge Relevance of Gender Mainstreaming for both Sexes
- Women Take Active Role in Self-Development
- Attitudes of Women Also a Challenge
- Women Working for Other Women
- Initial Negative Reaction From Male Employees
- Some Men Support Gender Mainstreaming

#### Organizational Culture/CRS Kenya

- Increase in Work Opportunities & Women As Project Beneficiaries
- Women Included at Community Decision-Making Levels
- Partners Encouraged in Gender Consciousness

#### Organizational Culture/LWR Kenya

- Gender Mainstreaming Shifts Programs to Rural Poorest of Poor

#### Organizational Culture/CARE Niger

- Organizational Environment More Sensitive & Skilled in Gender
- Increased Openness between Staff and Senior Management
- Both Sexes Increase Understanding of Gender Sensitivity
- Action on Inclusive Meetings Affect Staff at All Levels
- Critical Cooperation of Men is Recognized
- New Attitudes Affect Home Environments

#### Organizational Culture/Heifer Zambia

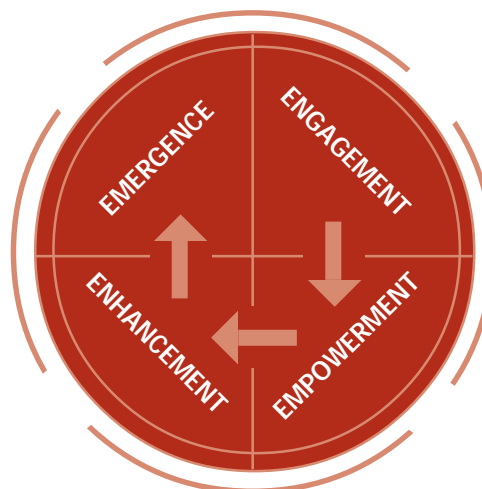
- Administrative & Technical Teams Balanced by Sex
- Management Examines Transport, Housing, & Security Issues for Women
- Women's Roles in Livestock Responsibilities Revised
- Men's Initial Cynicism Changes to Support
- Program Policies on Annual Ownership Revised
- General Mainstreaming Leads to Animal Inheritance Policy
- Ownership Leads to More Active Community Participation



*Young people participated in income-generation projects with their families, while benefiting from more harmonious relationships among the adults. They observed new, positive role models and were influenced by the over-turning of harmful cultural traditions, such as early marriage for girls and "moving about" by men.*



## Summary of Community-Level Results According to the Gender Equality Wheel



### Stage 4

#### **EMERGENCE into the Public Sphere**

- Spread of Effects to Other Communities
- Entry of Women Into Politics & Government
- Emergence of Women As Effective Leaders
- Implementation of Legal Changes in Inheritance & Property Rights

### Stage 1

#### **ENGAGEMENT of Women to Come Out of Isolation**

- Increased Gender Awareness
- Coming Together of Women
- Development of Mutual Support

### Stage 3

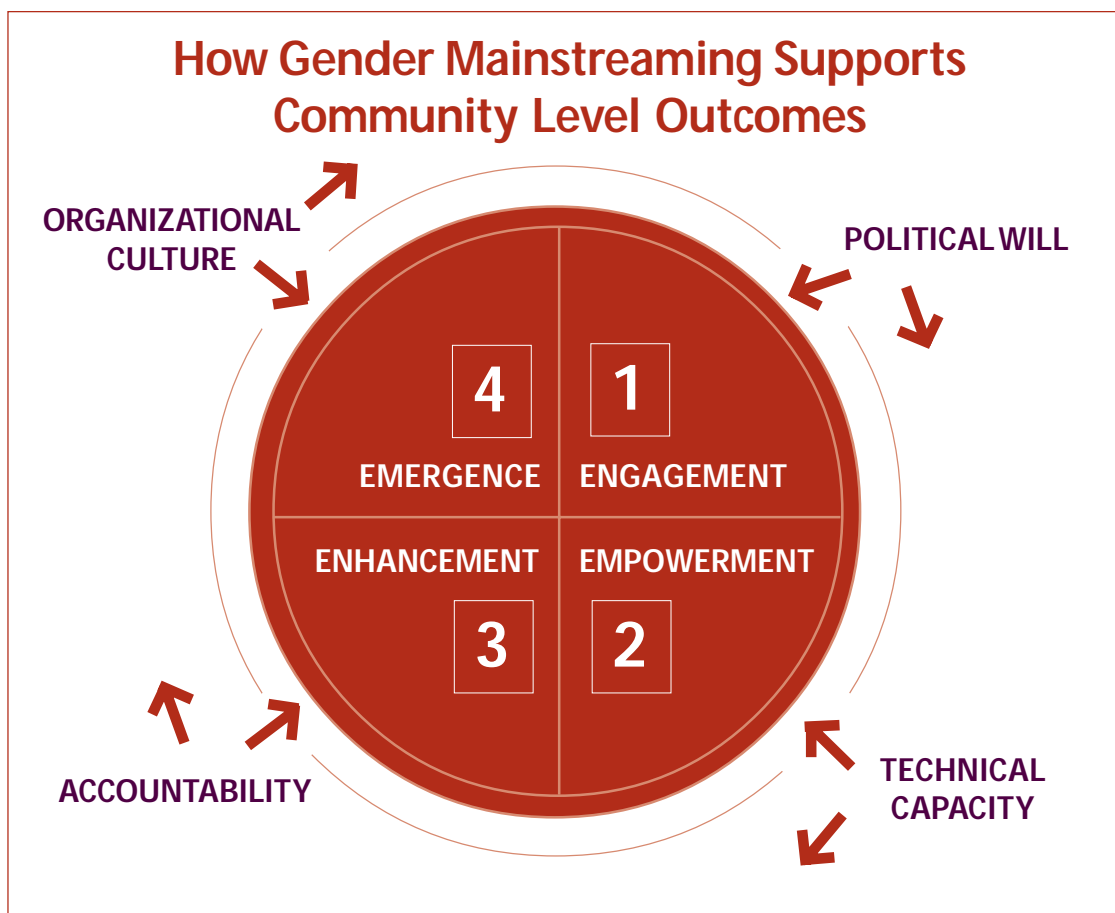
#### **ENHANCEMENT of Lives in Communities**

- Increased Ownership & Roles in Projects
- Shared Household Work as Result of Collaboration in Projects
- Rethinking of The Division of Labor by Communities
- Economic Benefits Shared with Family and Community
- Improved Sanitation and Access to Water
- Strengthened Relationships in Family & Community
- Communities United with Increased Harmony
- Children & Youth Impacted by Gender Mainstreaming Projects
- Increased Support for Girls' Education
- Harmful Cultural Traditions & Practices Decreased

### Stage 2

#### **EMPOWERMENT with Ideas, Knowledge, Skills, and Resources**

- Training Represented Powerful, Liberating Tool
- Cultural Taboos Broken Down for Economic & Health Gains
- Increased Self-Confidence for Women & Men
- Expansion of Women's Involvement in Community Activities
- Increased Women's Participation in Family Decisions
- Increased Personal and Family Income
- Gains in New Purchasing Power & Increased Ownership
- Increased Value Place on Literacy
- Extension of Outreach to Poorest of the Poor



## Political Will Starts the Engagement Process for Women

**Political Will** represents the proverbial point of rubber meeting the road for gender mainstreaming, providing the necessary commitment and support. The organizations that are experiencing the greatest impact on development outcomes today are those that: (1) have been specific and detailed in their early internal gender analysis, before tackling field projects, (2) were steadfast in their commitment to linking gender equality to a targeted attack on poverty, (3) began by putting their own houses in order before tackling field projects, and (4) had a clearly articulated gender policy that was effectively communicated and widely disseminated throughout the organization. It is no surprise that

these are the organizations who experience the greatest support, enthusiasm, leadership and commitment from senior management (political will) and take pains to address gender imbalance internally, even as they focus on the external communities.

The *Gender Audit* facilitated the early assessment of gender perceptions among staff throughout four of the participating organizations, enabling organizations to review their own strategies, policies, and practices that often unearthed evidence of gender inequities within their own structures.

An important backdrop to this organizational self-audit is the political will of upper management leadership to redress gender biases that often go unnoticed but are deeply embedded in





organizational culture. Support of top management comes in not only spouting gender rhetoric, but in reshaping internal policies.

All of the organizations interviewed expressed some level of surprise at the gender imbalance in senior positions. CARE's global *Gender Audit*, for example, revealed that, in 1997, representation of women stopped at the level of Field Managers for Niger, and there were no women at higher levels. Today, women on the 12-member Senior Management team have increased to six and Project Managers are 50/50 male/female.

In World Vision Ghana, female managers at the mid-level have increased from 27 to 45, compared with 55 men. In addition, after aggressive affirmative action programs, there are now three women among the 20 senior managers and seven female Area Development Programme Managers (ADPs) in the field.

One organization, World Vision Ghana, was found to have allocated two percent of its budget to gender mainstreaming. Putting money to the rhetoric becomes a key factor in the level of gender mainstreaming that leads to development effectiveness. Indeed, organizations exhibit support and commitment by the allocation of funds for gender mainstreaming in the same way that funds are routinely set aside for priority objectives.

In all of the organizations interviewed, gender mainstreaming was greatly influenced by strong **Political Will** and organizational mandate from their U.S.-based Headquarters. All of the organizations examined their own cultural environment and developed strategies to encourage gender equality. In the process, they highlighted and addressed other class, religious and ethnic divides throughout the organization. Gender mainstreaming has a significant impact on broader issues of social relations, social change, and transformative development, all critical elements of development effectiveness.

Once the political mandate for gender mainstreaming was given, the national offices

launched a series of activities that brought women together, involved them in projects, informed them of their rights and options, expanded their horizons, and built mutual support networks for the next stage. Because women had been traditionally excluded, deliberate strategies were designed and executed to increase women's **Engagement** in field management and project activities.

At the project level, the most critical aspect of **Political Will** is its intention to engage participants in activities and spheres beyond the realm of day-to-day norms, both at the organizational and project levels. Initiatives spurred by informed organizational leadership triggered the involvement of village women in project activities, thus releasing them from culturally bound isolation and alienation to the **Engagement** stage. All of the organizations in this study demonstrated an impressive degree of **Political Will** which impacted **Engagement**.

- World Vision Ghana and CARE Niger recruited, trained, and promoted women to middle and senior management positions, a move that led to a review of selection criteria for projects that ultimately resulted in larger participation by women at the community level.
- By re-examining their focus on the "poorest of the poor" and finding that women were the vast majority in these target groups, CARE and CRS redesigned projects to bring women out of their isolation and to address their impoverished situations.
- After development of gender mainstreaming, LWR Kenya encouraged its partners to examine access and control issues of community women, thus enabling them to come together to share experiences and increase their awareness of gender issues.



