

Gender Sensitivity

A training manual

**for sensitizing education
managers, curriculum and material
developers and media
professionals
to gender concerns**

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Special appreciation is expressed to a number of resource persons who have helped try out the various activities and refine them during the workshops organized under the above projects. The text of the manual has been revised and improved to reflect better the real life situations of women and men across the globe. It was sometimes difficult but every step of the way was rewarding.

Grateful thanks go to the UNESCO National Commissions in the following countries for their assistance in the organization of the workshops.

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I should like to thank Swarna Jayaweera of the Sri Lanka Women's Research Centre (CENWOR) and Anita Dighe of the Indira Gandhi Open University who provided the operational framework on gender issues in basic education at the initial stage of this manual.

In December 1999 literacy and gender specialists from around the world actively reviewed the manual at a seminar entitled "**Literacy for Women's Empowerment in the 21st Century**" funded by the United States' Department of State.

Others who contributed to this project in ways big and small include Chij Shrestha of World Education; Walaitat Worakul, Wisanee Siltrakul and Supit Jittanond of the Non-formal Education Department in Thailand; Shaheen Atiq-ur-Rahman of the Bunyad Foundation, Pakistan; Kazi Refiqul Alam of the Dhaka Ahsania Mission, Bangladesh; Du Yue and Dong Jianhong of the UNESCO National Commission of China; Anna Manuan of the UNESCO National Commission, Côte d'Ivoire; Wilbert Tangey of the Gender Institute, Ghana; Judith Bahemuka of the University of Nairobi, Kenya; Natalie Africa of the South African Permanent Delegation to UNESCO and Dorothy Littler of the Swaziland National Commission of UNESCO.

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The many workshops, training and brain-storming sessions, and indeed the printing of the manual itself, would not have been possible without the confidence shown to UNESCO

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Although I have been connected with this manual from its conception to its completion, I can no longer call it “mine”. It has now changed, enriched by the cultures and aspirations, far beyond my own, of so many of the personalities who worked with me. The insights and real life experiences of hundreds of non-formal educators, women and men have added colour and wisdom to the manual. It now belongs to the women and men of good will who believe that gender equality is a sure way to secure a safer balanced world for future generations.

This manual is a tribute to them all. May we all look forward to a world where men and women are equal partners-in guaranteeing peace and prosperity for all.

Namtip Aksornkool

Sexism exists in women as well as in men; it has no respect for individual aspirations, potential or abilities. In obvious and subtle ways, it influences the outcomes of a myriad of life situations the world over.

The concept of gender sensitivity has been developed as a way to reduce barriers to personal and economic development created by sexism. Gender sensitivity helps to generate respect for the individual regardless of sex.

Gender sensitivity is not about pitting women against men. On the contrary, education that is gender sensitive benefits members of both sexes. It helps them determine which assumptions in matters of gender are valid and which are stereotyped generalizations. Gender awareness requires not only intellectual effort but also sensitivity and open-mindedness. It opens up the widest possible range of life options for both women and men.

This Manual embodies the rich experience gained from UNESCO workshops in Asia and the Pacific, sub-Saharan Africa and the Arab States. Designed to be a road map for conducting trainings of a similar nature, it is a product of UNESCO efforts during the last twelve years to increase awareness of gender issues, suggest guidelines for a gender-sensitive approach to education, and promote respect for the equally valid roles that men and women play in their families, their communities and their nations. As universally recognized at the World Conference on Women in Beijing in 1995, countries will neither prosper nor thrive unless they are equally supportive of women and men in their quest for a fulfilling life.

The Manual can be used for the orientation of policy-makers, curriculum developers, media professionals, adult learners and even the public at large. It is organized into ten sections that build on one another to sharpen participants' understanding of gender-biased thinking within, and all around, them.

After orientation and warm-up activities, the manual moves quickly toward an exploration of gender issues and identification of gender-biased attitudes and behaviour. Participants are “tricked” into discovering some of their own stereotyped assumptions about men and women, then guided through various activities in which they define and challenge the roles, responsibilities, rights and rewards that societies assign to men and women purely on the basis of their sex.

By the end of Section Four, participants are able to identify the multiple roles that women are expected to fulfill as mothers, wives and workers in and outside the home. In Section Five, they learn about the “gender gap” in educational opportunities and achievement for boys and girls, and in Section Six, they read and discuss a selection of news clips that highlight the roles women can, do and must play in modern societies.

From there, they begin to identify, dissect and critique the thinking and teaching that perpetuates the view that men are dominant, capable, and natural leaders while women are submissive, weak, and dependent on men. Because the materials used in these sections are stories and illustrations excerpted from real-life education materials, participants get a good look at the subtle and not-so-subtle ways that education promotes and maintains gender based

inequities. In proposing modifications that render these materials gender sensitive, they undertake the work of undoing this bias.

In Women - Key to the Future, the film at the heart of Section Nine, the connection is made between women's empowerment, i.e. liberation from the constraints of gender-based discrimination, and their potential for furthering the development objectives of the communities and countries in which they live. As their very last activity together, the participants are asked to envision, define and describe the fully empowered woman - she who has been transformed by education that respects, entitles and strengthens her.

As will be seen, participation is the key to learning from the activities contained in this Manual. Facilitators should feel free to substitute activities that have local relevance, and are encouraged to use as many different kinds of participatory learning strategies as possible in order to keep all members of the group fully engaged. Other kinds of learning activities that could be used include songs, dances, games and story telling; drawing (undirected or in response to a given stimuli) and writing (individually or in groups, e.g. journalism, writing captions for photographs and creative writing); brainstorming, small group discussions, plenary presentations and discussions or reporting of personal experience. Participants can be asked to work alone, in pairs, as members of small groups or in consultation with resource persons, personal acquaintances and peers. Varying the activities that encourage relaxation and stimulate learning is important to success.

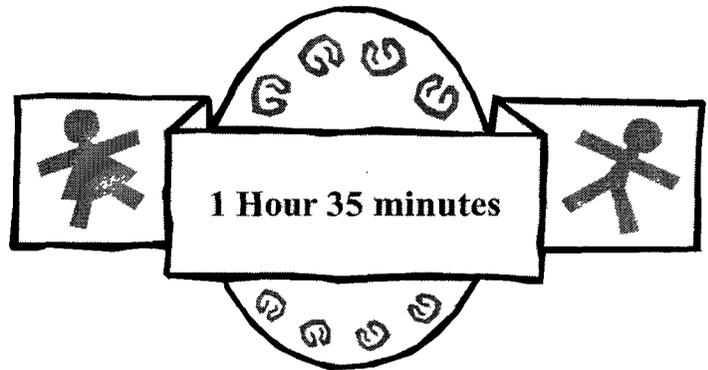
Throughout this Manual, participants are encouraged to see their own lives as full of relevant raw material for the study of gender sensitivity. They find themselves examining their personal attitudes and beliefs and questioning the “realities” they thought they knew. They are encouraged to dare to imagine women and men acting differently towards each other. When this happens, the training will have been successful.

This Manual is about changing behaviour and instilling empathy into the views that we hold about our own and the other sex. It is a lesson in being alive, in relating successfully to others. Above all, we hope it will encourage more among us to see and treat our fellow humans with greater consideration and compassion.

Aïcha Bah Diallo

Deputy Assistant Director-General for Education
UNESCO, Paris

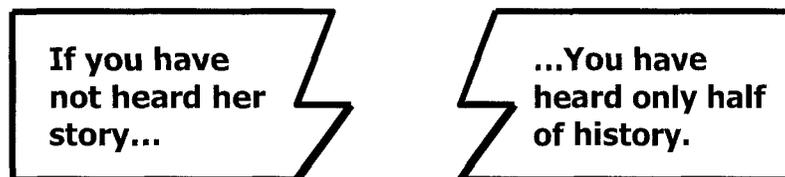
SECTION 1
BREAKING THE ICE
GETTING TO KNOW EACH OTHER



1. **Aim:** To allow participants the opportunity to get to know each other and to break down initial interpersonal communication barriers.
2. **Objectives:** Participants will be able to:
 - address each other by their preferred name;
 - describe basic characteristics of at least one person (their partner) in the group; and
 - express positive feelings about the commencement of the Workshop.

3. **Sequence:**

The **first** activity comprises the distribution of paper slips that contain statements on women's issues. The strips have been cut in half in various ways so that each piece can only be matched with its original mate. For example:



The statements to be matched are as follows:

- Men can take care of children as well as women.
- Technical skills can place men and women on an equal footing.
- If we want society to view us differently, we must first view ourselves differently.
- Women do two-thirds of the work but receive only one-tenth of the total income.
- If you have not heard her story, you have heard only half of history.

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- Women can work as hard as men can.
- Educate a woman, educate a nation.
- When one thinks of an engineer, one hardly ever thinks of a woman.
- Women need skills that will allow them to earn more money, to better address survival needs, and to become autonomous.
- The role of women is viewed as limited to that of housewives, mothers and unpaid family labour in our society.

Duration: Ten minutes

Materials: Paper strips with statements cut in half

In the **second** activity, tell participants that they must find the matching half to the piece of paper they are holding. When they find the right match, they form pairs with the person who has the matching piece. Each person in the pair then interviews the other to establish answers to the following questions:

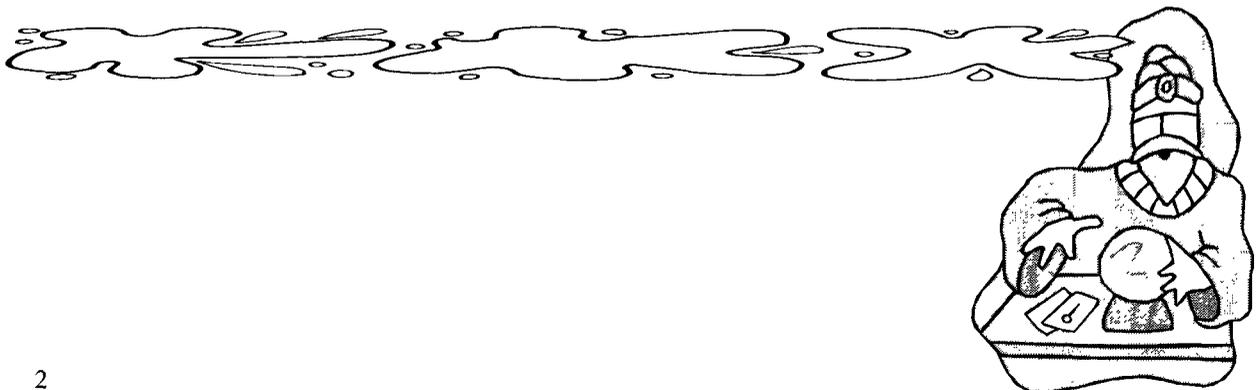


- What is your name?
- What is its meaning?
- Who gave it to you?
- What name do you prefer to be called?
- What work do you do?
- Do you have a hobby?
- Why are you at this Workshop?

Duration: Twenty minutes

In the **third** activity, each person in each pair introduces his or her partner to the group.

Duration: Thirty minutes



In the **fourth** activity, the facilitator summarizes each pair's report and emphasizes the importance of participants remembering each other's names.

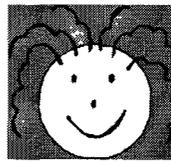
Point out that names are generally chosen by people of dignity, such as a priest, a monk, parents or close relatives. Although most of those who name people are male, some names are given by women.

Duration: Thirty minutes

The **fifth** activity involves asking each participant her or his view of the first exercise.

Hold out three cardboard cut-outs with:

- i) a smiling face
- ii) a frowning face
- iii) a neutral face



Ask participants to match their feelings about the Workshop to one of the faces.

Duration: Five minutes

Materials: Cut-out cardboard faces

Alternative Activities

Ask participants to form two circles, one inside the other. The circles move in opposite directions to the rhythm of either music or songs. When the facilitator says "stop", participants form pairs with the people opposite them.



Duration: Five minutes

Materials: Music

The facilitator then asks the following question:

"If you knew you had only three days left to live, what are the most important things you would do?"

Duration: Five minutes

Participants give their answers to their partner.

Duration: Five minutes

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Taking turns, partners report each other's answer to the entire group. This ensures that no individual gives her or his own answer directly. The exercise is completed when everybody's answers have been announced.

Duration: Fifteen minutes

Sample answers:

- I would throw a party for my friends.
- I would spend time with my family.
- I would meditate.
- I would finish things up at work.

Conclude by saying that all the answers are interesting, but that no particular answer is better than any other. This exercise allows us to say what we want without being judged. There are no RIGHT or WRONG answers.

Thank all present for their participation. As homework for the next day, ask them to try to remember the other participants' names.

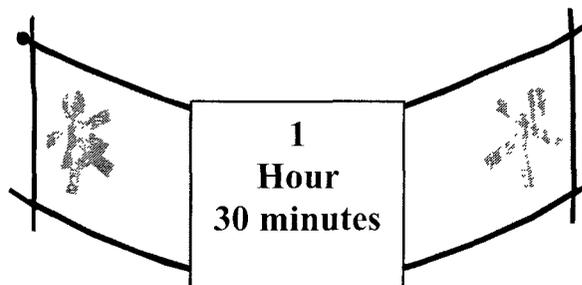
4. Evaluation

Were all participants actively involved?

Did they match their feelings about the Workshop with the smiling face, the frowning face or the neutral face?

Note: The activities recommended in this lesson, and throughout the manual, are ones the author has found useful in the workshops conducted to date. Many other kinds of activities could be used to achieve the same purposes. The best activities are those which have particular relevance for the participants and which keep them actively involved. Feel free to substitute as appropriate for the group(s) you are working with.

HOPES AND FEARS



- 1. Aim:** To give participants and Workshop organizers an opportunity to share their hopes and fears about participating in the Workshop.
- 2. Objectives:** Participants will be able to:
 - express their individual hopes and fears;
 - collectively identify each other's hopes and fears;
 - work together to build group identity; and
 - identify the objectives and scope of the Workshop.

3. Sequence:

To prepare for this session, review the lists provided below of hopes and fears that individuals commonly have about participation in this Workshop.

In the **first** activity, have participants write the word **hopes** on one sheet of paper and **fears** on another. On these sheets, ask them to write short phrases or sentences to describe the hopes and the fears they have about participating in this Workshop.

Duration: Ten minutes

Materials: Paper

In the **second** activity, ask participants to rank their hopes and fears in order of importance.

Duration: Ten minutes

In the **third** activity, invite participants to share their responses. Ask volunteers to describe the hope they ranked as most important and write it on a large piece of newsprint at the front of the room. Continue until everyone has had the opportunity to contribute to the list. Lead a discussion about how the groups' responses are similar and different.

Duration: Twenty-five minutes

Materials: Newsprint

The **fourth** activity is the same as the third but relates to the participants' reports of their fears.

Duration: Twenty-five minutes

The **fifth** exercise consists of an open discussion on how participants' hopes can be realized both within the Workshop and in extracurricular activities. Begin the discussion by sharing the objectives of the Workshop and the schedule activities.

Duration: Ten minutes

Materials: Transparency No.1 outlining the Workshop objectives

In the **sixth** activity, lead an open discussion of participants' fears and how they can be overcome. Take time to validate individuals' legitimate fears. Refer back to the transparency outlining the Workshop objectives to dispel misconceptions about what will be undertaken and accomplished as well as what will be expected of the participants.

Duration: Ten minutes

Materials: Transparency No.1 outlining the Workshop objectives

4. Evaluation

Observe the degree of involvement of participants and Workshop organizers.

Examples of Responses

Hopes

- To learn how to develop literacy curricula and materials
- To learn better strategies to eradicate illiteracy among women and girls
- To have a relaxed timetable
- To share experiences of working with women
- To produce materials for use at home
- To learn about the experience of other countries in combating illiteracy
- To obtain as much information as possible about literacy programmes for women
- To create opportunities to interact with resource people and friends



- To enjoy, relax and learn together
- To be efficient and not take oneself too seriously
- To set aside time for amusement
- To make new friends from other countries
- To learn happily during the day and sleep well at night
- To obtain additional reference material on women

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- To learn more about women's difficulties
- To learn ways of helping women to improve their lives
- To make sure that our product is best
- To apply in real life what we learn here
- To be proud of women's contributions to the world
- To help men recognize the importance of women in society

Fears

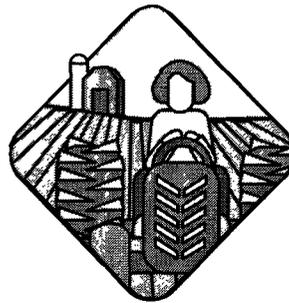
- Inability to understand all the information presented in the Workshop because of language problems
- Inability to communicate well because of background and language barriers
- May not be able to do a good job of developing a literacy curriculum because of inadequate background and experience
- Not remaining in good health
- Of offending or confusing others
- Not having enough time to accomplish all the work
- Insufficient knowledge of women's issues
- Lack of drawing skills
- There will be too much work
- Of offending others through lack of knowledge of their cultures
- Of being too aggressive
- Not having enough reading materials
- Of forgetting or mispronouncing other participants' names

TRANSPARENCY NO. 1

Workshop Objectives

1. Familiarize participants with gender issues.
2. Expose participants to basic principles of curriculum development.
3. Let participants try their hand at preparing a gender-sensitive curricular unit.

SECTION 2
LIFE AND WORK
A REFLECTION ON VALUES¹



35 minutes

1. **Aim:** To encourage participants to examine their personal beliefs regarding the division of labour between men and women and equality of access to work.
2. **Objective:** Participants will express their conceptions of the roles of men and women in the world of work.
3. **Sequence:**

For the **first** activity, inform participants that this activity is a drawing game. Distribute written instructions (prepared ahead of time) that they are to read silently about the required illustration. Tell them that they are not allowed to ask questions.

Duration: Twenty minutes

Materials: Written instructions, paper and pencils

Suggested written instructions:

Think of a farming community you know, perhaps your favourite countryside, maybe your own village.

Now, imagine a farmer working in a farm or a field. Draw that farmer with the background scenery as you like. Try to be as realistic as you can in illustrating clothing, hats, farming implements, activities, etc. After finishing the picture, please write down the farmer's name and your name.

The instructions must refer to the person to be drawn only as “the farmer.” Never should the farmer be referred to as **he** or **she** or by any other pronoun or word that might imply the sex of the farmer.

¹ This activity must be kept as the **first** activity of the Section before any discussion of gender issues takes place.

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In the **second** activity, invite participants to tape their drawings on the walls, to view the drawings of others and to interact with one another.

Duration: Ten minutes
Materials: Masking tape

In the **third** activity, have the group select one or more winning illustrations and present the winner or winners with a token prize. Count and announce the number of drawings of female versus male farmers.

Duration: Five minutes
Materials: A small prize or prizes for the winner(s).

Conclude by saying that the drawings represent the participants' subconscious views about farm work and farmers. Calculate the percentage of drawings in which the farmer is depicted as a woman as opposed to the percentage that show the farmer as a man and share this information with the group. (Typically there will be many more depictions of farmers as men than there are of women.)

Drawings should be kept on the wall until the end of the Workshop.

Alternative Activity:

Instead of having the participants draw farmers, tell the group that you have a riddle for them to solve. Read the story called "I cannot operate on this child" aloud. Ask the group to explain how it is possible for the injured boy to be the surgeon's son, when the story says that the boy's father is killed in the auto accident.

"I cannot operate on this child"

Deepak and his son Arjun live in one of the big cities of India. One Sunday, they take the car to go to the market. On the way, they have a serious accident and Deepak is instantly killed. His son, injured and unconscious, is rushed to the nearest hospital.

When the surgeon on duty comes into the operating room to treat Arjun, it is immediately clear that something is terribly wrong. The surgeon becomes very upset, and rushes from the room saying, "I cannot operate on this child. He is my son."

How is this possible?

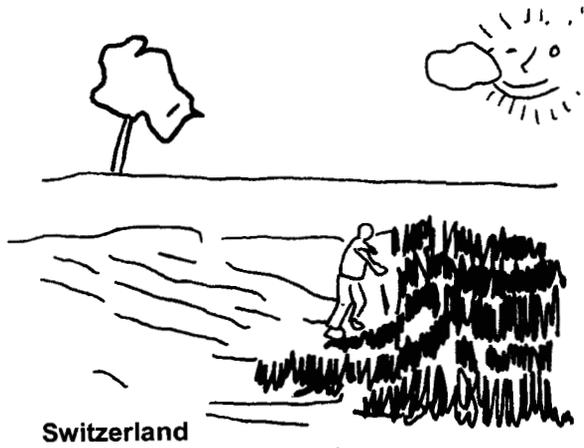
Be careful not to deviate from the text or refer to the surgeon in any way that reveals (her) gender. Once the group solves the riddle, i.e., figures out that the surgeon - *a woman* - is the boy's mother, lead a discussion about the assumptions people make concerning the professional roles of men and women. Ask them if the story would still have been a riddle if the unknown parent had been described as a nurse. Encourage them to consider the effect of such subtle and pervasive stereotyped assumptions on the ways people act towards one another.

Duration: Fifteen minutes

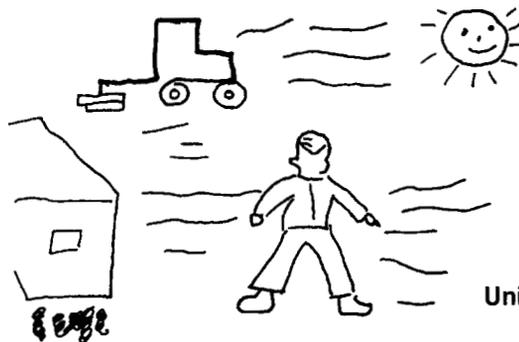
4. Evaluation

Observe the reaction of participants when faced with their own deep-rooted attitudes about farmers and their surprise or even shock when they find that they, themselves, have gender-biased views.

SAMPLE DRAWINGS OF FARMERS

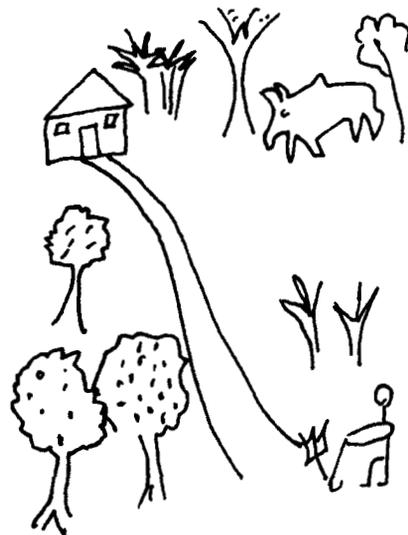


Switzerland



United Kingdom

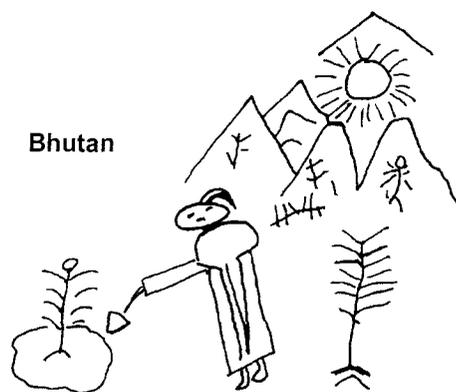
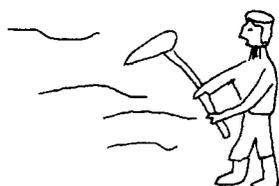
Gambia



SAMPLE DRAWINGS OF FARMERS

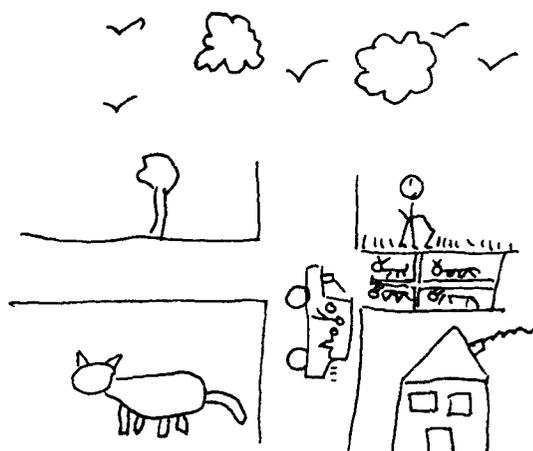


Uzbekistan

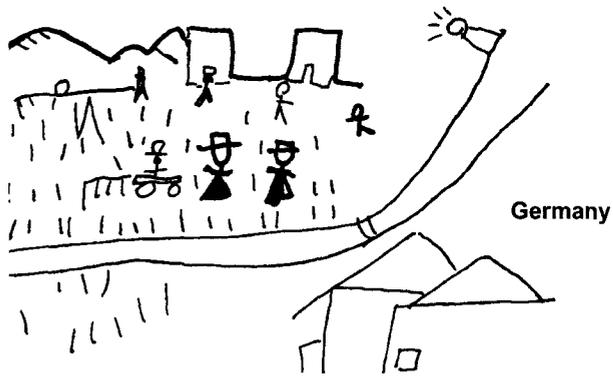


Bhutan

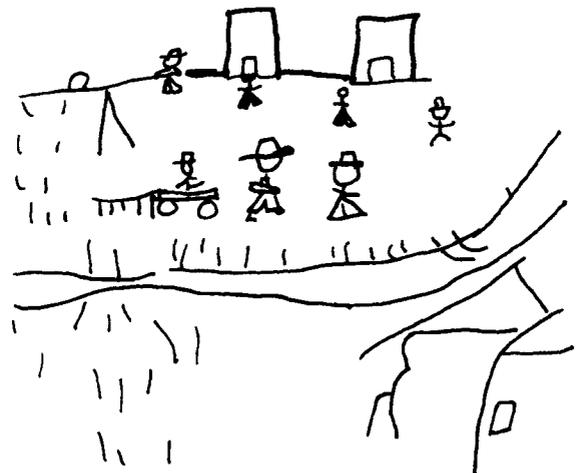
France



SAMPLE DRAWINGS OF FARMERS



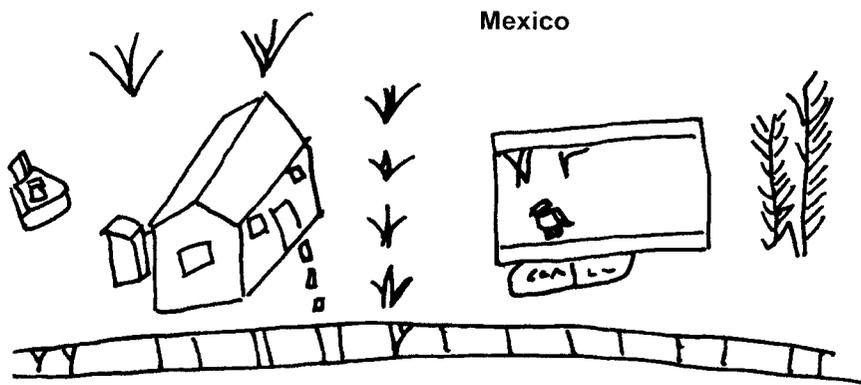
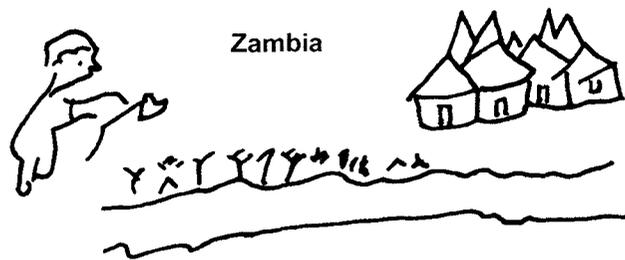
South Africa



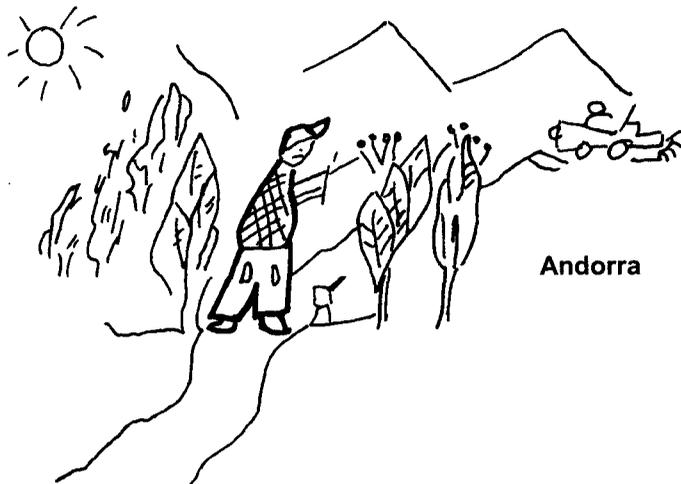
Philippines



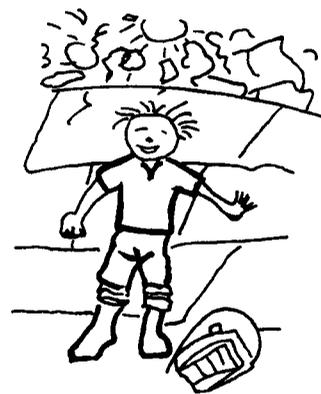
SAMPLE DRAWINGS OF FARMERS



SAMPLE DRAWINGS OF FARMERS



Andorra



Japan



Tanzania



SECTION 3
REFLECTION ON SOCIETAL VIEWS
ABOUT WOMEN'S AND MEN'S ROLES

1 Hour 30 minutes

1. **Aim:** To help participants clarify their personal beliefs about the roles of women and men.
2. **Objectives:** Participants will be able to:
 - clearly state their opinions on various statements about women's and men's roles;
 - question societal views regarding the roles of women and men in society; and
 - discuss the difference between sex and gender.

3. **Sequence:**

For the **first** activity, tape a sheet of paper marked **AGREE** on one wall of the room and a sheet marked **DISAGREE** on the opposite wall. Tell the participants that you will be reading aloud a series of statements about the roles and status of women. As each statement is read, participants are to decide whether they agree or disagree with the statement and move quickly to the wall that indicates the opinion they favour. Those grouped together under the same sign will discuss their reasons for agreeing or disagreeing and appoint a reporter to share their reasons with the other group.

Duration: Five minutes
Materials: Paper and masking tape

Second, read the first statement and point to it on the transparency. The participants should decide whether they agree or disagree and move to the appropriate wall. Allow about 5 minutes for the groups to discuss their positions among themselves, then have the reporter from each group present the reasons that support the group's position. A debate of about 6-8 minutes should follow. The list of statements and a sample of arguments for and against each one are provided in Transparencies Nos. 1 - 5, below.

Duration: Fifty minutes
Materials: Transparencies Nos. 1 and 2

If time allows, repeat this activity using the remaining statements on Transparency No. 1.

Duration: Twenty-five minutes per statement
Materials: Transparencies Nos. 1 and 3-5

Third, to conclude this activity, point out that statements like the ones presented reflect the beliefs of members of the general population about the roles and status of men and women, and that individuals' beliefs are generally influenced by traditional societal views.

However, society is constantly changing, and the roles and status of women are changing with it. When talking about women it is important to remember that women are people with potential and limitations just like men. It's time to pause and reconsider the status of women and men in today's society and the value of the roles they are assigned.

Duration: Five minutes

In the **fourth** activity, distribute Handout No. 1. Tell participants to complete the exercise by reading each statement and deciding whether the roles and attributes assigned to men and women in the statements are based on sex or gender.

Duration: Five minutes

Materials: Handout No. 1

Fifth, hold a discussion about the difference between sex and gender. Start by asking the participants to define the two terms. Write their definitions on the board. Then distribute Handout No. 2 and facilitate a discussion about what each of these terms means. Make sure participants understand that characteristics that are based on sex are true of all members of that sex and are usually unchangeable, while characteristics based on gender are usually not true of all members of a given sex and are typically things that can be changed. Finally, tell participants to review Handout No. 1 and make any changes they want to their initial responses. Then give the correct answers.

Duration: Twenty-five minutes

Materials: Handout No. 2

4. Evaluation

Observe the degree to which participants are involved in each of the activities and their willingness to share and discuss their beliefs. Note any differences in their initial reactions to the generalizations presented in the second activity and their feelings about these statements after the discussion. Collect Handout No. 1 and observe how many of the participants made changes to their initial responses.

TRANSPARENCY NO 1

STATEMENTS ABOUT WOMEN

“Women Are Flowers Of The World”

“Women Can Be As Good Engineers As Men”

“Men Can Take Care Of Babies As Well As Women”

“Men Are The Elelphant’s Front Legs, And Women Are Its Hind Legs”

TRANSPARENCY NO. 2

“WOMEN ARE FLOWERS OF THE WORLD”

Agree	Disagree
Women are like flowers. They attract many people by their different styles of dress like flowers with their different forms and colours.	By saying women are flowers, we reduce them to mere decorations with no real value, except to be seen and admired.
Women are beautiful in every way.	Women have multifaceted roles to perform. These roles are very important for the survival of family and society. They must not be ignored.
Women play important reproductive roles like flowers.	Women also have a productive role and support the family economically.
Without women, the world would be a very dull place.	Women are multi-talented; they can be roots, stems, leaves, branches, etc.; not just flowers.
Women make life pleasant for the family as do flowers, which bring pleasure to those who see them.	If women were flowers, they would be put on a pedestal, be confined and fade away. They would not have a chance to grow.



Hints for the conclusion:

Thank you for your frank discussions. This exercise is about our own opinions. There is no right or wrong answer. One thing to remember, however, is that when we refer to women as *flowers*, we are only talking about one of women’s multifaceted roles. By ignoring women’s role as producers, we may be perpetuating a view that devalues women’s contributions.

TRANSPARENCY NO. 3

“WOMEN CAN BE AS GOOD ENGINEERS AS MEN”

Agree	Disagree
Women are careful and good at detailed work.	Women, by nature, are not technologically inclined.
In some countries, women make up almost half of the total number of engineers.	Engineering takes a lot of intelligence and concentration. It is too complicated for women.
Given equal opportunities for education and training, women can be as successful as men.	The work is too hard, and women are physically weaker than men.
Some women are engineers and functioning well. There is no reason to believe that this job is "unnatural" to women.	Women's nature is not conducive to engineering work. That's why there are not many women engineers.
Given enough role models for women, there will surely be more women engineers.	

Hints for the conclusion:

Sex should not be a determining factor of a person's ability to function well in a job. Except for a few tasks that require particularly hard physical labour, there is no proven physical reason why women cannot be good engineers.

Similarly, there is no reason to believe that certain jobs or tasks should be reserved for women, e.g., dressmaking, artificial flower making. On the contrary, if these tasks all go to women, men who might excel in these endeavours will be deprived of the opportunity to do so.

TRANSPARENCY NO. 4

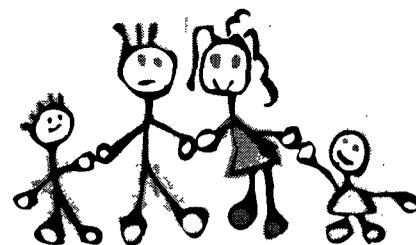
“MEN CAN TAKE CARE OF BABIES AS WELL AS WOMEN”

Agree	Disagree
When men want to and get an opportunity to learn to raise babies, they can be good at it.	Women are good at childcare because they have so much experience caring for other people’s children before they have their own. Men typically do not have that opportunity.
Intensive involvement of men in child rearing will help children become more balanced.	Women have natural maternal instincts. Only women can breastfeed.
More and more men are taking care of young children and doing a good job. This can be done.	By carrying the baby for nine months, mothers have a closer natural link with the baby.
As more women work outside the home, it will become necessary for more men to help rear children.	Men have not and cannot develop the gentleness and sensitivity required in raising children.



Hints for the conclusion:

Women are child bearers and breast feeders. Their natural parenting skills stop there. Skills are acquired early in life, e.g. through looking after siblings, nieces, nephews, etc. Therefore, to say that only women can look after children would be misleading.



In fact, women who take good care of children do so because they have had a lot of "training" since their early age. Boys could also benefit from participation in caring for younger children. Most importantly, when men take an active part in childcare they develop good qualities, such as tenderness and patience, and experience the real joy of fatherhood.

TRANSPARENCY NO. 5

“MEN ARE THE ELELPHANT’S FRONT LEGS,
AND WOMEN ARE ITS HIND LEGS”



Agree	Disagree
Men are heads of their families. They earn income to support their families.	Nowadays, more and more women earn their own income and support families. Their contribution to the well being of the family is as important as that of men. Fathers and mothers need mutual support like an elephant that cannot walk on its front or hind legs alone.
Men are better at making decisions.	Women have been prime ministers of nations and good leaders in many other areas; there just aren't enough of them.
Women are weaker, so men should take the lead to protect them.	If women were inherently inferior, we would never have examples of women with initiative and courage.
Men are freer to go around and therefore more equipped to lead.	Limited mobility of women comes with culture. In many societies, this limitation has decreased. Women have shown they can be in control of their movement and available to perform their tasks.
Men are stronger physically.	Some tasks are too physically demanding for women. But women have been active in wars, alongside men.

Hints for the conclusion:

Experience has shown that in families where women and men respect each other and share leadership, mutual respect and happy family life result. Some women excel in traditionally male domains. Some men are inclined toward activities traditionally reserved for woman. Rigid definitions for men’s versus women’s work are unnecessary and unnatural. It makes sense to train women to be leaders so that they will be capable of sharing this important responsibility with men.



HANDOUT NO. 1

GENDER VERSUS SEX: AN ANALYTICAL TOOL¹

Many people confuse the terms “sex” and “gender” or aren’t sure what exactly they mean. This tool is designed to help us reach a simple, common understanding of the two terms.

Without going into the truth or falseness of the statements below, indicate next to each one whether it is about sex or about gender. Place a tick in the appropriate box.

Statement	Gender?	Sex?
1. Women earn less money than men do.		
2. Men can’t cook.		
3. Women have larger breasts than men.		
4. A husband cannot follow his wife on a diplomatic posting.		
5. Girls drop out of school more than boys do.		
6. In most African traditions, women do not own land.		
7. A man is the head of the household.		
8. It is not the job of the father to change nappies.		
9. Men don’t cry.		
10. Girls dress in pink, boys dress in blue.		
11. A wife cannot initiate sex with her husband.		
12. Women menstruate, men don't.		
13. There are more male leaders than female leaders.		
14. A girl cannot propose marriage to a boy.		
15. Women cannot be religious leaders.		
16. Women are natural child care providers.		
17. There are more male miners than female miners.		
18. A man cannot get pregnant.		
19. The man is the breadwinner.		
20. Men make good doctors, women make good nurses.		

¹ Adapted from the material used by Everjoyce Win, South African Gender Commission, Pretoria

HANDOUT NO. 2
SEX VERSUS GENDER

SEX

Sex identifies the biological differences between women and men.

GENDER

Gender is the culturally-specific set of characteristics that explains the social behaviour of women and men and the RELATIONSHIP between them. Gender therefore refers not simply to women or men, but to the relationship between them, and the way it is SOCIALLY CONSTRUCTED. Gender is an analytical tool for understanding social processes.

- ◆ Gender refers to the economic, social and cultural attributes and opportunities associated with being male or female.
- ◆ Gender differs from sex in that it is social and cultural, rather than biological.
- ◆ Gender attributes differ from society to society, and change over time.
- ◆ Gender attributes are shaped by the economy, by religion, by culture and by traditional values.



SECTION 4
THE MULTIPLE ROLES OF WOMEN
IN SOCIETY

1 Hour
45
minutes

- 1. Aim:** Give participants an opportunity to examine the roles of women – both productive and reproductive – and their dual responsibility.
- 2. Objectives:** Participants will be able to:
 - describe the multiple roles performed by most women;
 - identify inequalities between working women and men;
 - talk about the multiple roles of women in their own countries; and
 - begin to identify forces that perpetuate inequality between men and women in their own countries.

3. Sequence:

In the **first** activity, introduce the video *The Impossible Dream* (summary provided).¹ This video promotes awareness of the various roles of women and men in society.

Duration: Five minutes

Second, show the video and distribute the questions provided as a guideline for discussion.

Duration: Ten minutes

Materials: Video, Transparency No. 1 and Handout No. 1

Hold a discussion on the video following the guidelines provided.

Duration: Sixty minutes

Third, use the materials provided to present the *Multiple Roles of Women in Society*. Facilitate a discussion around the following issues:

- The extent and difficulty of housework, work in the field and in the factory.

¹ If the video is not available, use the summary provided

Gender Sensitivity – A Training Manual

- The excessive workload of women.
- Technology for women - its adverse effects.
- The changing roles of women and men in society.
- The possibility of men and boys sharing domestic work with women and girls.
- Women's situation while working in all of the above.
- Compensations and rewards.

Duration: Thirty minutes

Materials: Transparencies Nos. 2 - 12¹ and Handout No. 2, *Facts and Needs*

Alternative Activity 1:

Instead of the video, show Transparency No. 13, *My Wife Does Not Work*, which portrays women's work - in and outside the home - as mothers and wives and economic producers (in this case, a farmer). The chart shows a rural woman's working day to be 17 hours.