In the *Gender Equality Wheel*, the first stage—**Engagement**—appears to be the area in which minimum movement takes place. However, the act of Engaging women outside of their homes— or in vastly different ways within their households— began the spin of the *Gender Equality Wheel*. For some women, it was the simple act of going to the market to conduct their trade. **Engagement** provided the physical mobility that expanded horizons, widened choices, and provided more profitable business opportunities.

For most women, their deliberate inclusion in projects required their presence at meetings and training programs. This exposure outside of the home propelled women into a new mindset. They became more aware and involved in community activities, shared experiences, forged greater ties with other women, and developed mutual support. **Engagement** becomes the main catalyst for movement into the other stages. In all of the projects women’s **Engagement** became the first step to a series of activities that provided the fundamentals for maximizing opportunities.

The mere inclusion of women in project designs literally opened the doors for women to participate at a level that forced them into a growth spurt that left its mark on the wider communities. That inclusion began with political will from the top of the organization.

## Building Technical Capacity Leads to Empowerment of Women and Men

To build the **Technical Capacity** of their staff, one of the first responses of all of the organizations was the hiring of a gender specialist or gender coordinator. Three organizations hired Gender Focal Points at the country and/or regional level. It is worth noting that organizations that appear to be most successful were those where responsibility for gender mainstreaming rested not only with the

Gender Coordinator, but also with the entire organizational family.

After increasing capacity in gender analysis, the organizations tended to shift their project focus. They found that it is important to determine the most appropriate person for the receipt of training or benefits, which refocused the structure and beneficiaries of projects. The following examples show the link between **Technical Capacity** and **Empowerment**:

- Newly trained and assigned CARE Niger female field coordinators were veiled and traveled on motorbikes. They became role models for girls in the communities and expanded parents’ visions of their daughters’ potential.
- Based on the gender analysis, Heifer Zambia instituted an aggressive search for professional women in livestock who could help guide and empower women at the village level with new skills.
- Staff training in gender analysis enabled them to re-examine gender stereotypes and to determine the real training needs of women and men. Women in Gbunmgbum, Ghana were trained to repair boreholes. As a result, their ability to provide potable water to their families did not depend on the availability of men. The community now boasts improved sanitation and eradication of water borne diseases.
- Staff members developed more effective outreach and gained skills on addressing the initial resistance of men. This contributed to more women in Ghana and Zambia attending community meetings and participating in family and community decision-making.



- The CARE Niger Gender Unit facilitated the integration of a gender awareness into people's daily lives at the project level. The "Communication of Behavior Change" program strategy provided new knowledge to communities, through listening centers and training modules on gender issues, conflict management, literacy programs, and information on reproductive health, land ownership, and rights and obligations in case of divorce.

All the organizations included training as a major way to increase gender understanding and build greater **Technical Capacity**. Some organizations conducted more gender training than others. The degree of regularity with which the words "capacity building" and "sensitization" were heard during the research period, at both the program and project level, indicates the importance all organizations attached to this training element.

Increased self-confidence, expanded involvement in household decisions and community projects, opportunities for new knowledge through literacy programs, and new purchasing power and ownership brought women a new sense of themselves and their capabilities. Often their ideas, expectations, and sometimes even their enthusiasm surpassed the goals of projects and programs that had been designed to take them up to a certain point. More often than not, it was the point at which women had begun to experience some measure of economic independence and its accompanying self-confidence. It is here that the real power of gender mainstreaming to effect holistic change began to be revealed. Progress was so rapid in most projects, that there were additional requests for financial and technical support for extended growth.

This study emphasizes the need for repeated, full-bodied, gender-focused training. In order to continue to chisel away at negative stereotypes, old tapes, and simply more comfortable ways of conducting business, gender training has to be comprehensive, consistent, creative and colorful.

The last two adjectives do more than complete the alliteration. They speak of the need to share some of the more dramatic examples of gender mainstreaming to increase awareness and integration of gender in all project thinking. For example, the women in Muteshi, Zambia, delighted in the improvement and new happiness in their lives, danced and sang *Gender Ile Bomba!* (Gender is Working). In a skit, male and female villagers enacted their story of women and men held hostage by powerful customs and traditions that refuse to change, even as women, men, and particularly children die from poverty and disease.

It was a creative illustration of cultural challenges that enabled villagers to laugh at themselves, even as it provided necessary information and brought attention to harsh truths. The women in Muteshi also demonstrated the use of culture as a vehicle for communicating the link between gender and development. Oral history, music, songs, dramatic performances, television productions, etc. represent effective media for entertaining and disseminating information.

## Accountability Helps Ensure the Enhancement of Lives

When gender mainstreaming becomes a routine part of the organization's work and staff are held **Accountable**, there is a corresponding impact throughout the field projects. The more deeply embedded gender becomes in the organization with clear measures of performance, the more likely staff will automatically include gender in their work thus supporting the **Enhancement** of lives in the community. **Accountability** ensures that organizations will proceed with the deeper implementation of gender mainstreaming that leads to concrete changes on the ground.

Without proper monitoring and evaluation, gender mainstreaming is only lip service. Indicators are critical at both organizational and program level to project success and must be subject to change as additional data become available. **Accountability**



is key, and has been identified as an area requiring the greatest strengthening.

For even the most successful organizations, **Accountability** has been the weakest link. Monitoring and evaluation systems must be established at organizational and program levels, with close attention paid to carefully tailored gender indicators. These systems should be constantly monitored, updated, and reshaped to fit changing needs as gender mainstreaming takes its effect. Organizations must link them to strategies for keeping a finger on the pulse of employee responses to gender mainstreaming. It requires the creation of opportunities and staging of platforms for assessing levels of discontent, airing grievances, and initiating open and honest discussions around the discomfort of men and some women with affirmative action programs for women and other mechanisms for achieving gender equity.

Similarly, project staff are able to keep abreast of community responses through formal and informal community surveys. These provide opportunities to address community concerns and allow for the quick changing of direction based on program and project responses. Project participants must contribute to establishing indicators in order to sharpen development effectiveness.

As noted in **Technical Capacity**, the most successful organizations gave responsibility for gender mainstreaming to all staff. Both management and the gender coordinator need to provide widespread dissemination of gender information and successes to increase a sense of ownership throughout the organization. All development functionaries must be charged with this responsibility, not merely gender specialists, or a gender coordinator. This is a critical point, and the study flags this sense of individual and collective ownership as one of the most important challenges to bringing about even greater effectiveness through gender mainstreaming.

Adoption of **Accountability** mechanisms demonstrates an organization's long-term commitment to gender equality and effective

development. These mechanisms embed gender equality more deeply into an organization's very fabric, so that taking gender into account becomes the expected way of working. At the community level, **Accountability** mechanisms relate to follow-up, so that as projects and outcomes evolve, staff are tuned in to new challenges and opportunities. This in-depth and ongoing engagement contributes to the **Enhancement** stage.

Some examples of accountability and enhancement:

- Careful monitoring of gender indicators regarding FSK's selection and involvement of women as project participants helped lead to improvements in agricultural yield and family diet and better management of women's time in Kihingo/Njoro, Givioni, and Set-Kobor in Kenya.
- In Bongo Soe, Ghana, staff monitoring and evaluation measures for gender mainstreaming led to improved hygiene, male/female collaboration in providing for the family, and increased food security through women's contributions.
- A gender analysis with special attention to vulnerability in household livelihoods brought a focus on intra-household activities, which influenced the ultimate development of cereal banks and the support and expansion of *Mata Masu Dubara* (Women on the Move) credit and savings programs.
- In Koramagora, Niger, constant monitoring influenced the formation of a Sensitization Committee for Men that facilitated male acceptance of the new perspectives on male/female roles and responsibilities.



## Organizational Culture Affects Emergence in Public Sphere

As development organizations undergo policy and attitudinal changes in order to embrace gender mainstreaming strategies, a new culture emerges that is more sensitive, appreciative and accommodating of women's contributions. However, strategic training and purposeful involvement of all staff must be consistent, continuing, and constantly revised to address changing needs and upgraded understandings of the importance of gender mainstreaming.

Internalizing equality is imperative for both women and men as they develop, enhance, and sustain a culture of gender sensitivity. Training in conflict management and opportunities for healthy debates and discussions on the lingering gender biases of some men and women are critical in bringing lasting organizational culture change. Organizations manifested real cultural change in these examples:

- World Vision Ghana has adapted to a more inclusive culture of women in senior management, giving consideration to geographic placement of women in recruitment practices and making the necessary arrangements for women's pregnancies and other personnel issues unique to women.
- Heifer Zambia has cultivated a practice of lunching together daily, in order to bring together male and female staff of all levels for discussions that foster more gender sensitive understandings and practices.
- Gender mainstreaming has been the catalyst for CARE Niger to become more inclusive in staff meetings, opening the doors for addressing class, ethnic, and religious differences.

- LWR Kenya has institutionalized examination of attitudes towards gender in selection of partner organizations.

Woven throughout the study is the strength of customs and practices that ransom the lives of children, threaten the lives of women and men and the existence of whole communities. This is hardly breaking news, but it remains a thorny issue to be addressed, internally and externally, with the greatest of tact and sensitivity, as some of the organizations represented in this study have done. It is of particular note, however, that as organizations themselves changed their own culture and placed women in frontline positions, the very visibility of these women sent important signals to communities.

The relationship between gender mainstreaming and the structural change that is required to seriously effect gender equity remains to be concretized. It is a relationship that hinges on women's ability to move their empowered selves and enhanced existences into new expanded opportunities to effect social change.

This study has pointed out that there are enough indications of steady movement in the emergence stage to validate the successes of gender mainstreaming approaches and call for wider utilization of the processes. For as one man in Mavuria, Kenya, reminded everyone: "One finger can't kill a louse."

This study also has documented a paradigm shift that facilitates women's move into the **Emergence** stage of the *Gender Equality Wheel*. Organizations develop new norms, customs, beliefs and expectations of women, which are transferred into project guidance that stretch the vision of women's capabilities.

For example:

- Overall, 12 of the 16 community projects studied exhibited exciting evidence of promising movements into the Emergence stage. The long-range impact of these changes provides ample proof of the

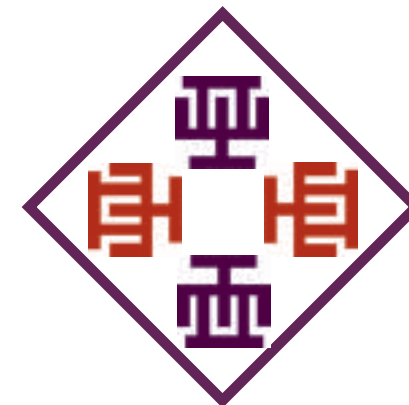


impact of gender mainstreaming on development effectiveness. The modeling of gender mainstreaming that led to visible, tangible benefits of progress soon spread to nearby communities.