Duration: Five minutes

Materials: Transparency No. 13, *My Wife Does Not Work*

Hand out the question guide that goes with this transparency and facilitate a discussion.

Duration: Fifty minutes

Materials: Handout No. 3

Alternative Activity 2:

Show Transparency No. 14, *Workload on Women in Africa*, which illustrates the busy schedule of a woman who is both household manager and wage earner.

Duration: Five minutes

Materials: Transparency No. 14, *Workload on Women in Africa*

Hand out the question guide that goes with this transparency and facilitate a discussion.

Duration: Fifty minutes

Materials: Handout No. 4

4. Evaluation

¹ For sample presentation of other transparencies see Appendix 2

Using the responses and opinions obtained at the audio-visual presentation, conduct an informal discussion to ensure that participants have grasped the substance of the issues.

THE IMPOSSIBLE DREAM - A SUMMARY

This is a story about a family - mother, father and children.

The mother is the first to rise. Her daily routine starts by waking her children, cooking breakfast, taking care of the baby, getting the children ready for school and preparing lunch boxes for everyone. The father and son become impatient if their breakfast is not ready fast enough. Before leaving the house for the factory, the mother must finish her morning household chores.



Her work – piece-rate, repetitive sewing in a garment factory – is tedious and exhausting. She is under pressure from a male supervisor who harasses the workers to work faster. By comparison, her husband’s work is made easier by modern machinery. He can even find the time to greet and say a few words to his colleagues. They all harass the women workers.

The woman’s wages are only half of her husband’s.

After work, the husband joins his friends at a bar - and spends his wages. His wife shops, fetches the baby from the nursery and returns home to face yet more work – cooking, washing, ironing, cleaning – and taking care of the baby. Her daughter is obliged to help.

When the husband comes home, he changes from his work clothes and drops them on the floor. He and his son enjoy a leisurely evening, relaxing in front of the television. From time to time, he orders his wife to bring him more beer. If the woman can manage to snatch a few moments to sit down, she knits – for her son – so as not to waste time.

The television programme shows a woman farmer working with a hoe, a baby on her back. A male farmer is shown driving a tractor – a labour-saving machine. The contrast between men’s and women’s work is well illustrated in this example.

When he gets tired, the man goes to bed. The woman has to finish all her household chores before retiring. At night, while asleep, she has a dream

She dreams that in the morning she and her husband get up at the same time, that he helps to get the children ready for school and assists with the housework, that husband, wife and both children share family responsibility, that the husband and son perform tasks traditionally reserved for females, that her husband even learns to knit...

Is this an impossible dream? Or could it be a reality?



TRANSPARENCY NO. 1

- The woman has two jobs to do - take care of her family and work outside the home.
- The woman needs the support of her husband to make changes at home.
- She needs to enjoy the fruit of her economic contribution.
- Men and women should share responsibility for housework.
- With help from the other members of the family, she could be a happy woman with a contented husband and children.

HANDOUT NO. 1

PROMPTING QUESTIONS ON *THE IMPOSSIBLE DREAM*

- What responsibilities does the woman have at home?
- What are the responsibilities of the man?
- Compare the woman's job with that of the man in terms of physical requirements, attractiveness of the job, access to machines, relationship with superiors and pay.
- Describe the woman's day. Evaluate it.
- Describe the man's day. Evaluate it.
- Why do you think the woman had a dream?
- What did she dream would happen? Why?
- In the home, what are the tasks of the woman and what are the man's?
- Who does more work? Who helps whom and why?
- Could this dream come true? Explain your answer.
- How do children learn to behave in the family?
- Compare the way members of the family spend their leisure time.
- How does the media portray the roles of men and women?

TRANSPARENCY NO. 2
THE MULTIPLE ROLES OF WOMEN

- Women care for children, cook meals, and perform the time-consuming physically tiring tasks of hoeing, planting and reaping the harvest

TRANSPARENCY NO. 3
THE NATURE OF WOMEN'S TASKS

- Very energy-intensive with low rates of return
- Tedious tasks
- Longer working hours than men
- Invisible and thankless domestic work
- Seen as non-remunerative activity

TRANSPARENCY NO. 4
WOMEN'S CONDITION IN MOST REGIONS OF THE WORLD

- Women are regarded as inferior to men. Girls are seen as temporary family members
- How does the media portray women and men
- Women grow up with low self-esteem, low aspirations and end up in total self-denial
- Men define themselves in terms of their occupation as farmers, teachers, managers or engineers
- Women define themselves in terms of their relationships to men, either as wives or daughters

- High maternal mortality rates
- Limited access to medical and health facilities
- Women suffer from chronic malnutrition
- Two thirds of the world's women are anaemic

TRANSPARENCY NO. 5

SOME FACTS ABOUT WOMEN'S WORK

- Women constitute half of the world's population but receive just one-tenth of the total income
- Women's workday is longer than that of men – 15 to 19 hours
- Rural women, who are responsible for at least fifty per cent of food production, receive little or no agricultural training.
- In most Asian countries, women are responsible for the family and the farm
- Even in societies where women are socially secluded, they are major contributors to post-harvest activities within the household
- In Africa women are the biggest contributors to agriculture
- In 1981, the percentage of female labour was 90 per cent in Nepal, 73 per cent in Thailand, 50 per cent in India, and 70 per cent in Indonesia and Sri Lanka
- Women are the backbone of the rural economy but they enjoy few advantages inherent in this role
- Machines are now being used for soil preparation, transplanting, threshing, winnowing, harvesting, storage, food processing and preparation
- However, mechanization has NOT reduced the drudgery of women's work
- Women have limited opportunities for learning new skills
- The demand for female labour has significantly declined

- When traditional work is mechanized, men take it over
- Industrialization and technological development have not only **not benefited women**, but have actually had adverse effects on them
- In Bangladesh, 125 million women work days were lost when threshers were introduced
- In Java, Japanese hullers took away US \$50 million of women's yearly income
- This loss of income is equivalent to four months worth of wages for one million women per year

TRANSPARENCY NO. 6

LACK OF SKILLS

- Between 85 and 90 per cent of labour in world export manufacturing zones is unskilled or semi-skilled
- Agricultural development policies have ignored the economic roles of women. This is reflected in the inadequate efforts to assist them to improve their skills
- Although women produce as much as men economically, agricultural extension programmes have thus far not specifically targeted women

TRANSPARENCY NO. 7

EXCLUSION OF WOMEN FROM OFFICIAL STATISTICS

Frequently, women are not counted as part of the workforce because labour statistics:

- exclude both the traditional and modern informal sectors
- overlook the economic contribution of housework
- consider women as "non-contributors"

- The example of Nepal: Statistics indicate 6.2 per cent female participation in the labour force. In reality, women are the mainstays of economic subsistence. They work longer hours than men and contribute up to 59 per cent of household income
- In India:

In the mid-1960s, 20 per cent of rural families depended on a wage income.
By the mid-1970s, 30 per cent of rural families depended on a wage income while the proportion of rural female workers in agricultural labour increased by 60 per cent.
- In many countries, women are co-earners, main income earners and even primary income earners.

TRANSPARENCY NO. 8

WOMEN ARE MORE UNDERPRIVILEGED THAN MEN

- In addition to poverty and hardship, women face oppression, superstition, fatalism and die-hard stereotypes
- Women tend to have low self-esteem and think nothing of their contribution to agriculture
- The failure of campaigns to reduce poverty is due to neglect of the status of women at all stages of development

TRANSPARENCY NO. 9

WOMEN AND TECHNOLOGY

In general, it is men who benefit most from technology:

- Technology that could reduce the drudgery of women's work is often too expensive or not considered appropriate for women to use. In particular, women do not have access to equipment used for the agricultural tasks assigned to them, e.g. for tilling, sowing, weeding and harvesting.

When technology is available:

- Women are often unaware of its existence and may be unconvinced of its merits.

Gender Sensitivity – A Training Manual

- Because they lack information about how to maintain and/or repair it, women may not be able to use efficiently the equipment that is available.
- When men find jobs in cities, women usually cannot keep the same amount of land under cultivation; smaller plots means lower productivity and smaller yields
- Educational facilities lure older children away from the task of minding the younger ones.
- Deforestation causes scarcity of firewood and water
- New crop varieties often mean more intensive weeding. This aggravates the burden of housework and cooking and adds to the strain of frequent pregnancies.

To lessen women's load:

- Technology and equipment should be within their financial means.
- Time-saving technologies, e.g. smokeless stoves and water-powered rice pounders, should be adopted
- Improved stoves reduce consumption of firewood and therefore the effort required to collect it

TRANSPARENCY NO. 10

LOANS AND CREDIT

- Women need credit to invest in agricultural business
- In most developing countries, women find it difficult to obtain credit because they lack collateral
- There is an urgent need "...to improve women's solidarity, bargaining power and access to resources including technology, low interest credits and marketing facilities" (Singh and Viitenen, 1987)

TRANSPARENCY NO. 11

FREEDOM TO SPEND EARNINGS

- Women often are denied control over their income
- What they earn is often used without consultation

TRANSPARENCY NO. 12

OPPORTUNITIES FOR DEVELOPMENT

- There should be better opportunities for wage earning
- Reduce the traditional work burden
- Share housework in the family, use technology and have more leisure time

HANDOUT NO. 2

A. FACTS AND NEEDS FOR IMPROVEMENT

FACTS	NEEDS
Women are economic producers in agriculture, industry and in the service sector.	To support and enhance the economic role of women and prevent their displacement or exploitation. To increase demand for female labour.
Women's roles as wives and mothers are exaggerated.	To provide access to basic facilities, e.g., childcare, and reduce time and labour spent on household tasks. To promote sharing of tasks between family members.

B. GENDER EQUALITY¹

FACTS	NEEDS
Excessive concentration on the domestic roles of women as wives and mothers and downgrading of their economic role.	To facilitate women's access to assets, resources, knowledge, skills and income that ensures equality in economic participation.
Problems, such as equal land rights, access to credits and loans, equal access to education and training opportunities, equal work for equal pay.	To organize woman into mutual support groups and motivate them to become leaders.
Women are household managers possessing some control of resources.	To equip women with managerial skills including project management and budgeting and provide access to relevant information.
Women are individuals BUT they have been raised to accept the idea of self-sacrifice, self-negation and living for others.	To create opportunities for women to develop their potential, aptitudes, abilities and interests so that they will gain self-fulfilment.
Women have the right to: Justice; access to education, employment and services; and to pursue opportunities for upward mobility.	Women need: Rights-awareness programmes and legal guarantees of their right to control their own lives in matters of marriage, reproduction and livelihood.

¹ From Jayaweera, S. 1990. *Critical Analysis of Skills-based Literacy Programmes for Women*. A paper presented at the planning workshop for Skills-based Literacy Programmes for Women in Kunming, China.

TRANSPARENCY NO. 13

MY WIFE DOES NOT WORK



HANDOUT NO. 3

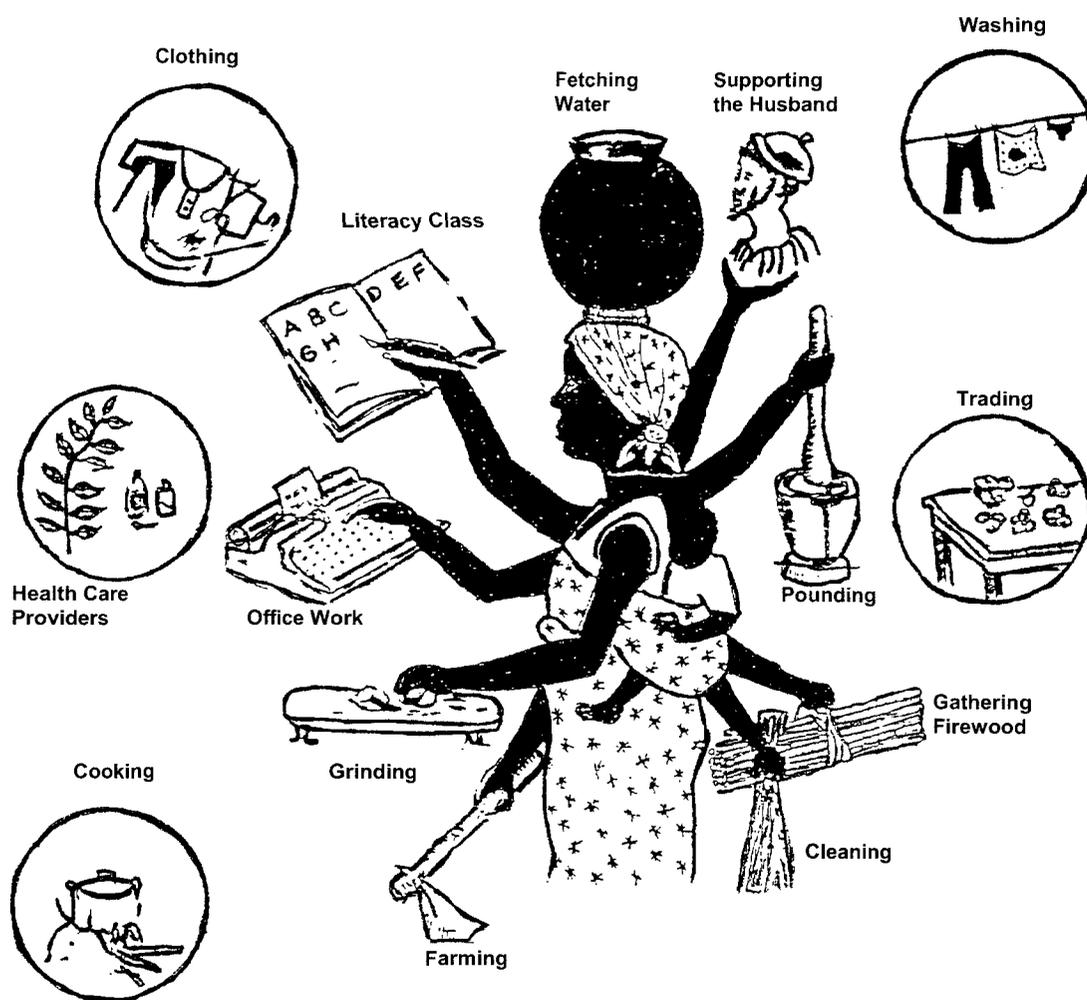
PROMPTING QUESTIONS ON *MY WIFE DOES NOT WORK*

- What responsibilities does this farmwoman have at home?
- What responsibilities does she have in the field?
- Describe her day. Compare it to the day of the woman in *The Impossible Dream*.
- Throughout her day, whom does this woman care for?
- Does she have any leisure time? Why?
- What do you think of the life of this farmwoman?
- Imagine what other members of her family do. Why?
- From this chart, describe what you think about women's double responsibility.
- What can be done to help every society member recognize the contributions of all other members, including women?

TRANSPARENCY No. 14

WORKLOAD ON WOMEN IN AFRICA

A Woman's Daily Activities



(Illustration from WOMEN, Issue No. 11, June 1998 published by the Sudanese Women Movement)

HANDOUT NO. 4
PROMPTING QUESTIONS ON
WORKLOAD ON WOMEN IN AFRICA

- Describe the tasks of African women as shown on the transparency.
- Discuss the amount of time women spend doing each task, each day, week, etc.
- Is this work seasonal? How?
- Discuss the importance, for the well being of her family, of the remuneration or other rewards that women receive for such tasks.
- Organize these tasks into categories, and order them in terms of when (during the day, week, year) they must be accomplished.
- Compare the rewards and satisfaction of women's work to those of men.
- How does the workload of women compare to that of other family members?
- To your knowledge, how do African women feel about the responsibilities that are assigned to them? Discuss whether you agree or disagree that these tasks should be performed only by women.
- Is the workload of women in your country the same? If not, describe how it differs.

SECTION 5
EDUCATING GIRLS AND WOMEN
AN OVERVIEW



1 Hour 30 minutes

1. **Aim:** To provide an overview of education for girls and women around the world.
2. **Objectives:** Participants will be able to:
 - discuss the disadvantaged position of girls and women in education;
 - identify relevant statistics on the education of women and girls;
 - identify factors influencing the success of programmes for women; and
 - describe how existing programmes perpetuate the subordination of women and girls or promote equality between the sexes.

3. **Sequence:**

The **first** activity is comprised of four parts.

To begin, describe the status of education of women and girls, providing statistics on world illiteracy rates, regional differences in the educational gender gap and girls' enrolment in school. Essential points to make and materials to be used are described below.

Materials: *Gender-Sensitive Education for a Better World* (Appendix 1)
Transparencies Nos. 1, 2 and 3

Provide some specific statistical information on one or more of the countries represented at the workshop.

Materials: Transparencies and/or other material prepared in advance by a participant in collaboration with the facilitator.

Explain why many girls fail in primary education.

Materials: Transparency No. 4

Describe curricula that impede full involvement of girls in education.

Materials: Transparencies Nos. 5, 6 and 7¹

¹ For sample presentation of other transparencies see Appendix 2

In the **second** activity, present common features of programmes typically designed for women.

- Primary focus on educating women chiefly as wives and mothers.
- Disregard for their role as economic producers.
- Over-emphasis on family planning.
- Curricular content that subjugates women and discourages them from questioning their life conditions.
- Lack of attention to women's real needs.

Duration for first and second activities: Thirty minutes

Materials: Transparencies Nos. 8 and 9

For the **third** activity, select participants to present distinctive features of successful programmes for women in their countries or communities.

Factors that contribute to success include:

- emphasis on women as economic producers, e.g. farmers, wage earners
- inclusion of women in the planning process
- striking a proper balance between technical and managerial skills (such as accounting and decision-making) and confidence-building (i.e., self-respect and self-esteem)

Duration: Forty minutes

Materials: Brief reports by selected participants on their programmes

The **fourth** activity concludes the exercise. To be successful, programmes for women must have the following features:

- They must be closely related to the actual needs, conditions and aspirations of women.
- They must focus on relevant income generation (especially in agriculture), confidence building and management.
- They must not overemphasize traditional skills such as sewing. It is essential that the skills provided relate to economic roles. To achieve this, the condition, capacity and limitations of potential learners must be evaluated. Curriculum developers must design programmes that respond directly to learners' needs.

They must encourage sharing of housework between husband, wife and other members of the family in order to reduce women's workload.

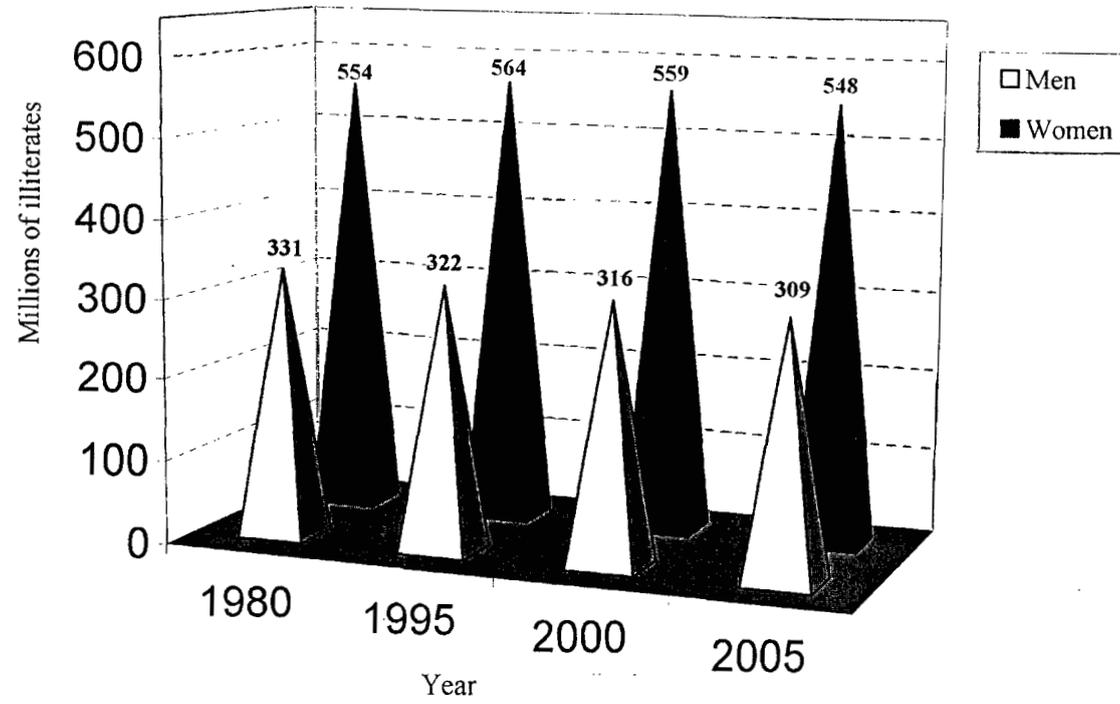
Duration: Twenty minutes

Materials: Transparencies Nos. 10, 11 and 13

4. Evaluation

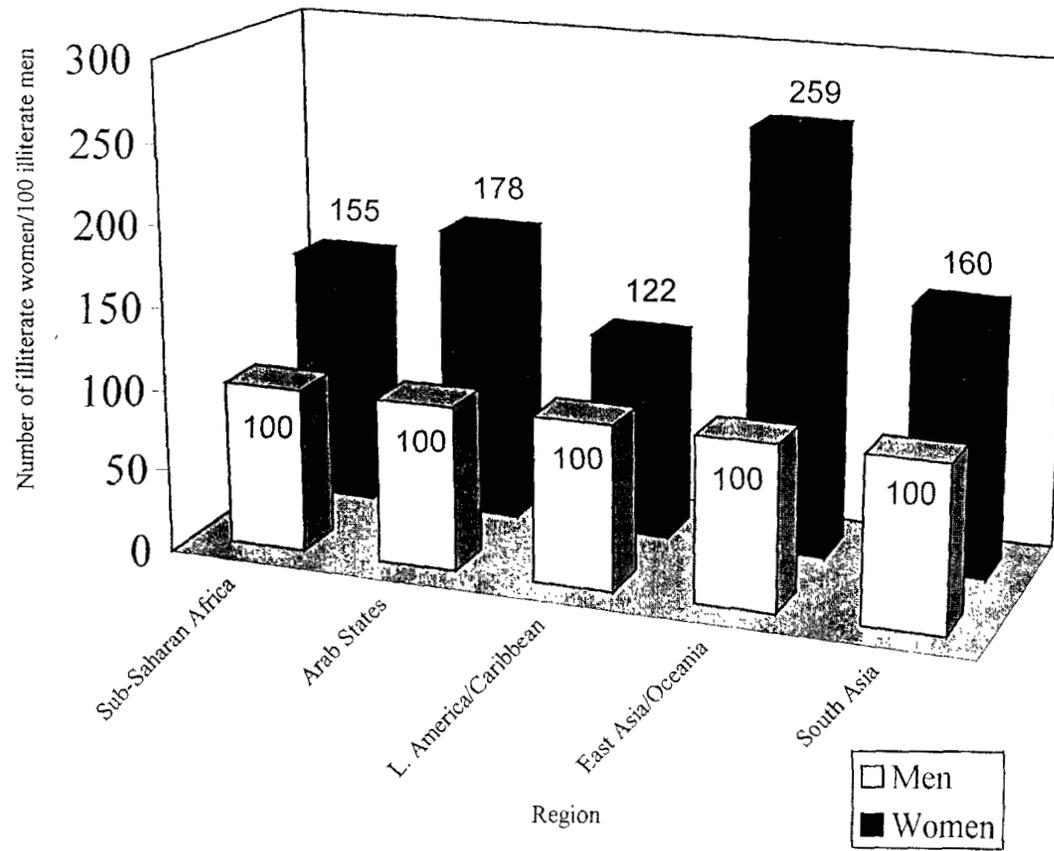
Participants express appreciation of the importance of gender-sensitive programmes based on needs.

TRANSPARENCY No. 1
ESTIMATED WORLD ILLITERACY RATES*
 (Aged 15+, in millions)



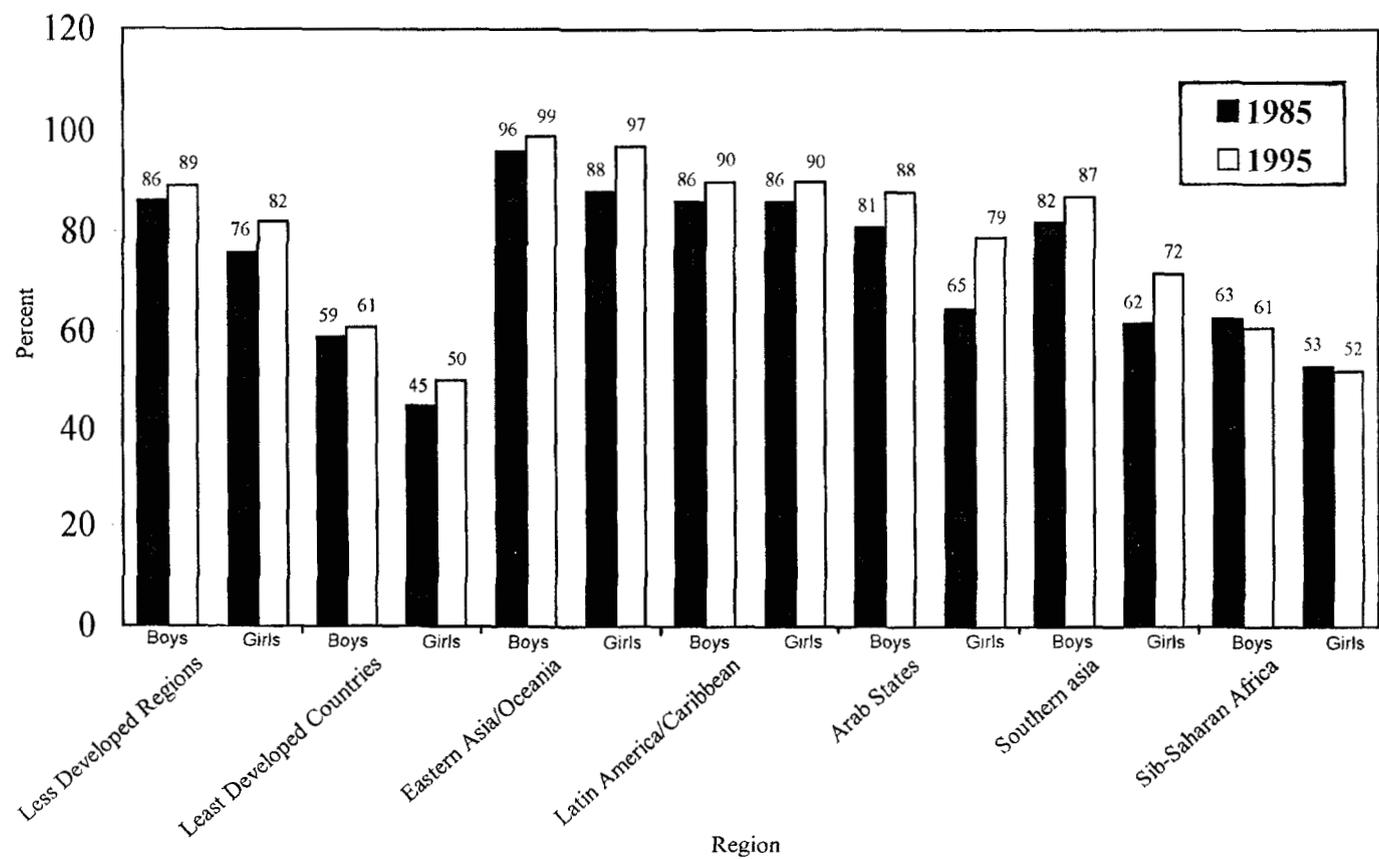
* Source: Division of Statistics, UNESCO, 2000

TRANSPARENCY No. 2
REGIONAL DIFFERENCES IN THE GENDER GAP*
 Number of illiterate women for every 100 illiterate men



* Source: Division of Statistics, UNESCO, 2000

TRANSPARENCY No. 3
NET ENROLMENT RATIOS IN PRIMARY EDUCATION
BY REGION AND GENDER, 1985 AND 1995*



* Source: Division of Statistics, UNESCO, 2000

TRANSPARENCY NO. 4

FACTORS HAMPERING THE EDUCATION OF GIRLS

I. Socio-economic

- Parents and society feel negative about girls' education. Girls are “transient” members of society and their value is considered less than that of boys.
- Poor recognition of the benefits of education.
- Girls are kept at home to do housework or earn income for the family. Parents believe that educated girls have less chance of marriage and are not adequate as wives and mothers in the traditional sense.

II. School-related

- Parents are reluctant to send girls to mixed schools.
- Parents do not entrust their girls to male teachers.
- Absence of schools within reasonable walking distance.
- Teachers favour boys in class.
- Access to teachers, facilities and equipment is poor.
- Curricula and materials reinforce the view of women as dependent and exclusively domestic, marginal and dispensable.

TRANSPARENCY NO. 5

SEX STEREOTYPES IN CURRICULA AND MATERIALS

- School textbooks and other educational materials typically contain stereotyped characterizations of men and women, their roles, responsibility and worth.
- Pupils, teachers, administrators and parents do not perceive some images as sexist.
- Textbooks SHOULD reflect a balanced view of the real world where women succeed in non-traditional fields like farming, engineering etc. and men succeed in nursing and being secretaries.

TRANSPARENCY NO. 6

- Women's contribution to the development of society as well as their greater potential contribution must be recognized and reflected in educational materials.

TRANSPARENCY NO. 7

STEREOTYPES AFFECT THE ACHIEVEMENTS OF GIRLS

- Girls lack the opportunity to develop spatial skills in pre-schools and primary schools.
- This leads to low achievements in mathematics, the sciences and other technical subjects.
- As the result, they end up with low-paying, unfulfilling jobs.

TRANSPARENCY NO. 8

STUDYING SEX STEREOTYPES

- Compare how often men and women are represented in text and illustrations.
- Compare the educational value of the episodes.
- Compare the attributes of male and female characters -- their professions, activities and behaviour.
- Reveal cases where authors ignore women's contribution in areas of intellectual pursuit, or their current and future roles in society.
- Find how often women are represented on writers' panels and as editors and illustrators.

TRANSPARENCY NO. 9
CONVENTIONAL INCOME-GENERATING
PROGRAMMES FOR WOMEN

I. Emphasis on "feminine" skills:

- tailoring - embroidery
- sewing - handicrafts

II. Traditional female skills are of little help:

- they do not meet the demands of the market;
- skills imparted to women farmers are insufficient - they need to learn to use technology;
- women need marketing, planning and managerial skills;
- women's access to commerce and industry is inadequate.

"Feminine skills ... have directed women away from non-traditional and remunerative occupations in the manufacturing sector. These skills are likely to be marginalized with industrial restructuring." (Jayaweera, 1990).

TRANSPARENCY NO. 10
THE CONTENT OF EDUCATIONAL PROGRAMMES FOR WOMEN

- Reading materials for women tend to perpetuate self-denial, living for others, docility and deference to men.
- Illustrations often display women as cooking, serving, sewing, selling baskets, looking after children or passively listening to men.

TRANSPARENCY NO. 11
WOMEN AND AGRICULTURAL SKILLS

Skills women WANT to learn are **agricultural**:

- improved planting techniques;
- animal husbandry;

- improved knowledge and better skills in technology, e.g. machinery.

The role of women as agricultural producers is often ignored. Modern farming technology is taught to men or through men.

TRANSPARENCY NO. 12

WOMEN AS REFLECTED IN CURRICULA AND MATERIALS

Most basic educational programmes:

- take women for granted;
- see women as passive consumers and beneficiaries.

Planners and programme providers must appreciate:

- the role of women as economic producers;
- that women are individuals with abilities and potential.

Curricula and materials designed for women must reflect these facts adequately.

SECTION 6

CHANGING ROLES OF WOMEN



- 1. Aim:** To provide participants with examples of the roles women play in today's society.
- 2. Objectives:** Participants will be able to:
 - list women's current roles and problems related to their roles including the fact that their work is often devalued by society;
 - analyse some of women's successful efforts; and
 - list keys for successful women's projects.

3. Sequence:

The **first** activity is a case study analysis. Ask participants to organize themselves into pairs. Provide each pair with a case study.

In the **second** activity, each pair reads their case study and answers the questions at the end.

Duration: Sixty minutes, for both first and second activities

Materials: Case studies of women in positive roles, below



The **third** activity involves the presentation of case study analyses by participants. Each case study covers women's roles and is analysed in terms of gender issues. Following the presentations, discuss the questions provided (See below).

Duration: Forty minutes

The **fourth** activity is a brainstorming session. Use the following or similar questions to generate discussion:

- What is the significance of the roles played by women in the case studies?
- What common problems did they face?
- What is required in order to improve women's conditions?

Duration: Fifteen minutes

End the session by drawing the following conclusions:

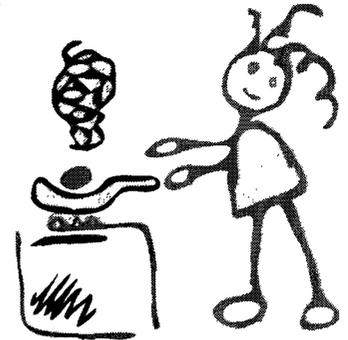
Women everywhere are moving into areas traditionally reserved for men. Education and training have helped to prepare women for jobs that increase their status in society.

However, they still face two significant problems: they are overburdened with household responsibilities in addition to their job, and they continue to face sex discrimination in the workplace.

To strengthen the progress that has been made, women must organize and work together to guarantee their empowerment and ensure that their rights are respected.

They also need to have access to technology relevant to their work in and outside the home.

Family members should share housework to allow women the time to develop their potential and contribute to the field of their choice.



Duration: Five minutes

4. Evaluation

Scrutinize the outcomes of the discussions of the case studies to establish that participants' understanding about gender roles is on the right track.

Note: To the greatest extent possible, use local examples of women's success stories as the case studies.

HALF A PERFECT COUPLE¹

Dr. Patricia Thomas was a university professor. Her husband, Alfred, was a medical doctor. To outsiders, they were the perfect couple. Both were successful in their careers and earning good incomes. They lived in a nice house, drove BMWs and were active in their community. Only close family members knew that Alfred had affairs with other women. His youthful looks and disarming charm helped him to “use women wastefully.” At home he was moody and easily irritated. Sometimes, he even hit Patricia. He cared nothing for what Patricia thought. He knew she would never leave him.

Early last year Alfred was diagnosed with AIDS. The illness progressed rapidly during the next 13 months. When he realized that he had AIDS, he wanted to inject his contaminated blood into Patricia. Instead of leaving, Patricia stood by him. As his condition worsened, it was Patricia who fed and bathed him, changed his nappies and responded to all his basic needs. On top of all this, she continued to tolerate his moods and bad temper.

When he passed away, it was a relief. At the funeral, members of his family made speeches in which they described him as a loving husband and devoted family man. They implied that some people (like his wife) had never understood or appreciated him properly. Their snipes were the last straw. Finally, Patricia was out of patience. In the moment, she resolved never to let herself be abused by his family or anyone else again.

When it was her turn to address the guests, Patricia made her points in a loud and clear voice. The crowd was stunned. She told them how Alfred had womanized recklessly, and thus ended up with AIDS. She revealed his vicious attempts to give her his deadly disease and how, in spite of it all and without help from his pretentiously caring family, she had cared for him through the long and horrible months of his illness. She said she put up with the misery and abuse because she wanted to keep the marriage together. She finished by saying that she was sick of the hypocrisy of the whole affair, and felt she had to let her views be known.

Needless to say, Alfred’s family was furious. Patricia could not have cared less. She felt free, finally, of the abuse and pain, and glad she would no longer have to pretend to be half of the perfect couple.

QUESTIONS

- ◆ Why would people think the Thomases were a perfect couple?
- ◆ Why do you think Alfred wanted to inject his blood into Patricia? What does this mean in a relationship?

¹ Adapted from a handout used by Everjoice J. Win, Commonwealth Adviser for the Commission on Gender Equality in South Africa, at the UNESCO Workshop for the Production of Gender-sensitive Radio Programmes, South Africa, 2000.

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- ◆ Why did Patricia continue to care for a man who had so abused her?
- ◆ If you were Patricia, would you have left Alfred?
- ◆ What do you think of the speeches that members of Alfred's family made at the funeral?
- ◆ What do you think of Patricia's response?
- ◆ Imagine that you are Patricia. How would you have felt at the funeral?
- ◆ Why do women put up with this kind of abuse from their partners?
- ◆ What do women need to do to be in control of their lives?

PUBERTY RITES AND A GIRL'S FATE¹

In 1998, ten girls from Fefeo Village in the eastern province of Ghana went through their puberty rites. They emerged as fully-blossomed flowers of womanhood. Soon after the rite was over, Akuyo, the most beautiful of all, was asked by Adjoa, another village girl who had gone to work in Abidjan, to join her. Akuyo's father and mother discussed her future in Abidjan with great excitement. Soon Akuyo followed Adjoa. She left Fefeo with great hopes for her future. Finally, her secret dream was coming true!

Adjoa had told her that work would be easy and that she would “make it big” in Abidjan. Akuyo's parents had a dream too - with the money that Akuyo would be able to send home, they planned to build a cement house, buy a pick-up truck for a “tro-tro” and send her brother, Kofi, to college.

But life in Abidjan was not quite what Akuyo had dreamed. Within days of her arrival, Adjoa forced her to work as a prostitute. Akuyo was shocked and frightened, and she resisted fiercely at first. But she was alone in the big city, and Adjoa was the boss. As long as she protested, Adjoa kept her passport, and refused to give her money or help her in any way. Akuyo didn't know what else to do...

Bit by bit Akuyo gave in. She accepted her ‘fate’. Her customers were nothing like the “ideal man” she'd pictured in her youthful romantic dreams. They were usually disrespectful and sometimes even cruel. Over time, Akuyo became hardened and cynical. She continued in this way for five years.

Back at Fefeo, the brick house was built and the pick-up bought for the “tro-tro.” More importantly to Akuyo, Kofi was in his first year at a business school. More and more, Akuyo looked at prostitution as just another job. She was proud that Kofi was in university because of her.

Akuyo planned to continue working in Abidjan until Kofi completed his studies. Then she would return to Fefeo, find a man to marry and live off her savings. Little did she know, she had been infected with the AIDS virus. The disease manifested itself in a long period of continued illness. At first, the doctor thought it was pneumonia, but when it could not be cured, she was advised to get a blood test.

When the doctor told Akuyo that she had AIDS, she became unusually determined. She left for Fefeo the next day. “Enough of all this money, enough of this nasty work. I'm going home to my mother,” she said to herself.

In Fefeo, things had changed. There were now many cement houses and tro-tros. But an eerie feeling hung about them. The pretty girls of the puberty rites who sent the money to build them would never benefit from these houses. They were dead.

¹ As told by Dr. Peggy Oti-Boateng, Kwame Nkrumah University of Science and Technology, Kumasi, Ghana.

At first, Akuyo's parents and friends were happy to have her back. But when they found out she had AIDS, they dropped out of sight one by one. Her father said she had brought disgrace to him and blamed her mother for her "promiscuity."

Only Akuyo's mother continued to love and care for her. The others were too afraid of catching AIDS to be around her. But Akuyo was not as sorry for herself as one might think. She had wanted to go to Abidjan, and though it wasn't what she'd dreamed of, she had accepted her work as a prostitute.

She wished, however, that she had known more about how to protect herself. No one had prepared her for the possibility of AIDS, or given her the information that could have prevented this from happening. If only she had it to do over again! Akuyo knew she would be wiser and much less reckless. She would use a condom with every single customer. In her final years of life in Fefe, that's the message Akuyo tried to pass to each group of new graduates of the "puberty rites," so that her experience and her suffering would not have been in vain.

QUESTIONS

- ◆ Why do parents encourage their girls to go to work in big cities like Abidjan?
- ◆ Is what happened to Akuyo related to the puberty rites? Is the community's emphasis on physical appearance harmful to young girls?
- ◆ Who made the decision that Akuyo would go to Abidjan?
- ◆ Do you believe that Akuyo really protested strongly enough against becoming a prostitute? Why or why not?
- ◆ Who benefited from Akuyo's earnings? Was this fair? How would you wish it to be done differently?
- ◆ Were the benefits of what Akuyo's did worth the sacrifice? Discuss.
- ◆ People say, "Bad girls give men AIDS." Do you agree?
- ◆ Should Akuyo be considered a victim? Why or why not?
- ◆ Was she powerless? Why or why not?
- ◆ Did Akuyo deserve to get AIDS? Discuss.
- ◆ Was Akuyo's mother to blame for what happened to Akuyo? Why or why not?

FEMALE WANTED - JOBS ON THE RISE¹

By Cheong-Ja Lee

South Korea is not yet a model as far as sexual equality on the job is concerned.

But various factors, such as the passage of the Equal Opportunity Act, are chipping away at the discrimination that has kept paid employment a male stronghold.

For example, the first hurdle women face in employment -- that of being excluded outright in advertisements for job openings - is slowly lifting.

A study by the Korean Women's Development Institute (KWDI) found not only a decrease in the number of ads specifying or expressing preference for male applicants but also an increase in the number of jobs addressed specifically to women.