- Women have been nominated for and were contesting local government elections in all four countries. Approximately 92 women from CARE-sponsored groups have emerged to contest local government elections in ultra-conservative Niger.
- The community of Bongo Soe in Ghana represented a high state of this Emergence with women representing 70% of attendees at public meetings and three elected and nine appointed members in the national Assembly. Givioni and Set-Kobor in Kenya and Muteshi, Zambia, displayed powerful *tache d'huile* (spreading of oil) examples that mark the sustainability of Organizational Culture and Emergence.
- Heifer Zambia reformulated contractual agreements to ensure women's joint ownership and inheritance of animals. This one act has shattered traditional practices that prohibited women from owning animals.

## Men in Transition

Attitudinal change in men stands out as one of the most stunning surprises of this study. The women experienced a wide range of benefits: increased awareness of their rights, better skills for economic opportunities, greater self-confidence and risk-





## A Political Emergence: Sudanese Women Association in Nairobi (SWAN)

### *LWR Partner*

In addition to their institutional gender mainstreaming, Lutheran World Relief selected a women-only project because of its strategic leverage for mainstreaming women into Sudanese society. Although essentially a non-gender-mainstreamed organization, SWAN presents a model of women's political participation that illustrates the *Gender Equality Wheel*. All activities were oriented around the encouragement of peace and unity among a multi-ethnic population. This process required **Emergence** of all the women of different religions, their empowerment by building conflict resolution skills that led to their **Emergence** as a political entity.

Officially begun in 1994, SWAN founding members united women who are affiliated to 11 actively warring factions in Sudan. They made a conscious effort to stay together as women, even though their men were fighting.

Kenya provides a strategic location for women to assemble and explore strategies for reviewing and renegotiating their place in the new Sudanese society. They wanted to ensure that the contribution they were making in the refugee environment would be transferred into a post-war Sudan. While fully cognizant of the cultural constraints against the involvement of women in politics, the women are determined to be equipped and ready for full political participation. As one woman asked stubbornly: "How long are we going to fear these men?" She was a military commander.

In addition to income-generating projects, women are trained in advocacy, human rights, empowerment, lobbying, diplomacy and peacemaking strategies, with special emphasis on education of girls, adult literacy, and civic education. A small group of 10 schooled women, and a larger group of about 23 formed the core group. Although there are no men as official members, some men are honorary members.

Women acknowledged men's difficulties in understanding the concept of gender. "They feel it means sending men to the kitchen and women to the office." However, Sudanese women draw on their Kenyan experience as proof that, unless there is a critical mass of women in decision-making, women cannot gain their rights.

SWAN presents a dramatic example of forced Emergence, through their expulsion from home, land and country. Sudden crossover into the public sphere has moved women beyond day-to-day survival strategies for themselves and their families. It has forced them to come together to plan strategies for their integration into the peace process, at the same time creating broader roles for themselves when they return to their homeland.

*We agreed to cut across all the ethnic, the religious, the warring groups of Sudanese men, and we would try to hold women together, irrespective of who the woman was... As long as you are Sudanese, you have equal rights, you speak, you participate, you criticize. That is encouraged, because it is our organization. It's the only thing that we have on earth that is ours.*

SWAN CEO, Kenya



taking abilities, and emergence into the public arena of the communities and beyond. And, along the way, something happened to the men. The decision to involve men—so critical to effective gender mainstreaming—brought them into the center of project implementation, as well as into the heart of discussions on the necessary changes for greater gender balance in households and communities.

Men came slowly into project activities—often reluctantly, often with suspicion, often with fear of losing power in many aspects of their lives. But, they took notice as tangible examples appeared, examples of the way that greater gender balance ultimately could help lift them and their communities from poverty.

Listening to the voices of men—really listening—was also a key factor in their positive responses. Their involvement and contributions authenticated the process and provided a necessary measure of credibility, since men could think they would have the most to lose in the shifting power dynamic. Awareness-building as a project component helped men recognize the ways in which women's rights were violated and, most surprising to them, the tremendous economic and social costs to their households and communities. More critically, men began to understand the ways in which women's inequality and oppression manipulated the men themselves and inhibited their own growth and development.

The collaborative nature of these projects yielded a profound effect. Men began to respect women for their ability to do jobs previously not thought possible or acceptable in their societies. Gender analysis enabled them to recognize the unfair division of labor on the farm and in the home. One Zambian man spoke for many:

*"...previously women were never respected. They were treated as dogs. There was no respect that would go to them, and they were not allowed to make any decisions because of what we thought about women. But now*

*they've been trained, we work together as a family — husband and wife — and we make important decisions together."*

*—Man in Muteshi, Zambia*

Women's increased visibility in the community also forced men to take another look at their own failure to assist in the household. Many men—some grudgingly, some ashamedly, some proudly — discussed their new attitudes and willingness to assist in household chores. Project training introduced men to the clear advantages of work sharing, and the realization that collaboration reduced labor and work time, providing more benefits for the entire family.

*Groups make work easier, because one day's work done by the whole group would have been done by one person for a whole month. We can see development. Development to us is the change of [agricultural] yield, because now we have more yield than before when we never used to have the groups. We have been trained how to live harmoniously in our families. Since the training was formed, we know that there is no job of men and women. All jobs are equal.*

*—Man in Mashanga, Kenya*

Training also enabled men to expand their skills and to explore some of the new economic opportunities to which the women were being introduced. In this way, men increased their own self-confidence in project activities. As they described it, widespread poverty and food insecurity had placed them in positions of physical, emotional and financial insecurity, and imprisoned them in the shame of poverty that left them unable to take care of their families, feeling vulnerable and unsure of themselves. This subsequent frustration was frequently manifested in violence against women and children. As one Ghanaian man put it, "There are a lot of quarrels between the men and the women because of poverty."





**Men** registered increased self-confidence from project activities. Widespread poverty and food insecurity place men in positions of physical, emotional, and financial insecurity that leave them unable to take care of their families, feeling vulnerable and unsure of themselves. This insecurity results in low self-esteem among males, a fact that is sometimes overlooked by gender and development experts, but frequently manifested in violence against women and children.

It would be unrealistic to imagine that women did not initially meet with opposition from their spouses. However, men's initial anxiety and insecurity were quelled by the obvious material benefits that they and their children enjoyed, and their own relief from the burdensome tensions of being the sole provider in resource poor environments. Even more reassuring for men was the way in which women in some communities were careful to share their newfound gains. As women became aware of their new economic power, they leveraged it for greater individual respect and autonomy, as well as improvement in the lives of their families and communities.

*There is a great change for the men and even for the boys... when first you (as a man) roam and come back, you travel and come back, or you go to the farm and come back and, when you come back, (there is) no food to eat. You are always sad about the situation. But now, you can even roam and come back and, when you come back, there is happiness in the home because the lady has been able to provide food. And even right now, even if the man wants money, just pocket money..,*

*the woman can support him with some, at least to take off the shame from the head.*

*—Man in Gbunmgbum, Ghana*

Men and women began to share decision making. While men still make the important decisions in their homes and in the communities, there is greater consultation with women. Lingering male resentment over women's changing roles was gradually whittled away, as men saw their total hold on power replaced by a balance that increased benefits for all. According to one man in Kenya, "women will be ahead of us if this goes on. It won't be bad, but it means that we have to pull up our socks."

At the same time, women were experiencing their own changes. Opportunities to share activities with the men such as fishing, bee-keeping, and animal ownership also brought them greater self-confidence and increased their value in the eyes of their men. As one Kenyan man notes, "men and women are doing similar jobs now, with women doing jobs they didn't think they could do before:

**The study** also revealed that reluctance to change is not restricted to one sex. Men are not always comfortable with this changing dynamic, and the increased sharing of power. In some communities, men expressed resentment at women's fast-changing status. However, some women, too, were reluctant to give up their powers at home, which caused male resentment of the women's resistance to power sharing in the household.



preparing seedlings of plants, mixing soil, and collecting tree seeds.”

However, women were not always eager to share their limited power or release autonomy over their traditional domains. Many women want to hold on to their power in the household. Some women appeared to enjoy the autonomy they have in their kitchens and were not always sensitive to men’s overtures towards sharing household chores. Some men had resented the traditional power exerted by women in aspects of household management

*For instance, when she was cooking, she wouldn’t allow me to be anywhere near the kitchen. And if I was found to be in the kitchen, she would say I am trying to take count of whatever she is preparing. But now, after the training, we have to share a role. Sometimes I would be cooking relish, my wife would be cooking nshima, and we find that we work efficiently, and we are fast and we achieve our goal in less time.*

—Man in Muteshi, Zambia

Men were sometimes concerned about any extra attention they felt women were receiving. In fact, men occasionally expressed some resentment when they saw more resources going to women. One man in Niger expressed the sentiment of others: “This kind of project should also look at men. Too much power to women can cause more problems.” In some instances, the women wanted the men trained separately from them, expressing the fear that men would mismanage or embezzle the money.

Along with growing gender awareness, men acknowledged the new HIV vulnerabilities associated with old lifestyles and cultural traditions and practices, such as wife inheritance. Surrounded by death, men began to address and curb risk-taking behavior, such as “visiting” and “moving around.”

For both sexes, more harmonious relationships proved to be an unexpected result of the shifting gender roles, a change on which they placed great value. Men expressed surprise at the increased peace

in household with wives and children. One man in Niger intimated that so much beauty, peace, and harmony abounded, even women who had been barren became pregnant. This harmony translated into reduced community conflicts, with a positive effect on children as the youth saw role models of involvement, partnership, and cooperation.

In summary, these findings demonstrate that both men and women can benefit from gender mainstreaming strategies. The findings also flag the need for ongoing sensitization of men to deal with the rapid success that usual occurs when women are exposed to new opportunities for their growth and development. For development organizations, it says that they need to pay attention to gender in a way that is truly inclusive of both women and men.

Most of all, gender mainstreaming helped men make the very real connection between gender inequality and the poverty of their own lives. In this entire process, the women’s lives change—but it was a walk *together* with men that carried them on a path to greater prosperity. Men were initially reluctant, suspicious, and anxious, but gender mainstreaming opened their eyes to new possibilities for everyone. They, too, said they had been blind.

**In summary**, these findings demonstrate that both men and women can benefit from gender mainstreaming strategies. The findings also flag the need for ongoing sensitization of men to deal with the rapid success that usual occurs when women are exposed to new opportunities for their growth and development.