The KWDI analysed job advertisements in a major newspaper, *Dong-A-Ilbo*, over a two-month period in late 1989. The analysis noted the type of enterprise, category, educational background required of the applicant and method of recruitment.

For Women Only ads accounted for 18 per cent of all jobs advertised, notes the KWDI. This stands in contrast to the 9.6 per cent reported in a similar KWDI study in 1988 and the 1.4 per cent registered by the Labour Ministry in 1985.

By type, the jobs advertized were broken down as follows: secretarial/clerical jobs, 63.5 per cent; sales, 20.7 per cent; professional and technical jobs, 5.9 per cent; and production-related jobs, 2.3 per cent.

Ads that made no distinction between male and female applicants increased significantly in every employment field. Ads for professional and technical jobs went up from 11.3 per cent in 1985 to 40.3 per cent in 1989; for administrative and managerial jobs from 11.1 per cent to 50.7 per cent; and for production-related jobs from 5 per cent to 31.3 per cent.

During the same period, ads aimed exclusively at men decreased from 54.3 per cent to 43.7 per cent.

Women are also being recruited for jobs in fields such as planning, design and research and development, indicating that employment fields for women are expanding.

Nonetheless, *For Men Only* ads remained predominant, and women continued to be recruited mainly for traditionally "female" jobs.

For example, professional and technical jobs for women are mostly in the fields of education, fashion design, garment making and translation. Clerical and related jobs are things like

¹ Adapted from Depthnews, Seoul.

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typing, accounting, secretarial and public relations. Service jobs for women are flight attendants, cooks, cleaners, guides and beauty consultants.

Also, ads addressed to women often require special, discriminatory qualifications, such as “good looks,” or single marital status.

The KWDI noted that private companies are recruiting women more than public enterprises, and that *Women Only* ads ask for high school graduates rather than college graduates.

The Equal Employment Opportunity Act explicitly prohibits sexual discrimination in job advertizing with the provision that employers have an obligation to offer equal opportunities for both sexes in recruitment and employment. Another provision penalizes violators with fines up to a maximum of 2,600,000 won.

Similarly, the South Korean Constitution says that women should be especially protected at work and should not be discriminated against in the area of employment, wage or working conditions. Employment is taken to include job opportunities.

The general provisions of the Labour Standard Act further forbid employees from being discriminated against based on sex.

KWDI president Kim Yun-Duk believes that public watchfulness about sexist job ads and similar instances of discrimination, as well as conscientious implementation of the law by concerned Government officials is a must for achieving equality of job opportunity.

"The KWDI will continue to gather information and identify concrete cases related to sex discrimination in job advertising to help eradicate such practices once and for all," she says.

QUESTIONS

- ◆ What do “Women-Only” jobs mean in terms of the new law?
- ◆ What types of jobs are advertised as "Women-Only?" Why?
- ◆ Mention some of the jobs traditionally reserved for men.
- ◆ What do you think of ads addressed to women that require special qualifications such as good looks and being unmarried? How should these ads be presented differently?
- ◆ What can be done to raise public consciousness about discrimination against women in employment?

VERY DIFFERENT PROFILES¹

The President has announced the appointment of two new ministers. Mr. James Moyo has been appointed the new Minister of Mines. Moyo, a veteran nationalist and key negotiator in the Lancaster House talks is no stranger to cabinet. He was Zimbabwe's first Minister of Justice. Under his leadership, the Ministry spearheaded several ground-breaking pieces of legislation, among them the Legal Age of Majority Act of 1982, the Labour Relations Act of 1995 and the Constitutional Amendment Act of 1998. Prior to his appointment, Moyo was the Director of the Tokwe Mines, a conglomerate with over 50 mines and small claims in the country. Moyo saved the company from liquidation and has turned the company round in a dramatic way in the last few years.

Mr. Moyo has very strong links in the mining sector and clearly has an affinity for the sector. He is expected to spearhead the re-engineering of a sector whose fortunes have slumped in the last decade.

James Moyo studied Law and Economics, and is the holder of an MBA from the University of Birmingham in the UK. His impeccable credentials and experience should put him in good stead in his new job.

Also appointed was Dr./Mrs. Jane Choto as the new Minister for Youth, Juvenile Delinquents' and Women's Affairs. Mrs. Choto, aged 55, is a mother of two. Many will know her as the wife of Zimbabwe's first black Doctor, Amos Choto. Amos is a well-known medical doctor and now an orthopaedic surgeon. He is well respected among his colleagues, and during the struggle for independence he donated his services clandestinely to treating ZANU guerillas.

Like her husband, Mrs. Choto also has a Doctorate. Previously she worked with the Ministry of Home Affairs and rose through the ranks of the civil service. "This surprised many who would have thought the wife of such a successful man would not need to work," commented one of her colleagues. The soft spoken, petite and always well groomed Mrs. Choto says she is a family woman and is very dedicated to her two sons, Tendai and Tapiwa. Mrs. Choto is expected to assume her job in the next few weeks. She is currently on holiday with her family.

QUESTIONS

- ◆ What are the differences between the way these two newly-appointed Ministers are presented?
- ◆ Why are their portfolios presented so differently?

¹ Adapted from The Herald Harare, Zimbabwe.

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- ◆ What are the two key things the article tells you about Mr. Moyo? What are they for Dr. Choto?
- ◆ Who do you think is better qualified for the new position he/she has been offered? Why?
- ◆ Does it surprise you that the wife of a wealthy man would want to work outside the home?
- ◆ Why would Dr. Choto have told the reporter that she is “a family woman” and “dedicated to her two sons?”
- ◆ Why does the article give so much attention to Dr. Choto’s private life?
- ◆ Why does the article contain information about Dr. Choto’s appearance but not about Mr. Moyo’s?
- ◆ How could the media present women and men more accurately?

DETERMINATION IN DIFFICULT TIMES¹

At the beginning of the new school year, the school registrar informed Dinana Marldane that her school fees had not been paid and she would therefore not be permitted to register. Dinana thought there might be a mistake, as her uncle had been taking care of her fees for years. To find out, she went immediately to Uncle Max's house.

When she raised the subject in front of her aunt, Uncle Max hushed her up. Later, when they were alone, he told Dinana that he had been providing for her for many years, and that it was time for her to begin showing some appreciation. He grabbed her and said he wanted her to sleep with him. Shocked, Dinana protested and ran away, leaving Uncle Max fuming and cursing behind her.

The next day, Dinana's friend Likeza came by to ask why she hadn't come to school. Dinana told her what had happened, and that she hoped she would be able to make some money by using her skill at fixing radios.

Dinana went to the neighbourhood repair shop to apply for a job as a part-time assistant. Joe, the owner, thought Dinana was there to suggest a man for the job. When he understood that Dinana wanted the job for herself, he just laughed. Dinana was hurt, but on her way out, she salvaged her pride by giving Joe a few pointers on the radio he was trying to repair.

Dinana went all over town looking for work. No one would hire her, simply because she was a woman. By the end of the day, she was frustrated and discouraged.

Dinana wanted desperately to go back to school. Because it seemed like she had no other choice, she made a terrible decision. She would go back to Uncle Max's house and "show her appreciation" for his help. Crying and already feeling ashamed, she told Likeza, who tried without success to change Dinana's mind.

Dinana went ahead with her plan. But Uncle Max cheated. He refused to use condoms and told Dinana he expected her to have sex with him once a week in return to paying her fees. Likeza suggested going to the police but Dinana refused. She knew the police would judge her and not him. But worried about the possible consequences of having unprotected sex, she went to the clinic right away. The doctor gave her some pills to take to prevent pregnancy and told her to come back in three months for an AIDS test.

Dinana refused to suffer in silence. Uncle Max, a local musician, was very popular among his listeners. Dinana decided to show his fans his true colours. She waited until the next time one of Uncle Max's concerts was being broadcast live over the radio to carry out her plan. Then, right in the middle of his performance, Uncle Max's microphone suddenly went dead. Seconds later, Dinana's voice came on telling people all that had occurred between her and Uncle Max. In an emotional triumph, Dinana used her knowledge about radio and

¹ Adapted from an excerpt of *Body and Soul*, published by Soul City, Johannesburg 1977.

electronics to vindicate herself. She felt gratified but not really relieved. She still didn't have the money she needed to get back in school.

Determined to try everything, she went back to the school to ask if they would defer the fees to give her more time to look for work. To her surprise, the registrar informed her that the fees had been waived. She commended her for having the courage to tell the world about Uncle Max. Dinana was stunned. She could hardly believe her ears but certainly wasn't going to argue. All that mattered was that she was going back to school.

QUESTIONS

- ◆ Why were Dinana's school fees not paid?
- ◆ If Dinana were a boy, do you think her uncle would have continued to pay the school fees? Why or why not?
- ◆ Should girls learn electronics? Why or why not?
- ◆ Why did Joe refuse to hire Dinana? Was that fair?
- ◆ What do you think of Dinana's decision to sleep with Uncle Max?
- ◆ How did Dinana prepare herself for the fateful visit with Uncle Max? What would you have done in her shoes?
- ◆ Is it true that the police will blame the raped woman rather than the man she accuses of the rape? Discuss.
- ◆ What did Dinana do to protect herself from further damage?
- ◆ How do you feel about Dinana's revenge? Would you do the same if you were her?
- ◆ Do you think that Dinana's revenge actually damaged Uncle Max popularity?
- ◆ Do people care about the ill treatment of women?
- ◆ What do you think of the end of the story?
- ◆ Would you consider Dinana a victim? Why or why not?
- ◆ Could something like this happen to school-aged children where you live? Discuss.

WOMEN'S BANKS: A BIG SUCCESS IN SRI LANKA¹

By Mallika Wanigasundara

The very modest house is reached by jeep down pot-holed roads. It announces itself with a sign in Sinhala: *Siribopura Janasakthi Bank*.

In the 8 by 8 metre front room is a desk, a few chairs, a small settee and a filing cabinet. Charts and posters hang on the walls. The place, rent-free, has no security guard and hardly looks like a bank.

But a bank it is, one of twenty located in as many villages in the district of Hambantota in southern Sri Lanka. They are collectively known as “Janasakthi,” which means *strength of the people* or the *poor women’s bank*.

Patterned after the Grameen Bank, a bank for the poor in Bangladesh, the Janasakthi banks were set up as alternatives to the state and commercial banks whose credit requirements are beyond the reach of poor people and the village moneylender who charges an annual interest rate of 240 per cent.

Mr. W.G. Mithraratne, the district’s top official, initiated the project. In addition to making credit available, he sought to rescue families from the heavy indebtedness common in the villages and to stimulate savings. “Women are the key to the development of the area and thus were made the focus of the banking system”, he explained.

The women are quick to give Mr. Mithraratne credit for the effort, but they themselves own and run the banks.

Just four months old in February 1991, the 20 banks had a total capitalization of 824,451 rupees (US \$20,611) and had given out loans amounting to 335,000 rupees (US \$8,375).

Considering the poverty of the villages, it is astonishing that the women were able to raise such capital. But they did – using their own savings and buying a 10 rupee share every week for 50 weeks.

To establish the banks, the women formed Kantha Samitis (women’s societies) which then formed a Women’s Development Federation. The Federation set up the banks and supervises them. To date, 126 Samitis have been formed with a total membership of about 7,000.

Leela Suriyabandara, president of the Viharagala bank, expressed the tremendous sense of accomplishment the women involved in this effort experienced. “We formed the Kantha Samitis during the most dangerous times (of terror and insurgency) in 1989. Now we have a bank. We have overcome”.

¹ Adapted from Depthnews, Colorado.

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Members of each bank, all poor people who receive food, stamps and monetary assistance, are from 12 different villages. They all know each other and stay well abreast of what is happening. At their annual meeting, which the women conduct like trained troopers, their husbands watch from the windows of the hall with infants hoisted on their shoulders.

Having no headquarters or mother bank, the Janasakthi banks are decentralized units each with its own constitution, a system of checks and balances and procedures for handling the particularly knotty problems of guarantors and collateral.

Under the present policy, shareholders earn 8 per cent interest on their shares and 12 per cent on their savings per annum. According to Sumithra Samararatne, president of the Godawaya bank, the women make deposits of as little as 5 rupees. “Some have saved as much as 2,000-3,000 rupees in just four months”, she says.

At 3 per cent per month, the interest rate for loans is higher than prevailing rates at the national banks. But this was a deliberate decision, made by the women to ensure that the banks’ holdings would grow fast. And even at that, their rate is significantly less than they were forced to pay to the local moneylenders.

The banks offer five kinds of loans: amounts of 1,000-3,000 rupees for cultivation, fisheries, small enterprises and self-employment, and 500 rupees for disaster relief. These are subject to change depending on policy and prosperity.

Among those who have taken out a loan is B. A. Kanthi who started a salt packaging business with a loan from the Salt Packers Association and expanded it with 1,500 rupees from the Janasakthi bank. Making 1,000 rupees from each vanload, she and her husband have been able to pay back 170 rupees to the Janasakthi bank and 236 rupees to the association.

Allan Nona borrowed 1,000 rupees to expand her curd business. “During weekends I sell between 300 and 400 pots of curd. Before, I never had the money to buy enough pots or milk because I paid so much interest to the moneylender. Now I make a good profit,” she said.

Another borrower is Samawathie who used to break stones at the quarry. With some savings and a loan of 1,500 rupees, she went into the rope-making business.

Now Samawathie makes rugs, having bought three cleaning machines and trained 13 people. She has orders for rugs to be supplied to ships.

With a loan of 3,000 rupees, Siryawathie bought fishing nets for her husband. His share of the catch used to be 15 per cent. Now, as owner of some of the nets, he gets 45 to 50 per cent of the catch. This amounts to earnings of 4,000-5,000 rupees in good months.

The banks have developed a unique method of ensuring credit worthiness. In each of the Kantha Samiti, the women have organized themselves into teams of five members. When one team member wants a loan, the others support her application and guarantee her loan. If any member defaults on her payments, the team is held responsible. It’s a simple system, and it works.

At present, only women can transact business with the banks. Men are asking to be allowed at least savings accounts, but the women are wary about the possible effects of male incursion into their most precious project.

Besides the benefit of accessing loans, the women are also developing the saving habit, especially with the knowledge that they will have ready money to withdraw in case of emergencies.

Bad roads and poor transport, however, make it difficult for the women to travel to the banks.

QUESTIONS

- ◆ What is the Janasakthi bank?
- ◆ Why is it a success?
- ◆ Discuss B. A. Kanthi's initiative? Compare it with Siryawathie's?
- ◆ Give and discuss examples of how the women exercise control over their earnings.
- ◆ How does group organization help to make this project work?
- ◆ Why do you think men are not allowed to transact business with the bank? Discuss.
- ◆ How does this type of project help to empower women?

BREAKING GROUND, WOMEN SCIENTISTS RISE TO THE TOP¹

By Zhou Meiyue

Professor Chen Zhe often feels lonely when attending conventions of the Institute of Electrical and Electronics Engineers (IEEE) in the United States of America.

Professor Chen, of the Beijing University of Aeronautics and Astronautics, says there are very few women among the 24,000 senior members of IEEE. Often the only other woman at IEEE conventions is her university colleague, Mao Jianqin. Both are senior members of the IEEE.

Professor Chen is proud because most of IEEE's female senior members are from China.

"We Chinese women have shown our power in the scientific world," she says.

A scholar in robotics, she is known for her achievements in the field of automatic control and guidance. The Professor has published 30 books and 24 theses since 1986. Her paper on robot control presented at an international conference won a top prize from the International Federation of Automatic Control in 1987.

China has some 206,600 women in the natural sciences. According to the State Science and Technology Commission, women make up 38.4 per cent of the country's research force.

Several of them have accomplishments that have either been recognized as breakthroughs or have elevated China's status in particular fields.

Lin Lanying, one of the first members of the Chinese Academy of Sciences (CAS) and vice-chairperson of the China Association for Science and Technology, succeeded in having a single crystal of gallium arsenide manufactured in one of China's space satellites in 1987. She thus acquired for China the world's first such material developed in outer space.

She has led China's research on semiconductors, enabling China, a late starter in the field, to keep abreast of research progress in developed countries.

Prof. Zhang Yan of the Beijing Institute of Meteorology has studied disastrous weather, flood-causing torrential rain and meso-scale heavy rain for years. Her work has earned her the name 'conqueror of the meteorological cancer (torrential rain).' Her name appears in the *International Who's Who of Intellectuals* published in Britain.

Women scholars have also blazed paths in high technology industries. More than 400 women researchers form the backbone of astronautic experiments at the Xichang Satellite Launching Centre in Southwest China's Sichuan province. Sophisticated nuclear technology is employed by women scientists at the Chinese Atomic Energy Research Institute for fuel analysis, analysis of nuclear missile loading and radiation chemistry.

¹ Adapted from Depthnews, Beijing.

Under China's old feudal value system, a woman's virtue lay in her ignorance. Very few girls went to school. Before the founding of the new China in 1949, 90 per cent of women were illiterate. Statistics in 1931 compiled by the Civil Affairs Office in East China's Jiangsu province, a comparatively developed region, showed that women made up only 0.37 per cent of engineers, 5.1 per cent of teachers and 3.16 per cent of medical doctors.

Since 1949, about 110 million illiterate women have learned to read and write. The number of female students has gone up 53 times in high school and 29 times in college.

China's literacy rate is 73.5 per cent, according to the United Nations Educational, Scientific and Cultural Organization (UNESCO). It has a 24-to-1 pupil-teacher ratio. In 1987, 7.2 per cent of high school students were enrolled in technical and vocational courses. About 190 in every 100,000 Chinese entered college.

In 1985, China's expenditure on education was 2.7 per cent of its GNP. According to UNESCO, in 1980 China allocated 6.1 per cent of its total government budget to education.

Zhao Yufen, a noted chemist and the youngest CAS member, believes that women have an edge in scientific research. "We are more scrupulous and persevering, which often proves critical to important discoveries", she says.

She broke new ground when she proposed, for the first time in the world, that the phosphoryl group is the fundamental centre of all life substances. The role of the phosphoryl group had long been neglected by life chemists and is significant in both basic sciences and bioengineering.

Because of their outstanding performance, a number of women scientists have risen to leading posts. CAS has 286 women directors of research offices. Almost half of the 112 key topics of the Chinese Academy of Medical Sciences are led by women. In national defence circles, hundreds of female researchers are commanding officers or laboratory directors.

Zhu Lilan, an established chemist and former director of the Chemistry Institute under CAS, now supervises the major part of China's high-tech programme as deputy minister of the State Science and Technology Commission.

Like other career women, scientists are not spared the burden of attending to both job and home.

Zhu Lilan says she copes by simplifying the housework routine. Mao Jianqin calls for co-operation from other family members. When she was working on her doctorate, she relied on her husband and son to take on more of the household chores.

"Most women scientists enjoy a harmonious family life", says Mao. "We would not get anywhere in our career if family life is marred. What is upsetting", she says, "is invisible sex discrimination in the workplace". She points to the pyramid shape of the numbers of female scientists at different levels ... the higher the level, the fewer the women scholars.

Although women make up about a third of CAS research personnel, they hold less than 10 per cent of senior titles.

“But while opposing gender bias, women scientists should be more aggressive and enterprising”, says Zhu Lilan. “We should first do our job well, rather than wait for someone else to liberate us”.

QUESTIONS

- ◆ According to the story, how do Chinese women’s roles in today’s society differ from those under China’s feudal system? What major reasons cause this difference?
- ◆ What career are the women in the case study involved in? Give some examples of their successes.
- ◆ What, in your opinion, are the key factors contributing to their success?
- ◆ How do these women cope with their household burden?
- ◆ What problems do they face in their workplaces? What, do you think, are the reasons for these problems?
- ◆ Using examples from the story, discuss the saying, “Women who are successful in their jobs are unsuccessful in their family life”.

LISE JOINED THE NAVY¹

Lise joined the Navy because she wanted to do something different: “I want to go and do things...,” she said. The basic training, designed to build stamina and endurance, was not easy. When Lise finished, she decided to specialize in communications. After another year, she applied to the officer training programme. “I felt that my career wasn’t going anywhere. I wanted more responsibility. I wanted to achieve more.”

In the training course, there were 44 men and 2 women. “Physically, it was sometimes difficult to keep up with the men and they weren’t always very understanding,” says Lise. “The Navy is very much a man’s world. When the naval men see a woman, they always ask themselves, ‘Will she keep up?’” To prepare, Lise made sure she was physically fit before she started the course. “Officers’ training teaches you how to take charge and how to overcome obstacles. It’s all about decision making.”

Going to sea was the best part of the training. “We spent a week on the supply ships and we made day trips on submarines and minesweepers. At first I was worried about our reception from the men but before too long, we were treated like one of the boys.”

Until recently, very few women were trained at sea. There is still an active debate about what women should be allowed to do at sea. Some people say that because women are not physically as strong as men, they cannot be as efficient. Others think they are too emotional, and will “crack” under pressure. And some are worried about complications arising from the “inevitable” romantic involvements.

Lise doesn’t agree. “Sometimes, the work is heavy, but often men assume it’s too difficult for women when it really isn’t. And brains are needed much more than brawn. Men need to get used to working alongside women.” Lise thinks the most qualified person for the job should get the job, and she plans to be that person. She wants to go all the way to the top. “One day, I want to be an admiral,” she says.

QUESTIONS

- ◆ If you were a man who underwent the same basic training, how would you feel about having to work alongside a woman?
- ◆ Why was it particularly difficult for Lise to complete the basic training? How did she overcome the difficulty?
- ◆ Why does Lise want to become an officer? What do you think her male colleagues will think of that? What will other women think of that?

¹ Adapted from “Soul City”, Johannesburg, South Africa 1998.

Gender Sensitivity – A Training Manual

- ◆ Now that Lise is working in a ‘man’s world,’ do you think it will be difficult for her to find a husband?
- ◆ What has Lise proved to the world?
- ◆ What do you think of Lise’s ambition?

WOMEN KEEP PUMPS FLOWING IN MALAWI¹

By Hilda Paqui

Margaret Chagwera, a stately mother of four, hitches up her orange wrap-around skirt, picks up a galvanized spanner, and sets to work on the nuts and bolts of an Afridev hand pump. She removes the lid that covers the underground pump, adjusts the position of the valve bobbins and the "O" ring, replaces the piston seal, and reassembles the pump.

Ms. Chagwera is a hand-pump caretaker in Nkumbuwa village, 130 kilometres southeast of Lilongwe, the capital of Malawi.

Malawi is turning increasingly to ground water for domestic consumption as it is cheaper and safer than surface water to extract and distribute. More than 1.5 million rural Malawians are now served by some 8,000 boreholes and shallow wells fitted with hand pumps. In the future, 30,000 more pumps will be installed to serve 4.5 million additional rural dwellers.

This is why Ms. Chagwera and scores like her are playing such an important role, for the real challenge is not so much to install the pumps as to keep them flowing. Many of Malawi's traditional hand pumps are out of action for up to nine months before being repaired. Prime causes are lack of routine maintenance and a scarcity of spare parts, which have to be imported and are therefore expensive.

Poor pump performance is not only inconvenient but also an increased health hazard for users who revert to traditional sources of water, which are often polluted.

But broken-down pumps will soon be just a bad memory in Malawi. Under a government project supported by the United Nations Development Programme (UNDP) and the World Bank, which began in 1980, villagers are being trained to perform preventive maintenance of hand pumps installed under a Rural Hand pump Testing Project.

In the Livulezi District, the Project area, one caretaker and two assistants, who together comprise the village water committee, tend each pump. So far, more than 200 hand-pump caretakers like Ms. Chagwera have been trained to keep Malawi's pumps flowing.

An analysis of the experiment prepared by Malawi's Water Department revealed that community self-help in pump maintenance reduced the breakdown rate by 75 per cent, while the response time between breakdown and repair rarely exceeded two weeks.

Annual maintenance was reduced to US\$16 from US\$140 per pump. Encouraged by the results of the Livulezi project, the Government plans to install the Afridev pump nationwide with an accompanying operation and maintenance strategy. Spare parts for the Afridev are already being produced locally.

¹ Adapted from Depthnews, Nkumbuwa, Malawi.

Hand-pump caretakers like Ms. Chagwera routinely tighten loose nuts and bolts, replace worn parts, keep the pump surroundings clean and report major breakdowns to maintenance assistants in the Livulezi district.

While the assistants are paid by Malawi's Government, their only means of transport is the bicycle. The villagers have to transport tools and spare parts to the pump themselves and the caretakers give the maintenance assistant a hand with repairs. Health and nutrition classes are another job of the caretakers, most of whom are women. "Since they are the main drawers of water, they have a vested interest in trouble-free pumps", says Mr. Liyanage.

Ms. Chagwera was selected to undergo a week's course at a training centre in 1986. Today, in an impressive 25 minutes, Ms. Chagwera can dismantle and reassemble a pump, reciting as she goes the names and functions of the various parts.

"It's in my and my family's best interests to maintain the pump," she says, "I remember too well how sick we used to get from water drawn from the polluted stream before we had the pump".

QUESTIONS

- ◆ How does inadequate maintenance of water pumps affect women's lives?
- ◆ How does technology help these women take charge of their life?
- ◆ What is required to ensure that women become self-reliant in pump maintenance?
- ◆ What lesson, from the Malawi experience, can policy makers and planners learn in development work?

LEGAL TUSSLE PUTS SPOTLIGHT ON WOMEN'S ISSUES¹

By Priya Darshini

A landmark decision has been handed down by the High Court in Jaipur, Rajasthan, upholding the rights of small government workers. The decision stops the government from terminating the services of five women field workers of the Rajasthan Women's Programme.

The women are frontliners in the effort to organize and involve rural women in development. Their dismissal was ordered after they attended the National Conference on Women's Movement in India held in Calicut, Kerala, in 1990.

Although the women went, not as government employees, but as members of a women's group, the government had decreed that they were civil servants who could not speak against government programmes and policy which they apparently did.

The workers, all village women themselves, did not just sit back and await their fate. They sued the government and continued working.

"They could only be dismissed", they said, "if the women they served had lost confidence in them".

In his judgement, Justice S.N. Bhargava said the order to dismiss the women arbitrarily, without a notice to show cause, violated fundamental principles of justice.

Equally significant is the interest in the Rajasthan Women's Programme that the field workers' case has stirred.

Several women's organizations including the Saheli, the Joint Women's Programme, Action India, the Nirman Mazdoor Panchayat Sangam, the Sabla Sangh and the Shaktri Salini formed a team to give the Programme closer scrutiny.

In its thirty-page report, the team praised the Programme for its ability to reach out to large numbers of rural women. However, the process of empowerment has raised its own nemesis of conflicts and contradictions.

The Rajasthan Women's Programme was set up in 1984 with the best of intentions to train women to be responsible for their own development, since, as policy-makers realized, this responsibility had always rested on men.

An entire corps of village workers, called sathins, was trained to form a women's forum, with a woman co-ordinator, in each village.

As noted by the newspaper, *Indian Express*, the work done by the sathins was exemplary. They organized women to ensure the installation of hand-pumps in low-caste Hindu

¹ Adapted from Depthnews, New Delhi.

settlements, protected village grazing land from encroachment and opened dialogues with the medical personnel of primary health centres who only saw patients for a fee.

When the names of eleven women were removed from a list of workers because they refused sterilization, the sathins of Kalesara village intervened and the women were given work.

Nevertheless, workers are manipulated by authorities to achieve family planning targets. The report said people were forcibly sterilized for the second if not third time; loans to dig wells, build houses, buy cattle were given only to those who had been sterilized; women were publicly humiliated by being asked to show the scars of their operation. Done in unsafe conditions, operations have led to complications and even death.

In March 1991, the sathins in Ajmer district had to take an oath before the district collector that they would meet their assigned family planning targets. Their salary was stopped for two months because they failed to do so.

The report also noted the miserable honorarium given the field workers of the Women's Programme, 200 Rupees (US\$ 7) a month. How can a programme that has as its prime objective the empowerment of poor and backward women, undervalue and exploit its workers by defining their contribution as "non-work," the report asked.

The report accused the government of using language, idioms and symbols of people's movements to make its own plans and definition of development acceptable.

QUESTIONS

- ◆ What happened to the five workers of the Rajasthan Women's Programme? Why?
- ◆ How were the women workers of this programme manipulated by the authorities?
- ◆ What do you think of the five government employees who sued the Government? Is it easy to sue the Government?
- ◆ If you were in the same situation as they were, would you sue the Government also?
- ◆ From the example of this case, discuss the importance of group organization.
- ◆ What does this story tell you about official policy statement and real development practices? What are the problems?
- ◆ From this story, what do you think of women's empowerment?

SHE WHO DARES WINS¹

If the engineering profession conjures up images of masculinity, a rough and tough physique and natural predisposition for manual labour, you need to meet Zippy Rotich from Kenya.

Zippy is feminine, petite and gentle. A structural engineer, she spends her days at construction sites and drafting tables to ensure that buildings meet the required standards and are pleasant to the eye. On a typical day she can be found seated in her Industrial Area office consulting with her fellow professionals – all men – or supervising a building where she would be in charge of the structural engineering component. “Structural engineering” is about buildings and bridges and involves producing designs and calculating quantities of materials – like steel reinforcements and concrete – for construction. Structural engineers work alongside the rest of the construction team, which usually includes architects, surveyors, mechanical and electrical engineers and the general contractor. All of these different professionals must work hand-in-hand.

For Zippy, being part of the team hasn’t always been easy. When she first started going to construction sites she came face to face with the perception that engineering is a “men only” profession. Even in university, she realized that women were not easily accepted in engineering and that they had to prove themselves first before being considered worthy of the profession.

A big obstacle is the phobia many girls have for science subjects. “We all have the potential to be scientists and should seek advice instead of hiding under the belief that science is too difficult,” Zippy says. “Women need not behave like men to be good at what they do. Even in the so-called ‘men only’ professions, you just need to be yourself and people will learn to respect you. But you do need to give them some time.”

QUESTIONS

- ◆ What image does the profession of engineer conjure up?
- ◆ Why do you think women cannot be structural engineers?
- ◆ What is structural engineering about?
- ◆ Why is it not easy for women to train as structural engineers?
- ◆ What is one of the big obstacles for girls?
- ◆ Would you be prepared to work on a building site with a woman supervisor or superior?

¹ Adapted from FAWE NEWS, Volume 6, No. 2, 1998.

THE ILLITERATE PLAYWRIGHT¹

By Kate Hilpern

“You want to know what it’s like being so illiterate that you can’t even spell your middle name?” asks Sue Torr. “I’ll tell you what it’s like. Every day is filled with embarrassment, anger, isolation and fear. You can’t write cheques, find your way around or fill out a simple form.

In 1990, when Sue learnt to read and write, she was 38 years old. Today, she still exhibits all of these emotions at the memory of her previous life. What made her inability even more of a burden was the fact that she felt compelled to keep it hidden at all costs. Now however, Sue wants everyone to know that when she finally owned up to her guilty secret, she was astounded at how liberating it was. Within just two years, she had written her autobiographical play, “*Shout It Out,*” in which she expresses how she felt about her illiteracy.

At 15, Sue left education with a reading age of seven. “At school, believe it or not, I actually had good handwriting when I copied off the blackboard. The only trouble was, I didn’t have a clue what I was writing. The outlines were meaningless.”

Although Sue had modest ambitions of working in a shop, she soon realized they were just a pipe dream. “It’s not that I was stupid. It’s just that literacy is how people most commonly measure your intelligence. If you can’t even fill out an application form, you haven’t got much hope. You know you’ll be labelled a dunce; a dumbo, a birdbrain. Instead, I worked as a waitress in a restaurant where my mother knew the owner.” It was there that Sue began manipulating everyday situations in order to conceal her shame. “When I’d been in restaurants before, I’d say, ‘I’ll have whatever you’re having’ because I couldn’t read the menu. But this time I had to take the orders. My first trick was to write the first letter of each dish, but a lot of people got soup instead of steak. Then I tried to get by with symbols. The nervous tension was exhausting.”

Sue married at 18. “To be honest, I thought that marrying and having kids would be the end of my illiteracy problem. After all, I wouldn’t have to work. I soon realized how wrong I was ...”. Her most profound problems came with her three children. “I couldn’t read them stories and I couldn’t write a note for school when they needed one. Then they’d get into trouble.”

Things started to change for Sue when she agreed to borrow a book from the Adult Education Officer. “When she asked me how I got on, I was honest. It was the first time I’d admitted my illiteracy and I was ill for a week with fear and shock.” Sue started to see the Adult Education Officer regularly. When she wrote her first sentence, both had teary eyes. “‘Did I really write this?’ I asked, my pride bursting.” But the real moment of victory came when she read her first book. She grins as she holds that book and relives the moment she wanted to open the windows and shout it out to the world. *So she did.*

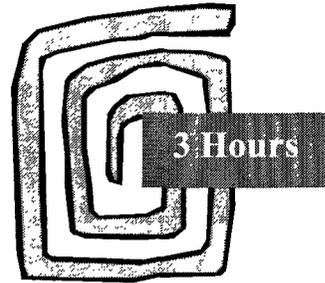
¹ Adapted from The Times Magazine, October 1998.

Sue's play was performed in theatres around the country, broadcast on radio and eventually converted to video for even wider distribution. Everywhere her story was told, it inspired other illiterates to admit their inability to read and write and seek instruction to overcome it. Sue herself became a spokesperson for national and even international efforts to eradicate illiteracy, spreading the message that literacy is vital to success and achievement in life.

Today, Sue is an employee of the Shout It Out Learning Project, and her life will never be the same. "I even have the evening newspaper delivered now. Me, the dunce, the dumbo, the birdbrain."

QUESTIONS

- ◆ Why didn't Sue Torr learn to read and write even though she went to school?
- ◆ What kind of life could a girl like young Sue Torr expect to have?
- ◆ Why did Sue think that marriage would solve her illiteracy problem?
- ◆ Do you agree with Sue that married women don't need literacy skills and other knowledge? Why or why not?
- ◆ Why did Sue think that education was important for her children but not for herself?
- ◆ What happened to Sue's self-esteem once she learned to read and write?



SECTION 7

**WOMEN’S WORK, WOMEN’S WORTH
- ANALYSIS OF READING MATERIALS -**

1. **Aim:** To analyse reading materials using knowledge and understanding of gender issues.
2. **Objectives:** Participants will be able to:
 - identify positive and negative messages concerning the roles of women and men in society and comment on the way the messages are expressed;
 - recognize whether and how reading materials convey positive images of women or the usual stereotypes; and
 - recommend how the materials could be used in participants’ own programmes for the promotion of women’s status in society.
3. **Sequence:**

In the **first** activity, ask participants to form pairs and explain that in this activity, they will be asked to analyse some sample literacy materials according to the guidelines you will prescribe.

Second, give each pair one of the booklets that will be analysed.

Duration: Ten minutes

Materials: Transparency No. 1 and the following booklets:¹

We are Equals	Work Together and Share
The Dark Shadow	Inherit Me, Inherit my AIDS
An Enlightened Man	Two in One
The Changing of a Girl’s Life	Women’s Work, Women’s Worth
Manee’s Struggle	Yaba’s Dream
Me, You and AIDS	Real Men Take Responsibility
Witchdoctor or Sick Man?	Parents Should Go To School

(Any other relevant material may be included at the discretion of the facilitator.)

¹ These booklets are samples of the reading materials produced to date at UNESCO Workshops in Asia and Africa based on this manual. A complete list of titles available free of charge is provided in Appendix 3.

In the **third** activity, introduce the booklets by referring to the summaries provided below.

Duration: Ten minutes

In the **fourth** exercise, participants read and analyse the booklets following the guidelines.

Duration: Eighty minutes

Materials: Transparency No. 1, the booklets and guidelines

In the **fifth** exercise, ask one member of each pair to present their combined analysis.

Duration: Fifty minutes

Materials: A list of all available booklets

Conclude by revealing that the booklets chosen for analysis in this activity were specifically designed to promote women's empowerment. Each booklet covers one or more issues pertinent to the roles of women and men in society. The issues include:

- the multiple roles of women
- women taking the initiative to control fundamental aspects of their own lives
- women questioning their existing conditions
- women in leadership roles (e.g. as lawyers helping other women in need)
- women as equal partners with men
- women engaged in non-traditional employment
- women battling negative superstitions

4. Evaluation

Scrutinize participants' presentations to establish whether their analyses of the roles of women and men as reflected in the materials are appropriate.

TRANSPARENCY NO. 1

GUIDELINES FOR ANALYSING BOOKLETS

Summarize the story.

Does the booklet promote women's self-reliance?

What issues are prominent?

- the multiple roles of women
- women taking the initiative to control their lives
- women questioning their life conditions
- women leaders
- women as equal partners of men
- women in non-traditional employment

Is the content realistic?

Does the booklet reinforce sex stereotypes? If so, in what way?

How are women and men portrayed?

- as nurturers,
- as economic producers, or
- as leaders?

Can you see any change in the respective roles of women and men in society? In what ways?

Discuss whether such changes would be possible in your own community.

Is this booklet easy to read?

Are the illustrations attractive and appropriate?

Do they portray women and men positively?

Is there anything you would like to improve in your booklet?

Gender Sensitivity – A Training Manual

How does this booklet promote equal partnership between women and men?

Do you like the booklet?

Discuss your feelings.

SUMMARIES OF SOME OF THE BOOKLETS

WE ARE EQUALS

This booklet is about a young widow, Geeta, who is left with a child. She works hard and diligently in a construction job. When she finds that she is paid less than a man who does similar work, she starts asking herself how to correct the situation. After all, the law says that people doing the same work should get the same pay.

Geeta started to talk with other women in her job about this. And the men supported them, too. In this way, Geeta's negotiation with the contractor was successful. Because of their collective organization, the women now get equal pay.



THE DARK SHADOW

This booklet is about Seema, a young Pakistani girl from a small village. Her parents arranged her marriage. She didn't know the man but she learnt that he was young and handsome. Some time after they were married, Seema became concerned that her husband never worked. He used to sleep all the time and smoked a lot. Seema noticed that the smell of the smoke was different from her father's, who was also a smoker.

Sometimes her husband became really moody. Gradually, he took all of Seema's jewellery and sold it. It became clear to Seema that her husband was a drug addict. Without jewellery, Seema had no more value to her husband. He hit, kicked and abused her. One day, he wanted to sell Seema. When she found that out, she ran away. Her father asked her to go back to her husband, but she refused. Then she found out her husband was suing her for allegedly stealing money and jewellery from his house.

Her girl friend's father knew a woman lawyer in the city. This lawyer fights for women's rights. She represented Seema in court. It took a year but at last, Seema obtained her freedom. Her divorce came through and she was awarded compensation of 10,000 Rupees.



AN ENLIGHTENED MAN

This is a story of Sonam and Karma, a couple with no children. They grow potatoes. Karma carries manure to the field because Sonam adheres to the old belief that it is not a man's job. He thinks that it would bring bad luck if he does. Once, they had a poor harvest. Sonam blamed his wife for this. Quarrelling ensued. Karma began questioning the validity of the belief.

Sonam has a friend, Dawa, who criticizes his superstitious beliefs and persuades him to change his behaviour. Finally he realizes he has been unfair to his wife. He apologizes to Karma and from that time on, they work together.



THE CHANGING OF A GIRL'S LIFE

This is a story about a little girl called Xi Mei who lived in a far away village in Hunan Province in China. There, according to tradition, girls do not go to school. But Xi Mei was determined to fight this custom. She negotiated with her parents, enlisted the support of a teacher and eventually won. After primary school, she continued her education at a technical-vocational school where she learned modern agricultural techniques. Using this knowledge, she improved her family's income significantly. As the first woman technician in her county, Xi Mei won awards and earned the recognition and respect of the members of her community. Her example broke the traditional barrier that had kept young girls from school.



MANEE'S STRUGGLE

This story is about Manee. She has big problems in her family. Their farm does not produce crops and her husband wants to go to Bangkok to work. A friend encourages them to take jobs in a brick factory in a nearby town. The family moves, works hard and saves some money. Unexpectedly Manee's husband takes to drinking and her daughter starts paying more attention to boys than to studying.

Using clever tactics to involve her husband in solving this family problem, she manages to wean him from drinking and builds a family spirit of sharing responsibilities. Manee manages to save the family. She hopes the way she managed this family crisis will be a good example to her children.



WORK TOGETHER AND SHARE

This booklet is about a couple named Dechen and Dorjee. In winter they find it difficult to feed the cows at home so they discuss the matter together and the husband takes them away to pasture.

The wife remains at home and does all the work including feeding the remaining cows. Both husband and wife work hard at their respective roles. When the husband returns they continue to work hard together. After some time, they overcome hardships and their lives become more comfortable.