## Impact of Gender Mainstreaming on Development Effectiveness

Drawing on the findings of this study, this section highlights direct benefits of gender mainstreaming for enhanced development effectiveness. All of these direct benefits hold at their core the positive, purposeful, holistic and sustainable change which development practitioners from all five organizations deemed key to development effectiveness. While this study cannot boldly conclude that these benefits would emerge from all gender mainstreamed projects, they clearly were evident in the 16 communities studied in Ghana, Kenya, Niger, and Zambia.

### Impact on Individual Empowerment

- Gender mainstreaming resulted in increased self-confidence for both women and men, who increased their willingness to accept change, and to take on new roles and tasks.
- Gender mainstreaming provided an increase in life choices for both sexes, as both men and women explored new roles in the household and in farm labor.

### Impact on Sustainability and Next Generation

- Gender mainstreamed projects resulted in a *tache d'huile* (spreading of oil) effect that spread models of effective development to neighboring villages.
- Gender mainstreaming opened doors for the next generation by confronting and addressing issues that affect the opportunities of girls and boys, such as schooling, marriage, workload, and legal rights.
- Gender mainstreaming increased collaboration and harmony between women and men, thus providing positive role models for children.

- Gender mainstreamed projects typically resulted in schooling for all children, especially for girls.

### Economic Impact

- Gender mainstreaming reduced barriers to women and men's economic productivity by paying equal attention to the roles and responsibilities of both, inside and outside of the home.
- Gender mainstreamed projects resulted in increased economic productivity and income for families, which convinced the skeptical that gender mainstreaming could lead to poverty alleviation.
- Work sharing approaches to farming through gender mainstreaming projects resulted in increased agricultural yield that reduced famine.

### Social and Cultural Impact

- Gender mainstreamed projects resulted in improved health for all family members through providing greater time and income resources for health care and lessened stress for both sexes.
- Gender mainstreaming halted cultural traditions and practices, such as female genital mutilation (FGM), male only inheritance, early and forced marriages of girls, and taboos against female ownership of goats and large animals.

### Impact on Women's Status and Roles

- Gender mainstreaming increased women's status by validating women's work within the household and giving



new space, visibility, and value to women's participation in the community.

- Gender mainstreaming increased respect for women and their capabilities, which they could then leverage for more benefits for themselves and their daughters.
- Gender mainstreaming led to more informed decision-making at the household and community levels, because both men and women are contributing their ideas.
- Gender mainstreaming provided opportunities for women to cooperate and collaborate on community projects, exchange information and advice, and strengthen female solidarity.

### Impact on Men and Gender Relations

- In providing men with greater opportunities to increase their own economic power, gender mainstreaming helped to restore men's pride in their ability to feed their families, decreased household tensions, and discouraged men's infidelity.

- Gender mainstreaming provided the opportunity for greater exchange of ideas and collaboration between women and men and a heightened comfort level in discussing community challenges and developing action strategies.
- Gender mainstreaming forced men to look at their own oppression and to question traditional practices that restricted both women and men in physical and psychological states that stunted their development and halted community progress.
- Gender mainstreaming was found to have contributed to the reduction of polygamy and domestic violence because of its ability to increase men's respect for women, strengthen household unity, and encourage more loving and harmonious relationships.

### Summary

As the *Gender Integration Framework* (political will, technical capacity, accountability) is married to the *Gender Equality Wheel* (engagement, empowerment, enhancement, emergence), one sees that Political Will at the top leads ultimately to projects that help women Engage with one another. The commitment



*Men and boys, such as this group from Akali, Niger, learned about how their own poverty was related to oppression of women and girls. Once they understood gender equality, their support emerged as one of the most striking results of the study.*



of Technical Capacity contributes to Empowerment of women and men. Accountability is required for all the stages, but especially for monitoring the Enhancement of communities, the bottom line of development. Finally, as Organizational Culture changes, it assists women in Emerging or stepping forward to change policies and systems, and gender mainstreaming models spread to other communities.

The impact of gender mainstreaming on the outcomes of development projects has brought new hope, optimism and determination to the 16 resource poor communities in which this research was conducted. The blend of material, psychological and spiritual benefits that emerged from the harmonious collaboration, respect, and work towards a common goal opened new possibilities and expanded vistas that were transmitted to the next generation. This combination thus guaranteed the continuity and sustainability so critical to effective development.

There is no doubt that gender mainstreaming holds the potential of accomplishing the deep-rooted transformation required for sustainable development.

*Mainstreaming gender is an issue of equity. It is an issue of social justice. It is an issue of effectiveness of development. I do not know how anybody can do an effective program without really mainstreaming gender. But what it means is, that very, very few organizations are really doing effective development programs. People are in a hurry to get things done, to dig wells and do whatever else, but not probably interested in asking what happens after they have gone. What about getting people to the point of transformation?*

— NGO Activist, Kenya



*The lives of girls began to change dramatically. With increased income, their mothers could afford to send them to school. With education as an option, the families in many communities no longer saw the “necessity” of early or forced marriages for their daughters. This girl is from Niger.*

The five organizations have exhibited examples of development effectiveness that are creating models of holistic sustainable development for other organizations that move communities toward transformation.



## Conclusions & Recommendations

This chapter highlights the conclusions that emerge from the study, including the voices of nearly 900 individuals in the four countries. A variety of recommendations for practitioners and researchers follow the conclusions. For organizations seeking to implement their own gender mainstreaming process, this chapter lists the “Must” actions drawn from the experience of the five organizations, under the headings of the CAW’s *Gender Integration Framework*: Political Will, Technical Capacity, Accountability, and Organizational Culture. In the section on Tackling the External Environment, the study reveals recommendations from a number of NGO activists who were interviewed during the course of the study. The final section lists recommendations for researchers to enrich and expand the knowledge base on gender mainstreaming and its links to effective development and poverty alleviation.

*Gender equality is an issue of development effectiveness, not just a matter of political correctness or kindness to women. World Vision Ghana has acknowledged the significant correlation between gender issues, poverty alleviation, and the well being of children. Gender equality should not be addressed in isolation. It needs to be situated as one of the outcomes of a participatory and open process of development, which involves all stakeholders including women, men, boys, and girls.*

— Staff Member, World Vision Ghana

### Conclusions

This study confirms that gender mainstreaming, as implemented by the five organizations, can confront poverty directly by addressing the issues of both women and men. In its proven ability to improve the lives of women, men, families, and communities, gender mainstreaming can lead to tangible, enhanced, and more sustainable outcomes, and bring about dramatic cultural changes in gender roles, labor roles, and harmful traditions and practices. The study also found that religion can play a profound and influential role in reversing the gender-linked oppression and poverty of women and men.

### Chapter Highlights

- ▷ Conclusions
- ▷ Gender Mainstreaming “Musts”
- ▷ Tackling the External Environment
- ▷ Future Research Directions

*First we were in darkness, but because of the presence of World Vision, it has enlightened all of us... and changed our lives. The relationship between (husband and wife) has improved. You have seen that our faces are cheerful. We have eaten. It is through the women that we have eaten.*

— Man in Gbunmgbum, Ghana

### Linking Gender Equality and Poverty Alleviation

Gender mainstreaming found its greatest success in organizations when gender mainstreaming was directly and clearly linked to the improvement of program quality and, specifically, to the eradication of poverty. All 16 communities reported increased income and community prosperity from the gender-mainstreamed projects. Linking gender equality to poverty alleviation — including the poverty of men and of communities — proved to be a catalyst for acceptance in communities. Initial skeptics were won over by the visible, tangible benefits that accrued not only to women, but to men, their families, and entire communities, and then spilled over to neighboring communities. In the most effective programs, top leadership in the organizations understood and acted upon this linkage, inviting the greater participation of women, internally and externally. Field staff transmitted this message of the impact of gender inequality on poverty throughout the 16 projects.

*We have learned about men and women working together, changing traditional roles. We believe that now poverty is going to end.*

— Woman in Muteshi, Zambia



*When first you (as a man) roam and come back, you go to the farm and come back and, when you come back, (there is) no food to eat. You are always sad about the situation. But now, when you come back, there is happiness in the home because the lady has been able to provide food. And even right now, even if the man wants money, just pocket money ... the woman can support him with some, at least to take off the shame from the head.*

— Man in Gbunmgbum, Ghana

## Gender Applies to Both Sexes

All of these organizations embraced “gender” in its fullest application to both sexes. In contrast to so-called “gender” programs that focus only on women, or on men solely as targets or obstacles, these organizations engaged men from the beginning as partners. Because of the visible benefits to households and communities, male participants recognized how gender equality improved their own lives.

*Women will be ahead of us if this goes on. It won't be bad, but it means that we have to pull up our socks.*

— Man in Mavuria, Kenya

## Effective Gender Mainstreaming Implementation

Political will, originating from headquarters in all five organizations, was communicated to the field level by senior leadership and backed up by new policies and directives. All of the organizations used multi-faceted, gender mainstreaming strategies developed out of an honest and frank organizational self-assessment process, and all grounded gender equality and mainstreaming in their social justice missions. Another aspect of political will was proactively hiring women for senior positions, recruiting young women, and supporting women in non-traditional roles (such as riding motor bikes to field projects).

The organizations also invested in building technical capacity through training and the

development of gender analysis tools. More inclusive and gender-sensitive approaches to project design, planning, implementation, and evaluation were adopted. In their program outreach, the organizations also became more intentional about targeting women in the communities for leadership roles, as well as promoting discussion on gender roles and the division of labor in the household and in agriculture. The organizations that are experiencing the greatest impact on development outcomes today are those that: (1) have been specific and detailed in their early internal gender analysis, before tackling field projects, (2) were steadfast in their commitment to linking gender equality to a targeted attack on poverty, (3) began by putting their own houses in order before tackling field projects, and (4) had a clearly articulated gender policy that was effectively communicated and widely disseminated throughout the organization.

*To begin with, there was resistance from men. As they started with “positive discrimination,” the men were scared. Even those who were employed were afraid they would lose their jobs. This has changed, because with the training sessions, people were made aware that gender is not what they were thinking about. People thought initially it was about revolution. Now people are very aware, and men encourage their wives to take part in project activities.*

— Female Senior Staff Member

## Gaps in Implementing Gender Mainstreaming

“Accountability” was identified as a weak area in all the gender mainstreaming strategies. Mechanisms were uneven for ensuring that staff consistently and continually implemented the policies and new procedures needed for fully embedding gender equality within an organization. Budget allocations for gender mainstreaming also were seen as inadequate. Moreover, lack of ongoing training and communication limited the degree to which gender mainstreaming totally permeated the organizational cultures.



*It's a continuous process. It's not a nine-day wonder, and with gender mainstreaming, both men and women are made conscious of their capacity to improve their quality of life through the development of their potential.*

— Male Senior Staff Member

## Multiple Social and Economic Benefits in Communities

Gender mainstreaming in organizations provides a direct bridge to field projects and, subsequently, to significant gains in the communities.

All 16 communities in the study experienced strikingly positive outcomes after the organizations implemented gender mainstreaming approaches. The research revealed a multitude of economic and social benefits for households and communities, including greater agricultural yield, improved sanitation, improved health status, better nutrition, and expanded primary school enrollment, especially for girls.

*Development to us is the change of (agricultural) yield, because now we have more yield than before when we never used to have the groups. Since the training was formed, we know that there is no job of men and women. All jobs are equal. We can see development.*

— Man in Mashanga, Kenya

## Gender Equality in Organizations and Communities

Gender mainstreaming led to increased gender equality between women and men, both within the participating organizations and in the communities studied. All 16 communities specifically cited increased participation and shared decision-making as benefits for the families and communities. Instead of gender mainstreaming causing women's needs to "get lost," the process resulted in women being hired in more senior positions and having more influence over decisions that impacted the field. The organizational self-examination led to confronting other issues of diversity and equity in

the organizations. This process often led to improved attitudes and relations with respect to gender equality, even in the households of their own staff at all levels of the organizations. At the community level, women and men became more conscious of gender balance in projects and public participation and also became proactive in seeking gender equality.

*Before we were not involved in any activity or any decision-making that was taking place in the village. But now, we are really being respected, and whatever they (the men) do, we get involved.*

— Woman in Gangara, Niger

## Challenging Harmful Traditional Culture

In cultures that are thought to be clinging to rigid stereotypes and too steeped in tradition to change, these projects found innovative and sensitive ways to challenge deeply-held, harmful cultural practices, including FGM, early marriage, and wife inheritance. Through engaging female and male religious and traditional leaders, this study proved that even extremely conservative societies can become more equitable, and that institutionalized religious interpretations can be challenged. On another front, organizations used gender mainstreaming to revise local contracts to change property inheritance, animal ownership, and work roles embedded in cultural traditions.

*Previously girls were more or less given in marriage while they were still very young, and a man who would want to marry such a girl would be sponsoring her in terms of clothing and many other things that he would want to give to the family. When the girl is ready to be married, after maturity, sometimes 15 years, and even 13 years old. But now, things have changed. A girl would be married, at least she should be between 20 and 25, and then she can be given in marriage...that is after the training.*

— Man in Muteshi, Zambia





*As soon as the girls started growing, we would just marry them to any person we wished to give them to with no consent of the girls. Now we wait until the girls are mature, and we would listen to the girls and wed them to the person they love. This has changed greatly ...this kind of decision-making about the future of our children.*

— Woman in Gangara, Niger

## Men's Changing Attitudes and Support for Gender Equality

A surprising finding of the study was the support of men after the dramatic realization that they themselves are oppressed by cultural traditions, and that their own poverty is linked intrinsically to gender inequality. Thirteen of the 16 communities specifically reported greater respect among men for women, and positive male attitudes towards gender equality. When gender mainstreaming provided almost immediate and tangible benefits, these results converted those who initially experienced extreme discomfort with the concept. Men and women increased their self-confidence, as they both recognized that widespread poverty places men in positions of physical, emotional and financial insecurity — positions that leave them unable to take care of their families, feeling vulnerable and unsure of themselves. The resulting low self-esteem is frequently manifested in domestic violence against women and children. As a result of gender mainstreaming, both sexes looked at each other with greater respect.

*Previously women were never respected. They were treated as dogs. There was no respect that would go to them, and they were not allowed to make any decisions because of what we thought about women. But now they've been trained, we work together as a family — husband and wife — and we make important decisions together.*

— Man in Muteshi, Zambia

*Previously my husband never used to help. Every time we would come back from the fields, the man would take a chair, the lazy-man's chair, and sit there, and then start giving instructions either to the children or me until I prepare the meal and bring the meal.... Before gender, my husband used to refuse to help me. When I'm cooking and I leave something on the fire cooking and ask my husband to take care of whatever is cooking, my husband would refuse. He would rather let the food burn on the fire. But now that he has learned about gender, he is more willing and ready to help out.*

— Woman in Muteshi, Zambia

## The Division of Labor and New Roles for Men and Women

Gender mainstreaming brought stunning changes in cultural attitudes towards the division of labor in the household and in the fields. Both men and women began to explore new roles, as men began to assist in cooking, washing clothes, ironing, marketing, gathering firewood, and fetching water, and women took on agricultural roles that had previously been considered taboo. Eleven of the 16 communities reported startling changes in gender roles, with men taking on many household chores and women assuming jobs that had previously been forbidden. Women in Givioni, Kenya, are now preparing seedlings of plants, mixing soil, and collecting tree seeds, previously the responsibility of only the men. In Ghana, women are accompanying their husbands on fishing expeditions. Men in Koramagora and Gangara, Niger, are fetching water and firewood, and men in Muteshi, Zambia, are cooking and washing clothes.

*Gender training has brought change in our attitudes towards our work relations between women and men. With some work like, for instance, washing, even the hat that I'm wearing, I would consider it as a woman's job to do the washing. But after training, now I know that I can actually wash my hat, and I did.*

— Man in Muteshi, Zambia



*When she was cooking, she wouldn't allow me to be anywhere near the kitchen. And if I was found to be in the kitchen, she would say I am trying to take count of whatever she is preparing. But now, after the training, we have to share a role. Sometimes I would be cooking relish, my wife would be cooking nshima, and we find that we work efficiently, and we are fast and we achieve our goal in less time*

— Another Man in Muteshi, Zambia

*Now, when the woman is not home, the man takes up the responsibility of taking care of the children, sweeping the house, bathing them and preparing a meal for the children. For most of the men, they never used to cook or help out the women with the household chores. They used to leave all that work for the women.*

— Woman in Muteshi, Zambia

## Increased Family Cooperation and Harmony

An unexpected result of the gender mainstreaming was increased cooperation and harmony in the family, which both women and men frequently cited as being associated with the projects. This spirit of cooperation emerged from the groups after extensive training and specialized approaches. In all of the four countries in all 16 communities, women reported that men's collaboration has led to a more harmonious relationship in the home and less domestic violence.

*We have been trained how to live harmoniously in our families.*

— Man in Mashanga, Kenya

## Youth and the Sustainability of Impact

Youth become involved in income-generation projects alongside their parents, and as their involvement increased, relationships between children and their parents and between children and village elders improved. Men talked of better relationships with their sons. Both women and men spoke of the greater obedience of their children, and

the increased harmony between parents provided positive role models for the younger generation.

*There is a great change for the men and even for the boys.*

— Man in Gbunmgbum, Ghana

## Girls' Education Begins Empowerment of Next Generation

Women placed high importance on the education of their children, especially their daughters. With increased women's income, the education of girls was the first step in empowerment of the next generations of females. In all the communities, girls' education became a priority. Thirteen of the 16 projects specifically reported strong support and action for the education of girls. This result came about because of changed attitudes, increased income of their mothers, and decreased time needed for household chores because of shared responsibility between husbands and wives. Women boasted that educating their girls obviated the need to force them into early, cross-generation marriages that they did not want.

*We didn't know anything about girl children also going to school, but the organization has come and has made us to know that it is important to send our girl children to school, and all our girl children are in school.*

— Woman in Gbunmgbum, Ghana

## New Value Placed on Literacy Training

Illiteracy emerged as one of the key obstacles to gender equality. However, when literacy training existed or was added to projects in some cases, literacy became as important to women as the education of their girl children. Almost all female participants credited literacy programs with helping them to make life-altering decisions for themselves and their families. Two organizations lobbied religious leaders for support on literacy. These organizations then employed specially designed literacy programs to debunk myths and



clarify misinterpretations that maintain women's inequality.

*Everyone knows the importance of education. Riches come from knowledge. Food comes from knowledge. Through education, we can eat our knowledge.*

— Man in Bongo Soe, Ghana

### Emergence into Political Leadership

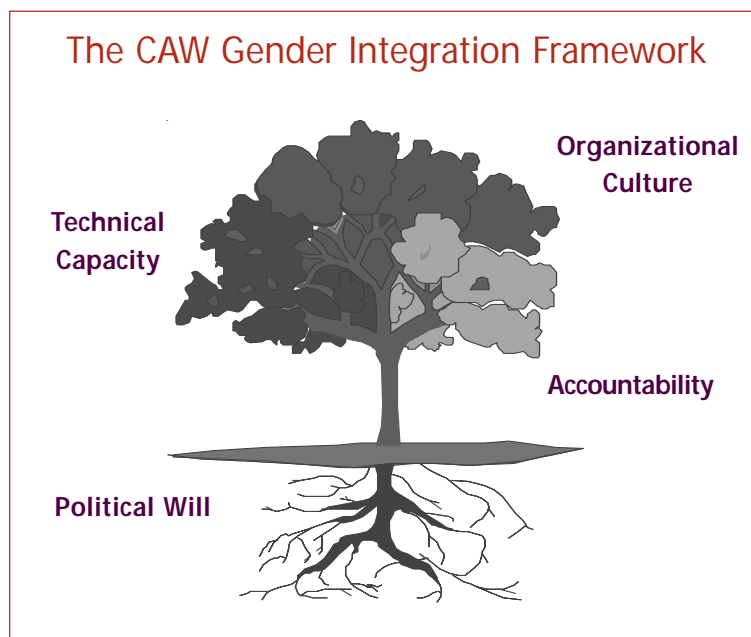
Cultural changes in an organization transformed the way the projects were designed and implemented in the community, providing a new model and motivation for the community to change as well, and for the women to enter the realm of larger social change and advocacy. Women's economic empowerment opened up time and opportunities to enable them to participate in community development activities. Women's growing self-confidence enabled them to attend community meetings, giving them a presence in public arenas of power. Although women in some communities emerged to fill vacancies in village councils, decision-making in the community often was still limited to an advisory function. In 12 of the 16 communities, women took on new appointed and elective offices. In Niger alone, 92 women from the women's credit groups ran for office in local government elections. With women's **Emergence** into the public arena, it became clear that the real force of gender mainstreaming lies in its potential to reach beyond project efficiency to transform the larger community and effect wider social and economic change.

*Before the project, women were left behind. We were not involved in decision-making. But now, both men and women make decisions for the community.*

— Woman in Twifo Darmang, Ghana

### The "Musts" for Gender Mainstreaming

From the organizations and projects studied, actions emerged that were most effective in gender mainstreaming. Political Will began with the headquarters operation in every case, but the country offices in this study then carried out their own systemic and more detailed gender mainstreaming activities. The charts on the next three pages present a checklist of actions organized according to Political Will, Technical Capacity, Accountability, and Organizational Culture. This list is offered as a tool for other organizations in their gender mainstreaming efforts.