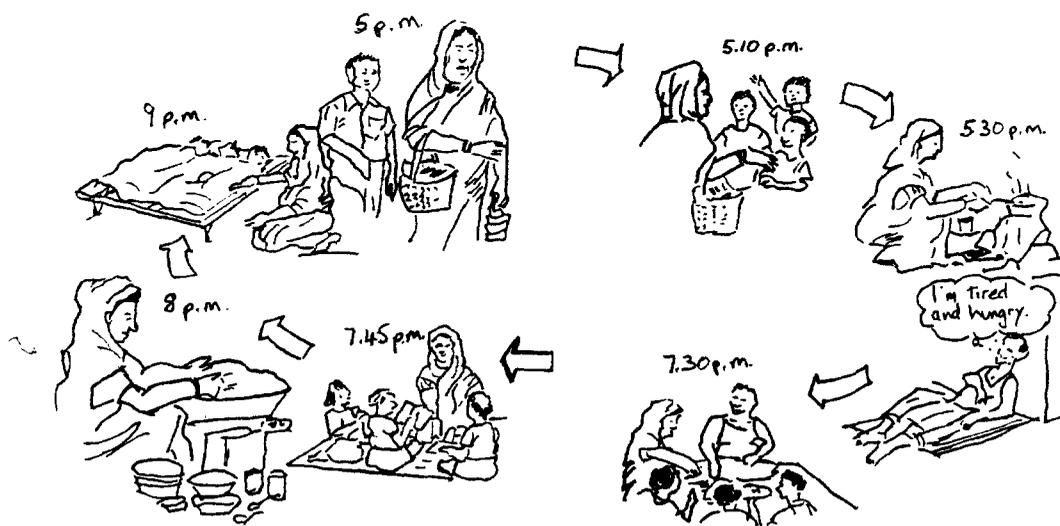
ME, YOU AND AIDS

This booklet shows how young men working on “matatu” buses were educated on HIV/AIDS.. They are depicted as young macho men with a carefree attitude towards sex and their sexual partners as well as towards women in general. This begins to change with the coming of Doctor Lisa who seems to hold the answers to their problems. The booklet also discusses the basics of HIV/AIDS prevention. Slowly they begin discussing who is to blame for sexually transmitted diseases – men or women. They conclude that both men and women have to take responsibility to protect themselves from HIV/AIDS. Their changing attitudes towards sex and sexually transmitted diseases are revealed.



TWO IN ONE

Raisa is married to Alam. They have three children. Alam and their children never help Raisa around the house. She has a great deal to do every day: washing, feeding the chickens, cooking and getting the children ready for school. From 8.30 a.m. until 4 p.m., Raisa works in a garment factory while Alam has a job as a security guard. When Raisa leaves work, she goes straight to the market; Alam goes home to rest or spends time visiting friends. One day Alam's friends came to visit him. They were shocked to see Raisa working alone. The friends advised Alam to change his attitude and help his wife. Insulted, Alam at first refuses. But after many long discussions with his friends, Alam finally begins to change. In the end, Alam has become a helpmate to his wife.



WOMEN'S WORK, WOMEN'S WORTH

This booklet discusses the multifaceted roles of women in modern Australia. It shows women shouldering dual responsibility - working in the home and outside to earn an income.

It discusses three women from various backgrounds and life situations, their problems at home and at work. Each woman has her way of coping with adversity. Those who are better prepared are most likely to succeed.

The booklet also discusses women in technical, non-traditional professions, such as computer programming and administration. It encourages readers to raise questions about their own lives, their work and their worth.



YABA'S DREAM¹

This is the story of a young village girl in Cote d'Ivoire who is taken by her aunt to live in the capital city of Abidjan. Her aunt finds her work as a maid and Yaba dreams of helping her family and being able to buy all the things she has seen other young girls buy. Her job is very far from her aunt's house where she is living. Yaba has to get up very early; she works hard all day and has a long journey back in the evening. She is always tired. When she finally receives her first pay, her aunt confiscates the money. Because she arrives home late every evening, her aunt throws her out. In the street, she meets another young girl who has experienced the same thing and they decide to live together. Her new friend teaches her how to sell fruit in the street during the day. But at night in the street, she sells her body. One evening she meets one of her brother's friends. Shamed by this encounter with someone who knows her, she decides to return to her family in the village. But her experience in town has taught Yaba how to be self-reliant and, above all, how to sell produce in the market place. Together with other young people, she organizes a co-operative that sells fruit from their family farms to the city.



¹ Translated from the original French text entitled "Le Rêve de Yaba."

INHERIT ME, INHERIT MY HIV

This booklet shows Farai Shumba at a ceremony where, according to custom, she is “inherited” by one of her brothers-in-law. After the ceremony, all her possessions belong to him, including herself. Life becomes increasingly difficult for her. The other wife of her new husband hates her. Conflicts abound. The worst comes when her husband dies of AIDS. She reflects that her life might have been far better if she had not been “inherited”.

She and another woman ponder the possibility of turning wife-inheritance around and opting for other alternatives in order to live independent lives and protect themselves from HIV/AIDS.



REAL MEN TAKE RESPONSIBILITY

This booklet tells the story of a man who leaves home to work in the city. Because he is lonely, he succumbs to the temptations offered by other women. Meanwhile, back in the village, a funeral takes place every Saturday. The women start to worry about this new disease. But because the husbands' families have paid a bride price they feel helpless in sexual relations with their men. MaNdlovu gathers her courage and talks to her husband. At first he is angry but then calms down and reflects. In private, he discusses with his male friend and confidant the use of condoms, about which he knows nothing.

The booklet shows men's negative reactions to condoms and their reluctance to accept that HIV/AIDS is changing their world and that this means that they, too, have to become more responsible, not only in their own sexual conduct but in their conduct with others.



WITCHDOCTOR OR SICK MAN?¹

On their way back to the village after school two young people pass a man sitting by the side of the road with a big swelling on his neck. They do not realise that he has a goiter. His appearance frightens them and they think he is the witchdoctor. In fact, many people in the village have the same illness and everyone considers this to be a curse. But Kadi, the teacher in the adult literacy centre, explains to the women of the village that goiters are caused by a lack of the certain vitamins, and that this is what is making them ill, unable to work and continually tired. The village chief calls a meeting where Kadi explains about the illness and together the community works to cure and prevent it.

The Chief praises Kadi and concludes by saying, *"To educate a woman is to educate a village, a nation"*.



¹ Translated from the original French text entitled "Le Sorcier ou le Malade?"

PARENTS SHOULD GO TO SCHOOL¹

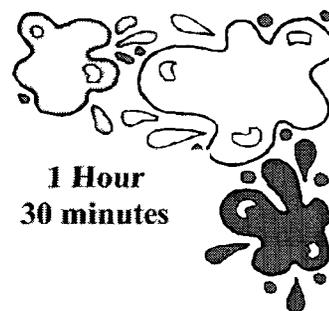
This is the story of a young boy who lives with his aunt in the town where he goes to school. He returns to his village for the holidays bringing with him a present from his aunt to his mother. His mother is very pleased, and hopes the gift might be a new dress. But when she opens the package, she finds a book. But she cannot read! Though she wants to learn, she doesn't have the time to attend classes. She has so much work to do each day and doesn't think her husband would agree to help around the house or in the fields so she can go to school. He doesn't understand the need to learn. The boy talks to his father and explains that much useful information can be learnt from books and that it is not degrading for him to help with the household chores. At first, his father is scandalised at the suggestion but eventually, the boy convinces him. He is proud of his parents and hopes they will become an example to the whole village.



¹ Translated from the original French text entitled "Les Parents doivent aller à l'école."

SECTION 8

ANALYSIS OF DRAWINGS FROM EDUCATIONAL MATERIALS



1. **Aim:** To assist participants to become more aware of existing stereotypes and to help them analyse illustrations of educational materials.
2. **Objectives:** Participants will be able to explain if a drawing is reinforcing traditional stereotypes or encouraging new role models for women and men.
3. **Sequence:**

First, give each participant a drawing in which one or more people of either sex are depicted doing something that is more or less gender-biased. The drawings can come from any of the sources described in the materials section below. Examples of the kind of illustration to be used include:

Positive portrayals:

- Girls and boys playing together
- A woman pilot
- Husband and wife sharing household duties
- Women and men working together in a laboratory
- A husband helping to fetch water
- Man and woman receiving equal wages
- Brothers and sisters doing housework together
- Women learning to use pesticides
- Men and women co-operating in a learning situation
- A woman demonstrating the ability to calculate
- A boy sewing

Stereotyped portrayals:

- A mother serving her son first at table
- A woman waiting in the background
- Boys and girls playing separately
- A man driving a tractor while a woman walks with a donkey
- Women doing traditional “women’s work,” such as cooking and sewing
- A father and son at leisure while the mother and daughter work for them
- A male doctor and female nurse

Duration: Five minutes

Materials: Sample drawings from *Down with Stereotypes! Eliminating Sexism from Children’s Literature and School Textbooks (UNESCO 1986)* or illustrations from local textbooks or instructional materials used in non-formal education programmes.

For the **second** activity, tell participants to write down some comments on the illustration they have been given. Explain what is meant by sex-based “roles” and ask them to consider the following questions:

- Does the picture reinforce traditional stereotypes or does it portray women and/or men in new and different roles?
- Should illustrations that are meant to promote greater status for women in society be improved? If yes, how?

Duration: Twenty minutes

Materials: Illustrations distributed above, notepaper and pens

In the **third** activity, ask participants to present their responses to the illustrations to the group.

Duration: Forty-five minutes

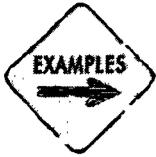
Conclude by commenting on the importance of visual messages. Eighty per cent of informational learning by human beings comes from visual messages. Therefore, illustrations in educational materials for illiterate or semi-literate women and men must be carefully examined for the messages they give the reader in terms of equality of the

sexes and fair sharing of responsibilities. Sample illustrations and participants' comments are provided below.

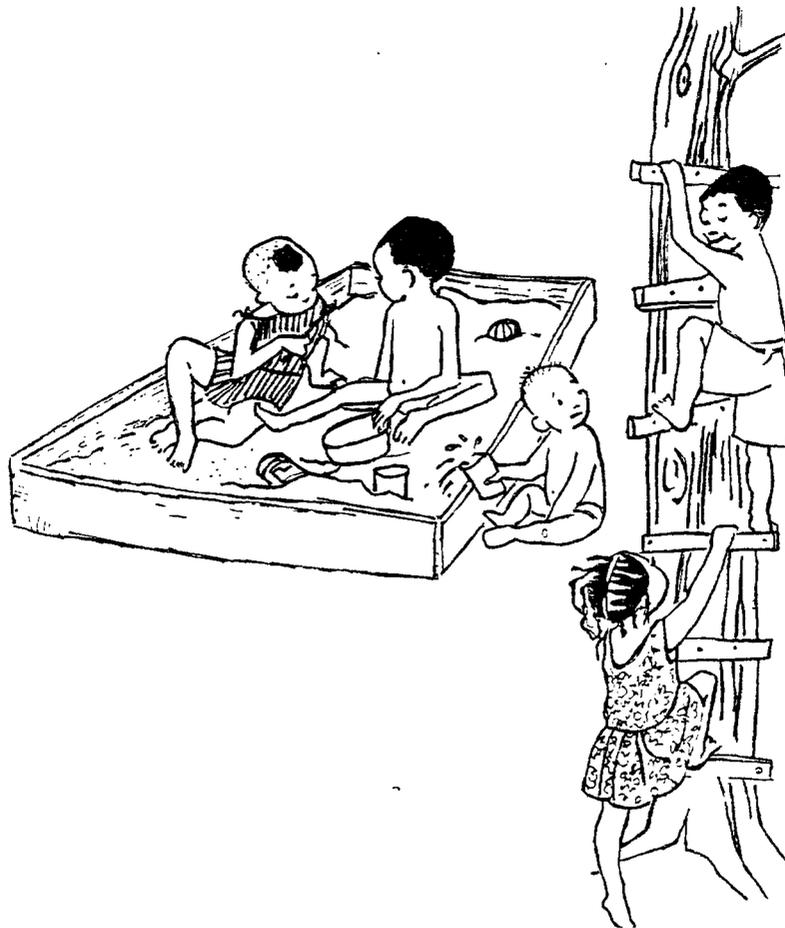
Duration: Twenty minutes

4. Evaluation

Assess participants' ability to correctly identify illustrations as projecting negative stereotypes of the sexes or promoting new and more positive roles for women.



**LEARNING MATERIALS
PROJECTING IMAGES OF PEOPLE**

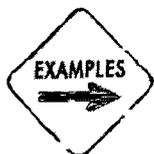


(UNESCO 1985)

BOYS AND GIRLS AT PLAY

This picture portrays a positive image of girls and boys who are playing actively and together. Girls in this picture have stepped out of the tradition in which boys only play with boys and girls only play with girls. Girls, here, are involved in adventurous play such as tree climbing.

However, the boy is still shown in a vigorous, active role, leading the way up the ladder while the girls seems to be copying what he is doing. Reversing the roles to show a girl climbing up the tree first, and not just following the boy's lead, would improve the message.



UNESCO 1985)

WOMAN PILOT

The picture shows a woman as a pilot. It shows her mastery of non-traditional skills for women and reflects the reality that today, more and more women are getting into this field. It shows that women can participate in activities known to be for men only if the opportunity is open to them.

It is important that women, no matter how few, who would like to be pilots, have an opportunity to try to realize their potential.



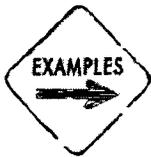
(UNESCO 1998)

SHARING HOUSEHOLD DUTIES

The man and the woman, the girls and boy, in the picture are shown working in the home – washing, cooking, preparing food. This is not only a good example of equal sharing but also an illustration of the importance to everyone in the family of the very necessary but not very glamorous household activities.

The picture gives equal importance to all these activities and there is no indication of inferiority or superiority in the attitudes of the people pictured.

Sharing equally is a very necessary ingredient in a stable and happy relationship and, in fact, the picture gives this impression by showing smiling faces.



(UNESCO 1985)

IN A SCIENCE LABORATORY

The illustration shows women and men working together as laboratory technicians. This is a positive departure from the stereotyped view of women.

The man in the foreground is in a central position facing out, while all the women, except the one in the doorway and she has no face, have their backs to the reader. This gives the impression that they have no individual identity.

The illustration could be improved by repositioning the women to show them working alongside the men, sharing equally the work and the leadership, and by turning the women to show their faces.

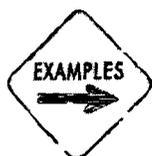


(Dhaka Ahsania Mission 1998)

A HELPING HAND

This picture shows a man and a woman at the village pump collecting water – an essential task and one traditionally carried out by women only.

It appears from the image that the woman, who is pregnant, has pumped the water into the pail, and that the man is insisting on taking it from her. By not letting the woman carry the heavy pail, the man is demonstrating that he is not bothered by the common belief that water fetching is beneath men's dignity and that he is concerned for the health of his wife and their unborn child.

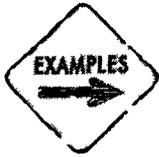


(Tunisia)

EQUAL WORK, EQUAL RIGHTS, EQUAL PAY

The picture shows a man and a woman who have just received their week's earnings. The woman looks very pleased; the man looks both surprised and discontented. This illustrates that the notion of women receiving the same pay as men for doing the same work is still hard for many men – and many employers – to accept. Often, women are hired instead of men because it is considered acceptable to pay them a lower wage. Many poor people have no choice but to accept this situation.

In spite of this, the picture can be seen as an illustration of the growing acknowledgement of women's worth and position in the workforce; and of the increased realization that they are as capable as men, and as necessary to the development and economy of the country.



(Thailand)



(Burkina Faso)

BROTHERS AND SISTERS – LET'S SHARE DOMESTIC CHORES

The above illustrations show two groups of children – brothers and sisters/boys and girls – doing domestic chores. These are very positive pictures because they show that boys and girls and the jobs they do are of equal importance. Housework and work around the house – cleaning, washing clothes or pots, cooking – belong equally to all members of the family. The illustrations also imply that there are no ‘inferior’ or ‘superior’ jobs and that this is something that must be learnt at an early age – by both sexes.

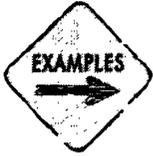
Perhaps the only negative point would be that the second picture is not very balanced and shows two girls and one boy. This could be interpreted as showing that girls – and when they grow up, women – are expected to take on more of the burden of household work than are boys and men.



(UNESCO, 1991)

WOMEN USING PESTICIDES

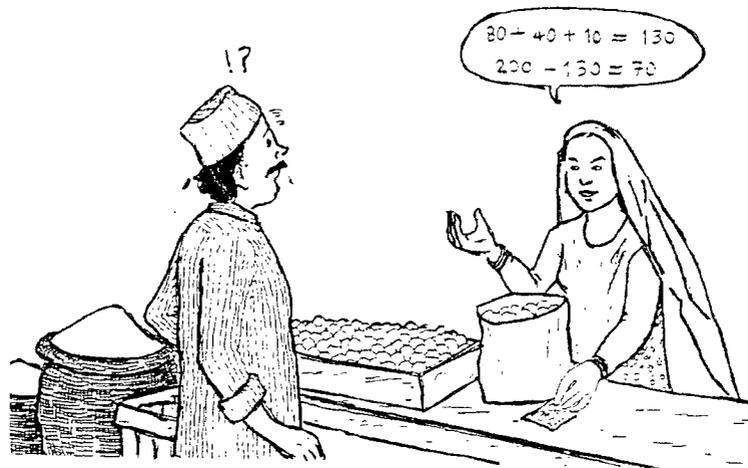
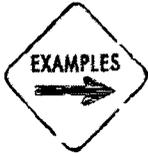
This is an illustration of two women farmers who have understood the need to use chemical means to keep their livestock healthy and free of pests. Using pesticides, however, can be complicated and must be done carefully in order not to destroy animals, crops, vegetation and even human beings. Being able to understand the instructions on the bags of pesticides is essential for safe and effective use of all types of artificial pest control. It is interesting to note that the expert in this illustration is a woman.



(UNESCO, 1998)

LET US LEARN TOGETHER

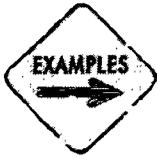
In this picture, we see a group of men and women in front of a blackboard. At first glance it looks like the woman writing on the board might be the teacher. However, this need not necessarily be so. It may be that the woman is just writing down what they are telling her after having made their calculations or notes together. This appears to be a very positive interaction where no one is superior to the other and all are working together.



(ACCU 1998)

KNOWING HOW TO COUNT

In this picture, we see a storekeeper and a woman shopper. We can see the amazement on the face of the storekeeper when his customer demonstrates her ability not only to count but also to make sure that she gives the right money and gets the correct change. Knowing how to calculate protects a woman from being cheated when she goes shopping or has to deal with the household accounts. Knowing how to calculate gives freedom and independence. No longer does this woman have to rely on her husband, father or brother to perform this simple task.



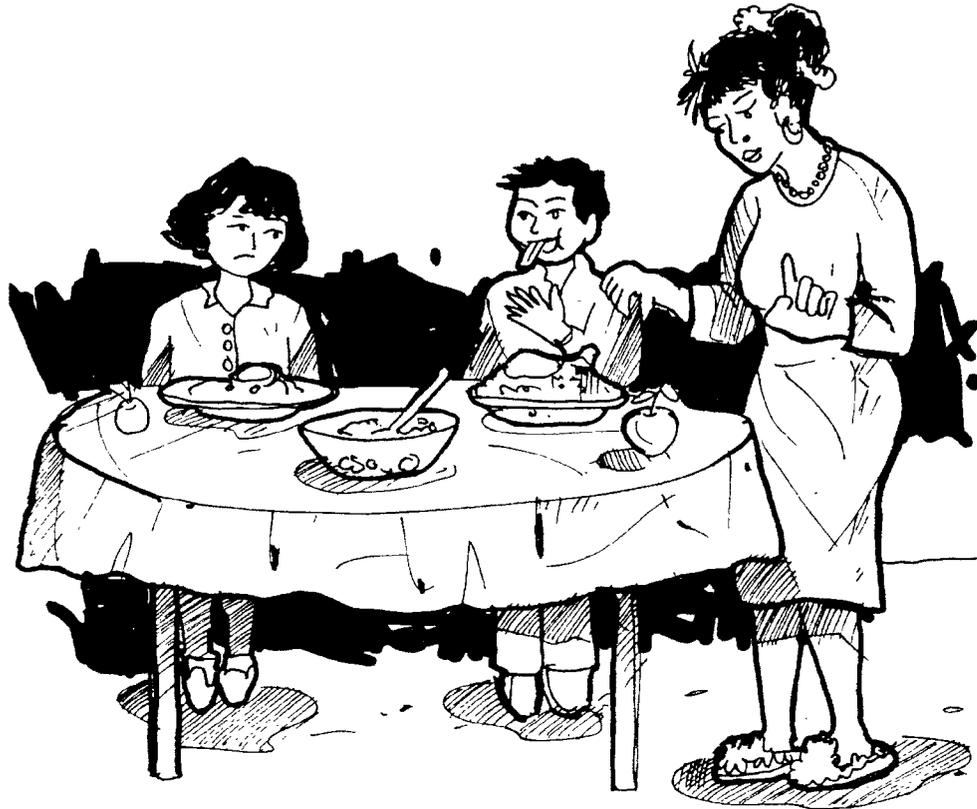
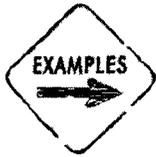
(Benin)

A BOY SEWS

Here we see a boy concentrating very hard on his task. On closer inspection, we observe that the boy has a needle and thread in his hand and is busy mending his shirt. This is an unusual, but very positive image. Almost everywhere in the world, sewing is considered an activity exclusively reserved for women and girls. Sometimes it is a pleasure. Sometimes it is extremely hard work.