## Gender Mainstreaming “Musts”

### POLITICAL WILL ~ Active Support From The Top

#### *What the Top Leadership Must Do*

- Make a public commitment and organizational mandate for gender mainstreaming.
- Realign the organization's mission statement with gender equality, such as viewing it as integral to social justice and poverty reduction.
- Show support publicly for gender mainstreaming and communicate it to all staff (“a new way of doing business”).
- Facilitate open discussion among staff, acknowledge discomfort around the issues, and promote a ‘safe’ environment for discussion.

#### *Change Policies, Procedures, & Systems*

- Support a long-term organizational transformation, beginning with a CAW's *Gender Audit* of the organization, as well as the projects, to assess staff gender perceptions.
- Approve the hiring of a Gender Coordinator with significant experience and give her/him public support, endorsement, and clout within the organization.
- Form a Gender Task Force or equivalent, give them some status, and support their action plans in public communications to all staff.
- Provide a budget to support gender activities and ensure allocation of funds for gender mainstreaming and gender-related issues in annual budgets.
- Develop a Gender Action Plan that includes the four elements of the Gender Integration Framework (political will, technical capacity, accountability, and organizational culture).
- Review and revise recruitment practices and personnel policies, including such items as parental leave, transportation policies (for women in-country assigned to field activities), and transfer policies for staff with consideration for family obligations.
- Communicate the gender policies to all partner organizations in the field.
- Review gender equality opportunities for professional development and public representation of the organization.

#### *Actions to Expand Gender Awareness Externally in Country*

- At the country level, reach out to other organizations, particularly women's organizations, for advocacy for gender equality.
- Decide to become a role model for other organizations in gender equality and be proactive in initiating conferences, hosting gender meetings, creating networks.
- Promote the connection between gender equality and poverty alleviation in public.



## Gender Mainstreaming “Musts”

### TECHNICAL CAPACITY ~ Individual Skills and Organizational Systems

#### *Assess Capacity, Knowledge, & Perceptions of Staff about Gender Issues*

- Conduct a Gender Audit to assess the current level of gender awareness, knowledge, and skills in gender issues.

#### *Increase Gender Expertise on Staff*

- Assign a gender specialist or gender coordinator to coordinate the implementation of a Gender Action Plan.
- Appoint Gender Focal Points on a regional or country basis.
- Employ gender trainers to increase staff capacity in all sectors.
- Build capacity for gender mainstreaming for all staff at all levels.
- Ensure that all senior managers are included in gender training.
- Recruit and train women, especially younger women, to increase the ranks of professional women.
- Recruit and train female staff in non-traditional technical and work areas, such as agricultural specialties or riding motorbikes in the field.

#### *Produce and Utilize Gender Analysis and Training Materials*

- Use the information from the CAW's *Gender Audit* to inform the design of programs and policies to ensure that gender considerations are taken into account, and that both women and men participate in and benefit from projects in an equitable manner.
- Mainstream gender analysis in long-range strategic planning, including all sector plans.
- Analyze employment and promotion patterns with sex-disaggregated data.
- Prepare a gender analysis manual and gender policies for guidance in implementation of gender mainstreaming.
- Develop a “Gender in the Workplace” training manual that pays equal attention to women's and men's needs.

#### *Make Changes in Technical or Project Approaches*

- Disaggregate project data, including comparisons of the participation of women and men, not solely collecting data on women.
- Identify how gender factors might have hampered achievement of project goals.
- Identify the women and men at the country or community level who are most impacted by projects and ensure their input and full participation (including sex-segregated focus groups).
- Examine access and control issues regarding resources in projects for gender factors.
- Identify harmful cultural practices that might be supported by projects and analyze how organizational policies, such as agreements on ownership and inheritance of project-supplied resources, can be used as leverage to introduce social change.
- Identify and work with opinion leaders especially religious leaders and women elders in countries and communities on gender issues surrounding harmful practices.
- Make a concerted effort to identify women for participation and leadership in non-traditional areas of projects.

InterAction's Commission on the Advancement of Women



## Gender Mainstreaming “Musts”

### TECHNICAL CAPACITY ~ Individual Skills and Organizational Systems (continued)

- Extend the gender training to NGO partner organizations in the field.
- Partner with other organizations, especially women's organizations, to secure greater advice and expertise.
- Consult with external groups, such as religious organizations or women's lawyers associations, which can assist with strategic planning to change attitudes and increase acceptance.

### ACCOUNTABILITY ~ Carrot and Sticks

- Require gender indicators for monitoring and evaluation of project processes and outcomes.
- Build indicators for demonstrating commitment to gender equality into performance reviews.
- Have the Gender Coordinator or Gender Focal Points screen proposals and reports for including the participation of women and men at equitable levels and examining the impact of results on the power relationships between women and men.
- Disaggregate data by sex in reports.
- Ensure that gender is integrated throughout annual plans and reports.
- Require that all field requests for funding from headquarters demonstrate gender integration.
- Tie gender integration to funding for partners, sub-contractors, and projects/grants in the field.
- Advise NGO partners on gender equality issues in organizational structures, such as board, managerial, and staff levels and composition.
- Ensure that gender factors are included in all Logical Frameworks or similar project planning documents for projects.
- Be clear that the responsibility for gender mainstreaming lies with all staff.
- Identify the Gender Coordinator or a human resource manager to be accountable for assessing progress on gender plans, with assistance of regional or country gender focal points.

### ORGANIZATIONAL CULTURE ~ Change In Mindsets And Values

- Provide public recognition of staff and community members who are positive gender role models.
- Ensure a balance of women and men on technical and administrative teams.
- Implement systemic changes in policies, contracts, and grants to challenge harmful cultural traditions and practices.
- Disseminate information on success and challenges, including household and community improvements.
- Ensure individual and collective gender action through a personal platform for action in individual performance plans.
- Examine transport, housing, and security issues for women, both at headquarters and in the field.
- Ensure that committees and task forces have equitable membership, such that staff notice when there is an imbalance.
- Nurture a safe environment for discussion of misunderstandings, discomfort, and lingering biases.
- Involve men as partners, rather than as obstacles to gender mainstreaming.



## Tackling The External Environment: Perspectives From NGO Activists

In order to locate the study within a broader social and political context, and especially to gain an understanding of the work being carried out “on the ground” by other organizations, the researcher met with 24 government officials and non-governmental organizations (NGOs). These meetings provided a view of the external environments in which development organizations were conducting their projects. They also expand the understanding of the complex social and political realities, which are often beyond the scope of organizations that labor under enormous pressures to address immediate survival needs. The following recommendations were derived from these interactions.

### Increase the Involvement of Men as Partners

In light of the marked changes in most of the men interviewed in this study, successful gender mainstreaming calls for a deeper involvement of men at all levels. It also requires a greater sensitization of men to the larger issues at stake. Activist women point to the need for men to become involved in Men in Development and Men’s Empowerment programs.

*As we are talking about women’s reproductive rights and health, we should be targeting the men to make them understand. Perhaps, maybe this is where we have gone wrong. We have still continued talking to ourselves. We are already converted, and we have forgotten our partners in development to bring them on board.*

— NGO Activist, Zambia

It is interesting to note that the Zambian activists interviewed have experienced greater success working with men in the village than with elite men, particularly in gaining support for women’s inheritance rights.

*It’s easier to work with men in the village with gender equity and equality than empowered men. Educated men feel really threatened. We had thought they would be the vehicle to the uneducated, but now we have to concentrate on the rural and peri-urban.*

— NGO Activist, Zambia

Still, there is the need to identify men who are already convinced of the positive impact of gender mainstreaming on development in order to enlist their support.

*...although progress has not been as fast as we thought it would be, in the villages and in the communities, there are many men out there who believe that there couldn’t be any development until issues of gender relations are dealt with. They are there in the government; they are there in the churches; they are there in faiths even like Islam. And those are the people we need to bring into our movement. I see a movement of women and men. I see a movement of men alone, because one of the things that happened in spite of all of the misgivings we have, women have actually developed.*

— NGO Activist, Kenya

### Work on Government Policy Change

Interviews with women activists in all of the four countries revealed “paper support” by governments at best and, in worst-case scenarios, a startling degree of insensitivity to gender issues on the part of officials. Even when there were statements of government officials or written documents that articulated progressive gender planning, there was little action to support the stated intentions. NGO activists in all four countries in which the gender mainstreaming study was conducted expressed varying degrees of dismay, frustration and pessimism, and placed little hope in government rhetoric, even when there were Ministries of Gender Affairs.

*Government is supportive in words, they make very good pronouncements... Yes, lip service, very good. Action is where we think there is a problem. We think that*



*there is no political will; real political will is to be able to implement...*

— NGO Activist, Zambia

This study also identified a weak link between government and grassroots operations. Overall there appears to be little dissemination of information to provinces, districts and other regional divisions. Similarly, the spatial distance between these regional divisions and government prohibits up-linking information from communities to government.

*We are signatories to many of the international conventions and protocols, but implementation has been a problem. Even internal laws that have been passed in terms of helping the status of women have become problematic because of the pace at which they are being implemented and because they face a lot of local opposition in terms of the cultural structures that do exist. For example, the implementation of Law 111 that concerns the inheritance, and yet it has faced a lot of opposition because traditional structures are in direct opposition to this law.*

— NGO Activist, Ghana

In general women realize that there is a long journey that they must continue, once they struggle to remove the scales of “blindness” and become watchdogs of the government.

*Gender mainstreaming is a good concept but we have to go fight and make sure it gets done. We cannot leave it to governments to do. They will not. So the Women’s Movement should get back on the warpath and say you were in Beijing. You promised this. It is now ten years. We should all ..say to governments ‘You have reneged on the promises you made in Beijing, and now know we have the power of numbers to get back on our lobby campaign. It’s not the approach that is wrong. It’s just that there are no watchdogs. There are not enough watchdogs to tell governments “Get on with it.”*

— NGO Activist, Kenya

In Niger the partnership between CARE, other NGOs, and the Government in the execution of its Gender Initiative Project presents a good example of cooperation and collaboration with external organizations to address gender issues. Seven key Ministries are involved in this project: Ministries of Gender Affairs, Basic Education, Higher Education, Public Health, Communication, Justice, and Youth and Sports. Similar opportunities need to be created and exploited in the other countries.

## Sensitize Women in Power

Efforts must also be made to deepen the sensitization of those few women in power and ensure their gender consciousness. NGO activists in all of the four countries warn of the folly of assuming that all women are gender sensitive. Indeed, although there are Ministries of Women’s Affairs in the four countries researched and some women in visible positions of power, there is still not enough participation of women to make a difference. Dissemination of information, strategic networking, and lobbying will provide the collective support needed by informed, gender-conscious women and male champions when they are called upon to take controversial positions on gender issues.

*Gender mainstreaming is not threatening. There have been appointments of women in Gender Ministries who do not believe in gender equality. She will be the token woman to show and to be gatekeeper to make sure things do not happen. I do not think it is an accident that there are so many of them in so many countries.*

— NGO Activist, Kenya

## Work on Legal Issues

Ownership, control and distribution of resources remain a burning issue with respect to property rights and inheritance rights. In all of the countries, there are dual legal systems: a simultaneous existence and application of constitutional law with religious and or customary laws. For example in Zambia:





*What the Constitution provides is that you shall not be discriminated on the basis of sex, etc., but it provides exceptions: except in areas of marriage, inheritance, and those are at the core of women's rights. But the customary law will take precedence in those areas. And you know what that means. What the Constitution provides with one hand, it takes away with the other hand the rights that it provides to women.*

— NGO Activist, Zambia

Similarly, three laws—Modern, Customary and Islamic—exist side by side in Niger, although the Constitution articulates equality between men and women.

*But when it comes to women's rights, people are sent back to the customary laws, which are not very much in favor of the woman. Whenever there is a judgment related to family issues, they would send the modern judges or lawyers back to the traditional, customary laws. The problem is that all our customary, traditional law is oral, and modern lawyers had no training on customary laws. So what they would do, they would find them two facilitators, and even those facilitators have got no training, so they would make up things, based on stereotypes most of the time. And, they make their own interpretation. They are not sticking really to what the customary law says.*

— NGO Activist, Niger

In 1975, Niger attempted to design a Family Code Law, which reached the final draft form in 1993. Implementation, however, was thwarted by strong reactions from Islamic Associations nationwide. The draft law still exists, but discussion has been silenced, even from top government officials.

## Engendering Budgets

The absence of gender in budgets of the organizations in this study was noted in all but one organization, and that organization had allocated only two percent for gender issues. A similar situation exists in Governments, where the lack of resource allocation for gender in national budgets is often the reason for the unavailability of sex-

disaggregated data in such sectors as education, agriculture, health and housing.

*For example in the educational sector, if Government says next year they are going to target so many children to go to school. Can they also tell us how many boy children are they targeting? How many girl children? ... We don't want these blanket statements anymore, because we've discovered they're just using it to hide what is really happening.*

— NGO Activist, Zambia

Debates around allocating a percentage of the national budget for gender integration could indeed provide opportunities for open discussions of gender issues and the development effectiveness of gender mainstreaming approaches.

*When we shifted from Women to Gender, we probably thought we had matured. For all the time we were looking to bring up women to the mainstream, we thought that we probably had reached the mainstream, and there are many, many women who have reached the mainstream. What we probably didn't recognize is that we will always have to struggle. We can't say that it is happening now and therefore it is going to last. Anything that we have gained we can lose. We were so happy with the things that happened in Cairo and in Beijing, the things Governments had really agreed to. But how long has it taken? It has taken only a few years for them to start going back on those promises. Even before they have fulfilled them, even before they have implemented anything, they are already discussing it to take it out of the language. Why are they concerned about the language? They are concerned that we would take up that language and use it to lobby and to say to them you have committed to this.*

— NGO Activist, Kenya

## Networking

Networking is critical in moving women from immediate community activities into broader



regional and national areas of related concern. Networking also presents an opportunity to bridge the gap between urban and rural women, as well as divides of class, religion, ethnicity and age, in order to build a strong and cohesive force. It has regional, national and international scope for more effective lobbying of governments and funding agencies and sourcing technical assistance.

Opportunities exist for more effective use of networking strategies to bring project activities and successes on the community level to national radar screens. Particular attention should be paid to linking with wider civil society and community-based organizations, the private sector and government to effect change at the policy-making level.

### Communicating about Gender

Positive changes being experienced at the community level need to reach a wider audience. The *tache d'huile* (spreading of oil) process could be facilitated by linking communities and helping them to pass on training and experience. Specifically, there needs to be more direct dissemination of community successes and sharing information with NGOs and government, and, as this study reveals, within organizations themselves.

Sharing experiences and exchanging information throughout the continent could catalyze the rejuvenation of support for gender equality movements, which many NGO activists fear are dying of frustration. In addition, it could help to expand the debate on the trappings of tradition for both women and men, and inspire collaboration with NGOs, PVOs, and the private sector to lobby for changes in constitutional, traditional, religious, and/or customary practices that continue to support women's inequity.

## Future Research Directions

### Recommendations for Further Research on Gender Mainstreaming

The *Gender Equality Wheel* has made an important contribution to analyzing the qualitative impact of gender mainstreaming approaches in communities. As a next step, future research should develop indicators for providing quantitative analyses. This would sharpen its precision as an analytical tool for charting women's progress. Other recommendations include the following:

- Studies similar to this research should be conducted in other African countries, especially South Africa, Tanzania, and Uganda, reputed leaders in gender mainstreaming.
- Similar studies should be conducted in other areas of the world, especially in Asia, where some countries are reputed to be well-advanced in linking gender budgets to government policy.
- Since this study was conducted primarily through faith-based organizations, a comparative study that targets secular organizations would provide similarities and differences, which could be useful in sharpening gender mainstreaming approaches.
- Although gender mainstreaming has been mentioned by governments and international agencies as an effective development strategy, it has not been fully employed by them, perhaps because it has not been fully understood, even by those who have been promoting it the loudest. Research on these agencies could provide the necessary energy to accelerate its application, as well as provide proof of its inextricable relevance



to the Millennium Development Goals. The research would inquire: How are governments and bilaterals mainstreaming gender and what impact is it having on the institution and on the development projects?

## Recommendations for Research on Issues That Emerged From The Study

### Utilize Women Elders as Allies

At the village level, female elders in influential positions can change informal policies and practices once they get behind cultural change, such as eradicating female genital mutilation (FGM) or curtailing early marriages, as was the case in this study.

Any strategy for empowering women, and any debate on women's social and economic transformation should focus on the use of post-menopausal women to review traditional practices and promote new understandings and actions.

Research in this area could focus on the unexploited powers of such post-menopausal women as Queen Mothers, chiefs, elders, religious leaders and other prominent community women to challenge harmful customs and traditions. This is an area of utmost urgency in the fight against HIV/AIDS in Africa.

### Literacy and Gender Mainstreaming

This study identified the importance of literacy as a key indicator in the link between gender mainstreaming and effective development. Moreover, the connection has been established between literacy and the building of self-confidence and self-esteem. Research in this direction could unveil the impact of literacy on women's empowerment, expansion of microenterprises, access and control over resources, and personal

power over their own lives, particularly with respect to reproductive issues and HIV/AIDS.

### Research on Religion and Gender Equitable Change

While religion continues to be central to the discourse on women's structural subordination, new research could examine the way in which Christian and Islamic religious leaders could participate in the rethinking of myths, misinterpretations, and misconceptions that oppress women. Two other areas merit study and could provide important insights for the future: (1) comparative research on the role of women in indigenous religions and (2) the impact of colonial and other external influences on religious and cultural traditions that continue to oppress women and limit their full engagement and emergence.

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# Appendices

# Gender Mainstreaming Literature Review

## Summary & Bibliography

The literature review was carried out in 2004 by Commission on the Advancement of Women (CAW) intern Aya Kagawa, then an M.A. candidate at the Maxwell School, Syracuse University. As background for the field research, the aim of the review was to identify other studies on gender mainstreaming that could inform the research methodology and provide insights on the range of community-level impacts that might be expected. An emphasis was placed on finding reports and evaluations from donor agencies and other organizations that had carried out or supported gender mainstreaming.

The following bibliography lists over 75 sources that were identified and reviewed. Many documents examined definitions of gender mainstreaming, gender mainstreaming and organizational change, or critiques of the approach. Very few, however, dealt with how organizations implemented gender mainstreaming and the subsequent impact at the community level.

*The Review on Gender and Evaluation* by Hunt and Bowers (2003) was the most comprehensive study identified. It reviewed 85 evaluations by 19 bilateral and multilateral donor agencies from 1999-2002. Out of these evaluations, only two included in-depth data on impact. However, the review pointed out trends. The most frequently cited result of gender mainstreaming was the "increased participation of women" and "increased awareness of gender issues." While the findings were mixed and inconclusive on the connection between gender mainstreaming and improved development outcomes, some commonalities emerged from the evaluations: enhanced sustainability, shared decision-making by women and men, more equal distribution of resources, reduction in social tension and greater unity, and the extension of programs to the "most needy."

The UN Inter-Agency Committee on Women and Gender Equality (United Nations, 2004b) created an on-line database that includes more than 100 "good practices" for gender mainstreaming and implementing the Beijing Platform for Action. Three included community level impact data: Tanzania - increased security in refugee camps; China - improvements in access to and quality of girls education; and Indonesia - increased incomes for both women and men in fisheries and agriculture.

A report on the Sankofa Integrated Rural Development program in Ghana (Akpalu et al., 2000) concluded that after five years of mainstreaming work that there had been some "little but significant" impacts including: "increased understanding of gender; increased level of independence of women; increased understanding among men on the overburdened nature of women's daily economic, social, and household chores; increased rate for men to pay back their debt; more appreciation and respect for women; and breaking down of land tenure customs, with chiefs prepared to give women land on a long-term basis, even for purchase." The report further noted that: "Overall the process of power relationships is changing and there is more equitable control and management of resources. The empowerment of women has changed from confrontational to that of dialogue and integration" (p. 24).

The literature review concludes that the limited research which does exist on how gender mainstreaming affects community level outcomes shows some positive trends. However, more research is clearly needed, particularly more in-depth impact studies.

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# Tool #1: Gender Mainstreaming Organizational Self-Assessment Form

## InterAction's Commission on the Advancement of Women 2004

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(For instructions on scoring see the last section of Chapter III of this study.)

Organization and Date: \_\_\_\_\_

Your Position in the Organization:

- \_\_\_\_\_ "Senior Management"
- \_\_\_\_\_ Program Staff
- \_\_\_\_\_ Administration
- \_\_\_\_\_ Support

### Instructions:

*The following are 20 statements about gender mainstreaming in organizations. For each statement, choose the response that most closely represents your own opinion about your organization. If you do not know, choose "no opinion."*

- |   |  |
|---|--|
| 1. The integration of gender equality in programs/ projects is mandated in my organization.   | Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree |
| 2. My organization has a written policy that affirms a commitment to gender equality.   | Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree |
| 3. Senior management actively support and take responsibility for the implementation of the policy (or for promoting gender equality, if no policy exists). | Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree |
| 4. There has been an increase in the representation of women in senior management positions in the past few years.  | Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree |
| 5. My organization has budgeted adequate financial resources to support our gender integration work.  | Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree |
| 6. There is a person or division responsible for gender in my organization.   | Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree |
| 7. Staff has the necessary knowledge, skills and attitude to carry out their work with gender awareness.  | Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree |
| 8. Program/project planning, implementation and evaluation teams in my organization consist of members who are gender-sensitive.                            | Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree |

- 
9. Program/project planning, implementation and evaluation teams in my organization include at least one person with specific expertise and skills in gender issues. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
10. Gender analysis is built into our program planning and implementation procedures. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
11. Gender analysis is built into our program evaluation procedures Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
12. Gender awareness is included in job descriptions and/or in job performance criteria. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
13. Data collected for projects and programs is disaggregated by sex. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
14. The gender impact of projects and programs is monitored and evaluated. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
15. My organization's programs/projects contribute to the empowerment of women/girls and the changing of unequal gender relations. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
16. Gender issues are taken seriously and discussed openly by men and women in my organization. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
17. My organization has a reputation of integrity and competence on gender issues amongst leaders in the field of gender and development. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
18. The working environment in my organization has improved for women over the past two years. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
19. Staff in my organization is committed to the advancement of gender equality. Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree
20. My organization has made significant progress in mainstreaming gender into our operations and programs Strongly Agree / Agree / No Opinion / Disagree / Strongly Disagree

## Tool #2: Senior Staff Interviews (Part One)

### InterAction's Commission on the Advancement of Women 2004

#### Research Question No. 2

*How has the organization mainstreamed a gender perspective in its operations?*

Name of Organization: \_\_\_\_\_

Year Founded: \_\_\_\_\_

Staff Title: \_\_\_\_\_

Female: \_\_\_\_\_ Male: \_\_\_\_\_

Age: \_\_\_\_\_

#### Interview Questions:

1. When did the organization decide to focus on gender?
2. Why?
3. How does the organization define gender mainstreaming?
4. How have senior managers communicated their support for gender mainstreaming?
5. What specific actions were taken to mainstream gender?
6. What outside assistance or interventions influenced the organization's gender mainstreaming?
7. In addition to the organization's gender mainstreaming initiative, what other factors influenced gender integration (e.g. Strong senior leadership; pressure from women's organizations, etc.)?
8. Who is responsible for gender mainstreaming?
9. How is staff accountable for gender mainstreaming?
10. What is the gender policy of the organization?
11. What specific changes have occurred since gender mainstreaming?
  - a. Political Will?
  - b. Technical Capacity?
  - c. Accountability?
  - d. Organizational Culture?
12. What additional resources were needed to do gender mainstreaming (staff time, funds, etc.)?
13. What were the benefits to the organization from gender mainstreaming?
14. Were there any negative effects from gender mainstreaming to your organization?
15. (For non-operational agencies) What measures have you taken to ensure that partners integrate gender into their programs? (e.g. criteria for selection of partner NGOs, criteria for projects, etc.)
16. What is different in the organization after gender mainstreaming?
17. How do you define "development effectiveness" in your work?
18. List some examples of "development effectiveness" in your work.

## Tool #2: Senior Staff Interviews (Part Two)

### InterAction's Commission on the Advancement of Women 2004

**Research Question No. 1**

*As a result of gender mainstreaming in its operations, what changed in programming (both in ongoing and new programs)?*

Name of Organization: \_\_\_\_\_

Year Founded: \_\_\_\_\_

Staff Title: \_\_\_\_\_

Female: \_\_\_\_\_ Male: \_\_\_\_\_

Age: \_\_\_\_\_

**Interview Questions:**

1. What specific strategies and activities were introduced into the project cycle as a result of gender mainstreaming?
2. How have these gender mainstreaming strategies been implemented?
  - a. Program planning and design?
  - b. Implementation?
  - c. Monitoring?
  - d. Evaluation?
3. How have staff capabilities in gender analysis been developed?
4. Has it been adequate? If not, what further development is needed?
5. How does project staff monitor the incorporation of gender?
6. How are emerging issues addressed?
7. What other changes have occurred in programming since gender mainstreaming was introduced?
8. Have there been any changes in attitudes of staff related to integrating gender into programs?
  - a. Positive?
  - b. Negative?

## Tool #3: Program Staff Interviews

### InterAction's Commission on the Advancement of Women 2004

#### Research Question No. 2

*As a result of gender mainstreaming in its operations, what changed in programming (both in ongoing and new programs)?*

Name of Organization: \_\_\_\_\_

Year Founded: \_\_\_\_\_

Organization Focus or Target Group: \_\_\_\_\_

Staff Title: \_\_\_\_\_

Female : \_\_\_\_\_ Male: \_\_\_\_\_

Age: \_\_\_\_\_

#### Interview Questions:

1. What were the specific challenges that led to the decision to adopt a gender mainstreaming approach?
2. What specific strategies and activities were introduced into the project cycle as a result of gender mainstreaming?
3. How have these gender mainstreaming strategies been implemented?
  - a. Program planning and design?
  - b. Implementation?
  - c. Monitoring?
  - d. Evaluation?
4. How have your capabilities in gender analysis and gender integration been developed and applied in your work?
5. Has it been adequate? If not, what further development is needed?
6. What supports have you received from management?
7. Has it been adequate? If not, what further support is needed?
8. What changes have occurred in how your organization does its programming since gender mainstreaming was introduced?
9. How does women's empowerment fit into your program approach?
10. What other changes have occurred as a result of gender mainstreaming?
11. Have there been any changes in attitudes of program of staff related to integrating gender into programs? Positive or negative?
12. How have the various sectors been directly or indirectly affected?
13. Has there been any response from the external community?
  - a. Positive response?
  - b. Negative response?



## Tool #4: Project Staff Interviews

### InterAction's Commission on the Advancement of Women 2004

#### Research Question No. 3

*Since gender mainstreaming measures were implemented, what changed in the communities served?*

Name of Organization: \_\_\_\_\_

Project: \_\_\_\_\_

Time Frame: \_\_\_\_\_

Project Goal, Activities, Target Group(s): \_\_\_\_\_

Number of Women: \_\_\_\_\_ Number of Men: \_\_\_\_\_

Age Range: \_\_\_\_\_

#### Interview Questions:

1. What specific steps were taken to integrate gender into the project design and implementation?
2. How have you monitored project results? How have results for females vs. males been tracked?
3. What were (or—are so far) the results of the project?
  - a. Positive results?
  - b. Negative results?
4. To what extent do you think taking gender into account influenced the project results?
5. What was the best thing that the project sponsored by (organization) did for women and girls in the community? For men and boys?
6. What was the most difficult or worst thing about the project sponsored by (organization) did for women and girls in the community? For men and boys?
7. Were there more women in the project than was customary? Why?
8. What kinds of things did the women do? Was it easy? Was it any easier than before the project?
9. How did women and girls get access to resources (goods/training/etc.)? Was it easy? Was it any easier than before the project?
10. How did women and girls in the community participate? How did they participate before the project? Give examples.
11. How did men and boys in the community participate? How did they participate before the project? Give examples.
12. How has the project influenced roles and relations between women and men?
  - a. Home?
  - b. At work? (Productive activities, however defined)
  - c. In the community?

## Tool #4: Project Staff Interviews (continued)

### InterAction's Commission on the Advancement of Women 2004

#### Interview Questions:

13. Who makes the important decisions in the community? How has that changed as a result of the project?
14. What changes have you seen in women and girls in the community as a result of the project? Give examples.
15. How have men changed as a result of the project? Give examples.
16. Have there been any obvious changes between women and men in relation to:
  - a. Workload?
  - b. Resources?
  - c. Household duties?
  - d. Community decision-making?
  - e. Leadership roles?
17. How has the project contributed to women's empowerment?
18. Do you think the project could have a lasting effect on the community?
19. If so, how? If no, why not?
20. What external factors influenced the application of gender mainstreaming and project results?
  - a. Local leaders?
  - b. Women's organizations?
  - c. Local culture?
  - d. Political context?
  - e. Sectors?
21. Any surprises? ... Positive and/or Negative?

**Tool #5: Project Impact Matrix  
InterAction's Commission on the Advancement of Women 2004**

(Note: This matrix was used by the field researcher to record and compile the female and male focus group discussions, from questions in Tool #6.)  
**Research Question No. 3: Since gender mainstreaming measures were implemented, what changed in your community?**

	Advantages	Disadvantages	Gender Awareness	Workload	Advantages	Access to Resources	Decision-making	Other
Females								
Males								
Households								
Community								
Beyond								

## Tool #6: Project Participant Interviews

### InterAction's Commission on the Advancement of Women 2004

#### Research Question No. 3

*Since gender mainstreaming measures were implemented, what changed in the communities served?*

#### Female Focus Group Questions:

1. What was the best thing that the project that (organization) sponsored in your community did for you?
2. What was the most difficult/worst thing about the project that (organization) sponsored in your community do for you?
3. What kinds of things did the women do?
4. Was it any different from what they would usually do?
5. What kinds of things did the men do?
6. Was it any different from what they would usually do?
7. How were the women treated? Were the men treated any differently?
8. What resources do you have now or can you use now that you didn't have before?
- 9a. How did women and girls in the community participate? How did they participate before the project? Give examples/stories.
- 9b. How did men and boys in the community participate? How did they participate before the project? Give examples/stories.
10. Has women's leadership at home or in the community changed as a result of the project? How so?
11. Who makes the important decisions in the home and the community?  
Has that changed as a result of the project? Give example/stories.
12. How have you changed as a result of the project?
13. What has changed for women and girls as a result of the project? Give example/stories.
14. How have men and boys changed as a result of the program? Give example/stories.
15. What has changed between women and men (or boys and girls) in relation to: Give examples/stories.
  - a. work at home?
  - b. work in the community?
  - c. general relationship?

## Tool #6: Project Participant Interviews (continued)

### InterAction's Commission on the Advancement of Women 2004

#### Research Question No. 3

*Since gender mainstreaming measures were implemented, what changed in the communities served?*

#### Male Focus Group Questions:

1. What was the best thing that the project that (organization) sponsored in your community did for you?
2. What was the most difficult/worst thing about the project that (organization) sponsored in your community do for you?
3. What kinds of things did the women do?
4. Was it any different from what they would usually do?
5. What kinds of things did the men do?
6. Was it any different from what they would usually do?
7. How were the men treated? Were the women treated any differently?
8. What resources do you have now or can you use now that you didn't have before?
- 9a. How did women and girls in the community participate? How did they participate before the project? Give examples/stories.
- 9b. How did men and boys in the community participate? How did they participate before the project? Give examples/stories.
10. Has women's leadership at home or in the community changed as a result of the project? How so?
11. Who makes the important decisions in the home and the community?  
Has that changed as a result of the project? Give example/stories.
12. How have you changed as a result of the project?
13. What has changed for women and girls as a result of the project? Give example/stories.
14. How have men and boys changed as a result of the program? Give example/stories.
15. What has changed between women and men (or boys and girls) in relation to: Give examples/stories.
  - a. work at home?
  - b. work in the community?
  - c. general relationship?