This image conveys the message that boys and men are as capable as girls and women not only of taking care of their own clothes but also of sewing as a profession. Sewing courses could be offered for boys and men as well as for girls and women. If they could do so without feeling embarrassed or the need to hide their activity from friends, many boys and men might like to know how to sew.

Sewing is something everyone can do.



(Tunisia)

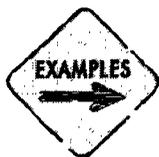
MEALTIME

This picture shows a woman – the mother – with her son and daughter. The woman has just served her children a meal. As can be seen, the boy has a much larger portion of food on his plate and a bigger piece of fruit on the table in front of him than does the girl.

This is a reinforcement of the traditional beliefs that men are naturally superior to women and that they work longer and harder and therefore need more food even if females in the family do not have enough to eat.

Unfortunately, women who have been brought up to believe that this is a normal and unalterable way of life very often perpetuate this situation.

Girls and boys, women and men, have the same physical needs. All children must have enough of the right kinds of food to ensure healthy growth and development. This picture could be improved by showing the mother distributing the food equally, or better, by showing the father serving equal portions of food to the two children.



(Vietnam 1994)

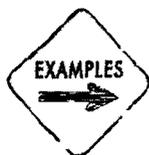
GETTING ALONG TOGETHER

This picture could be interpreted in several ways. Positively, it shows a man and a woman with smiling faces, sharing their agricultural work, seemingly in harmony with each other as well as with nature. The man is bending and cutting and the woman is picking up what he cuts.

Nevertheless, the man appears to be in an active, leading role while the woman waits passively to gather the plants he leaves on the ground. She seems to be the follower, rather than a leader, and gives the impression of being dependent on what the man hands her – good or bad.

She could be seen as illustrating what many men want and expect women to be – passive, waiting, pretty and elegant, standing behind and admiring her man.

This illustration could be improved if the man and the woman are shown actively and enjoyably cutting the lotus side by side.



(Nepal)

THE BURDEN OF EVERYDAY LIFE

This picture is of two groups – one of men, and one of women and children.

It is obvious from the woman's weary face that she is tired and overburdened with household work. Sitting on the ground as she prepares the family meal, she is still obliged to carry the baby on her back. Even the children are unhappy. One is crying and the other two are squabbling. It looks as though this woman no longer has the strength to attend to or discipline her children.

In the background is a group of men, her husband, probably, with friends and neighbours, sitting on a blanket playing cards. Their whole attitude is one of relaxation and contentment. They appear to be oblivious of the children, though one of them must be their father and is therefore, in theory, as responsible as the mother for their care.

This picture reinforces the negative stereotyped images of men and women regarding their roles and functions in the family.



(Myanmar)

PLAYTIME

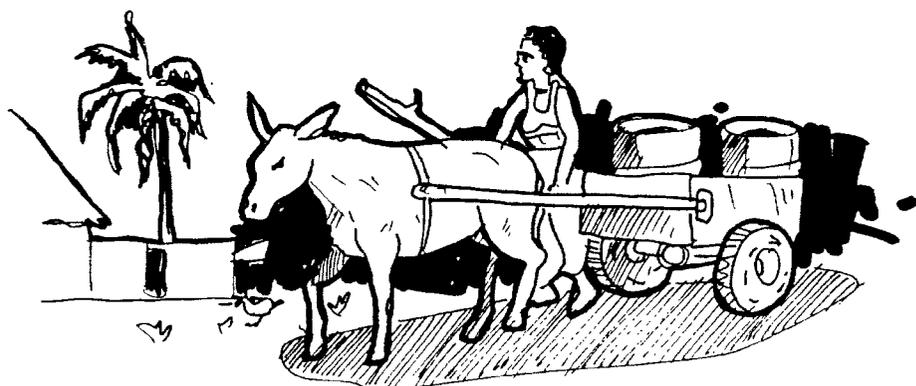
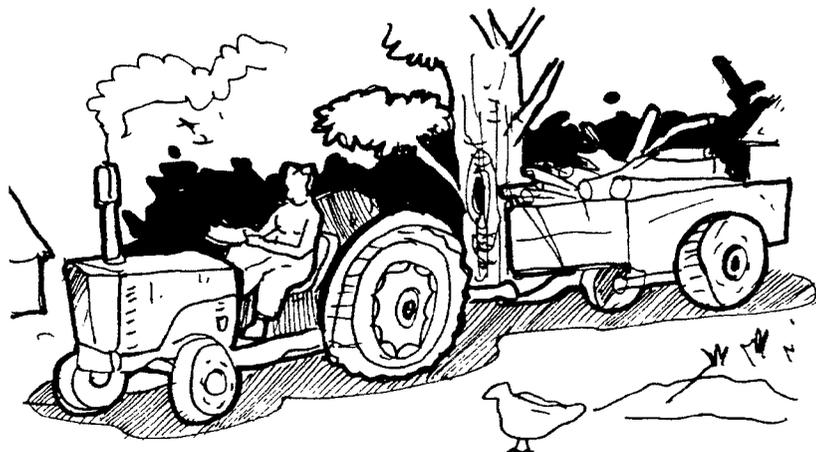
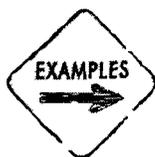
The picture shows groups of children at play, probably during a break in their lessons at school. The girls are on the left and the boys are on the right. They are separate and distinct groups.

More boys are shown than girls, perhaps representing the lower number of girls who are enrolled in school.

The boys are shown in an upright, standing positions and they are engaged in active, robust activities – football and top spinning – games traditionally reserved for males.

The girls are shown on their knees, in static positions. They appear to be engaged in a much more passive play activity. One girl is skipping, a more active but one, for some reason, limited to girls.

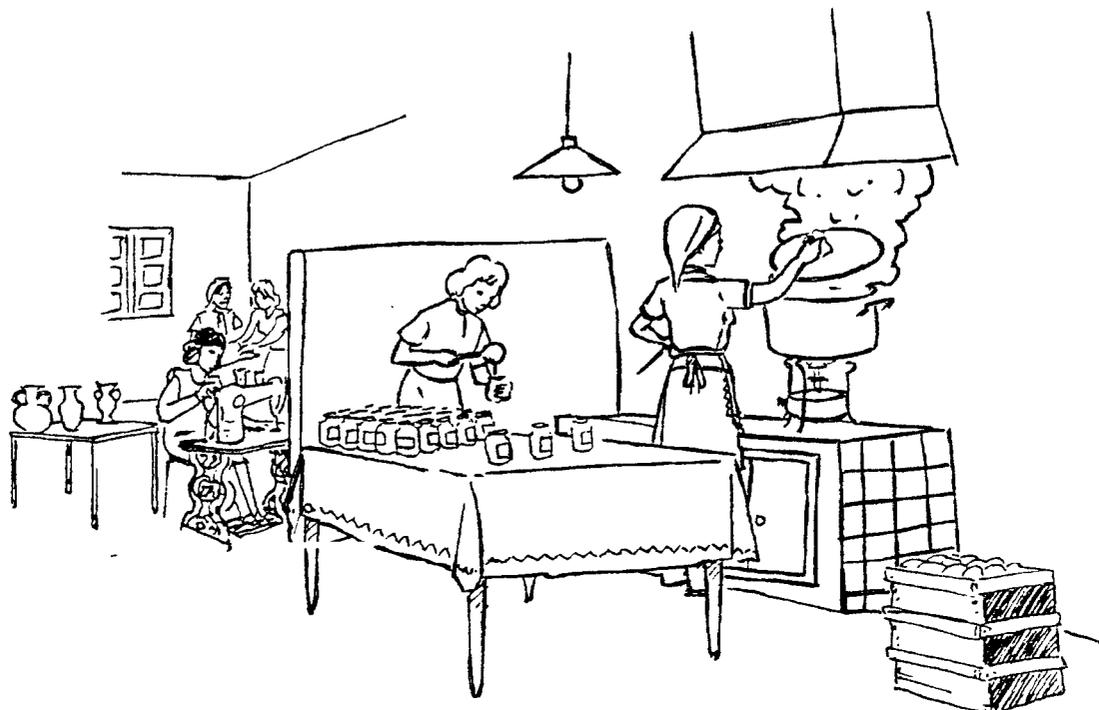
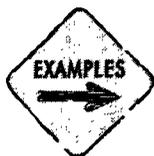
The picture could display a more positive image if there was a balance in the sexes and the activities were more mixed – for instance, girls playing football and boys skipping or boys and girls playing together in a variety of games.



(Tanzania 1992)

FARM TECHNOLOGY

The above two illustrations depict farmers – one male and one female. The first picture shows the male farmer driving a tractor and the second shows the female farmer walking beside a donkey. This reflects that modern technology is generally designed to ease “men’s tasks” and that perhaps women are not considered capable of being able to drive or work modern farm machinery; that they are not capable of understanding and using modern technology. It would have been better to see the woman on the tractor – or better still, for both farmers to have tractors.



(Tunisia)

TRADITIONAL “WOMEN’S WORK”

In a house, or perhaps a training centre, we see women in this picture engaged in various activities: cooking, canning and sewing. These tasks are not usually seen as having economic value because they are not income generating activities. Thus they are reserved for women and “women’s work” is not considered as improving the financial situation of the family or the community. In reality, the skills women develop doing domestic work are the same skills necessary to manage other endeavours, and “women’s work” contributes in basic and essential ways to the overall well being of the family and the community.



(Tunisia)

FAMILY LIFE

At first glance, this picture seems to be the perfect family – father and mother, son and daughter. On closer inspection, however, we see that it really depicts two separate groups: the father and son on the one hand, and the mother and daughter on the other. The first group, the man and boy, are taking it easy. The father is relaxing in an armchair with the newspaper and the son is playing. The mother and daughter, however, are working. In addition, they are working for the men – ironing shirts and cleaning men's shoes. The picture would have been much improved if the men were seen doing their own ironing and cleaning. Interestingly, while the boy is playing, the girl is trying to read a book even as she polishes the shoes.

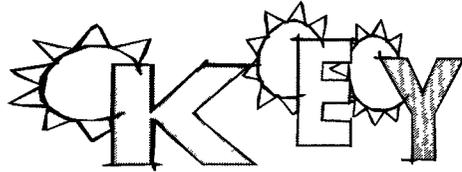


PROFESSIONAL OCCUPATIONS

This picture, in what appears to be a hospital room, shows a doctor attending to a sick patient. In the foreground, a nurse is rinsing a cloth. As is all too often the case, the highly skilled professional – here, the doctor – is a man, while his typically subordinate assistant – the nurse – is a woman. The illustration could have reversed this stereotyped characterisation of male and female roles. Many women are now being trained as doctors and some men are choosing to become nurses. Nevertheless, there is a persistent reluctance to depict men in secondary or assistant positions.

SECTION 9

WOMEN -



TO THE FUTURE

1 Hour 30 minutes

1. **Aim:** To make participants more aware of women's changing roles in keeping with other changes in the world.
2. **Objectives:** Participants will be able to:
 - identify some of the common problems women encounter in developing countries; and
 - explain, using examples, how women's roles are changing with other world changes.
3. **Sequence:**

First, introduce the video, *Women - Key to the Future*¹. Tell participants that the video uses examples from Mexico, Zimbabwe and Thailand to show how women are becoming major contributors to economic growth in their countries.

Duration: Five minutes

Materials: A summary of the video, *Women - Key to the Future*

Second, give participants the list of questions that will be used as a basis for discussion after the video. Allow time for them to review the questions.

Duration: Fifteen minutes

Materials: Handout No. 1

Third, show the video. Remind participants that they will be asked to answer the questions from the handout after the viewing. If they need to watch it again, replay the video.

Duration: Twenty minutes

Materials: Video, *Women - Key to the Future*

Fourth, ask one of the participants to summarize the main theme of the video and to give her or his general reaction to it. Facilitate a discussion based on the handout. Encourage

¹ For information relating to the video, please contact UNESCO Headquarters(ED/BAS/LIT), 7 Place de Fontenoy, 75352 Paris, France

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participants to relate their answers to their own circumstances. Conclude by asking the following questions:

- Are the problems of women in the video similar to those of women in your country?
- Are the roles of women in your country changing? How?
- Are the changes viewed as positive by most people in the country?
- Are women equal partners with men in the development of your country?

Duration: Fifty minutes

4. Evaluation

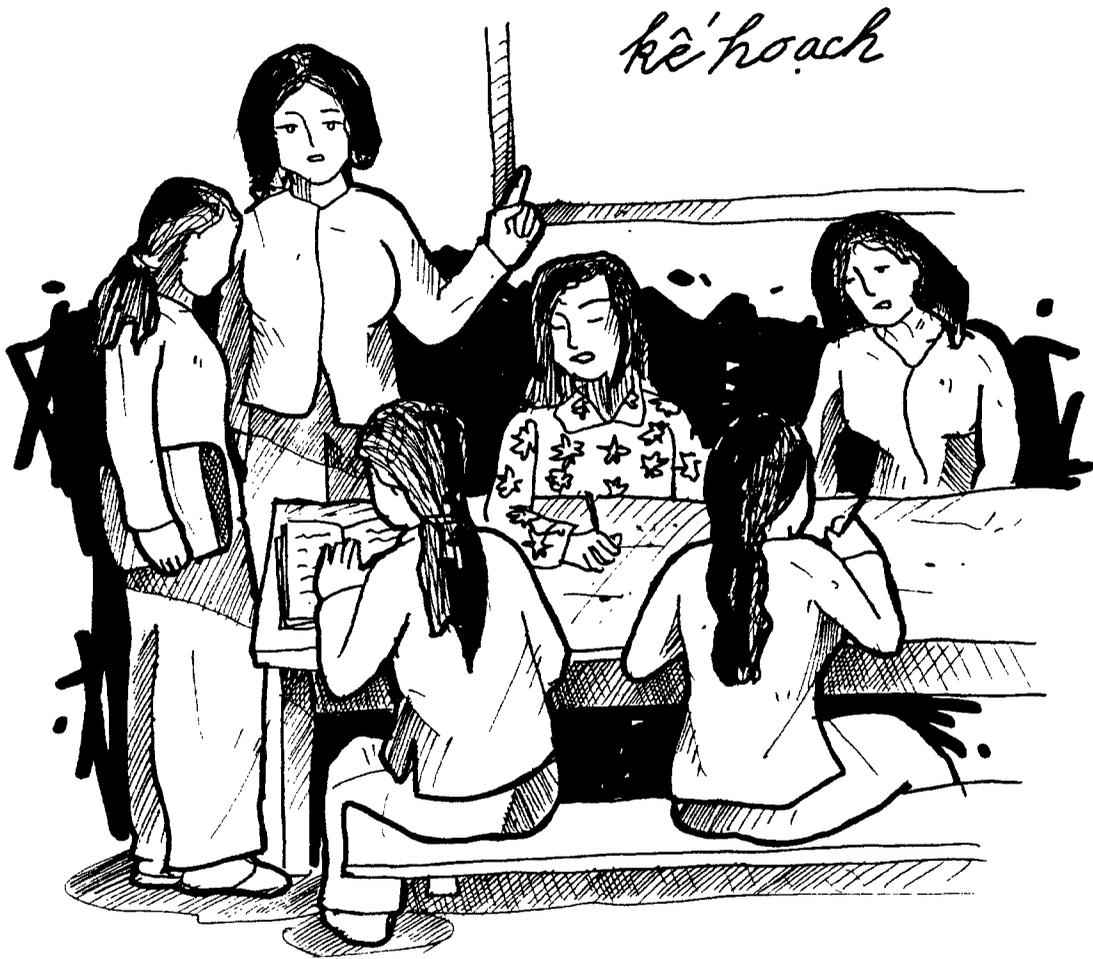
Observe the level of interest demonstrated by the participants and the amount of participation in the general discussion.

HANDOUT NO. 1

WOMEN - KEY TO THE FUTURE

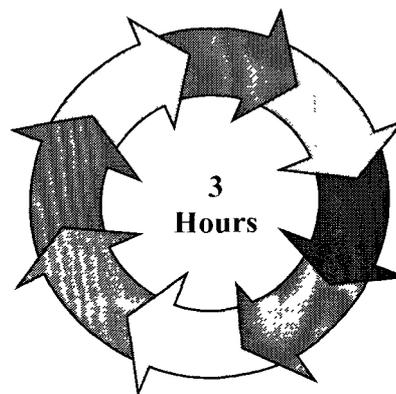
Points for discussion:

- Some of the outstanding facts and figures presented in the film in relation to:
 - population
 - education
 - the status of women
- Some of the tasks or functions women are performing. How are women's roles changing in keeping with other changes in the world?
- *Women are at the heart of development.* Use examples from your own country or community to justify or refute this statement.
- What are some of the problems women face in developing countries? Provide examples drawing from your own experience whenever possible.
- Thai women have begun to break away from traditional limitations. How?
- Can you identify any instances of this trend in your own country or community?
- *Women are the key to the future.* Do you agree with this statement? Why or why not?



SECTION 10

GENDER ANALYSIS - SUMMING UP



1. **Aim:** To introduce the concept of gender analysis as a tool for development.
2. **Objectives:** Participants will be able to:
 - identify and personally reject negative sayings about women;
 - define *gender analysis*;
 - list important elements in gender analysis;
 - explain how gender analysis may be useful in developing skills-based literacy programmes; and
 - list the important manifestations of self-reliance in women.
3. **Sequence:**

In the **first** activity, present examples from different countries of sayings that are derogatory to women. For example:

- Having daughters is like constructing toilets in front of one's house. (Thailand)
- Long hair, short mind. (Russia)
- Women are weak furniture. (Madagascar)

Duration: Ten minutes

Materials: Transparency No. 1

For the **second** activity, ask participants to write down one or two well-known sayings from their own countries or communities that reflect negative societal attitudes towards women.

Duration: Ten minutes

Materials: Paper and pens

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Third, collect the sayings the participants have generated and pass them around the room. Encourage the participants to mingle in order to get a chance to read everyone else's sayings. When they are finished, tape the sayings to the walls.

Duration: Ten minutes
Materials: Masking tape

For the **fourth** activity, divide the participants into four groups and give each group a large sheet of newsprint. Assign each group one of the following category headings:

- men's superiority and women's inferiority
- the value of daughters and sons
- confining women to domestic work
- the negation of women

As you show and read aloud the sayings on Transparencies Nos. 2, 3 and 4, have the participants make a list of the sayings that fit under the category heading they have been assigned. When they are finished, tape the sayings to the walls.

Duration: Fifteen minutes
Materials: Transparencies Nos. 2, 3 and 4; newsprint

For the **fifth** activity, taking one category heading at a time, ask someone from each group to read the sayings that the group chose to put under the heading they were assigned. Seek the other participants' reaction to the sayings.

Duration: Twenty minutes
Materials: Transparencies Nos. 2, 3 and 4

In the **sixth** activity, ask one or two participants to draw a large rubbish bin on a sheet of newsprint. Have the participants take turns removing the papers that contain sayings from the walls and throwing them into the "pretend" garbage.

Alternatively, participants may work together to draw a picture of sayings that are derogatory to women being burned in a big bonfire.

Duration: Fifteen minutes
Materials: Newsprint

For the **seventh** activity, introduce and show the video, *Gender Analysis*,¹ which examines the role of women and men in development.

Duration: Seven minutes
Materials: The video *Gender Analysis*

The **eighth** activity is a game based on Transparency No. 5. Ask the participants to form two groups and nominate representatives to work at the easel holding the newsprint with the questions for their particular group. Let the groups take turns answering the questions. Award the groups one point for each correct answer. The game ends when all the questions have been answered.

Duration: Fifteen minutes
Materials: Transparency No. 5, easels and newsprint

In the **ninth** activity, calculate each group's total number of points and announce the winners.

Duration: Five minutes

The **tenth** activity is a repeat showing of the video. This time, select a participant to prepare a summary for presentation to the group.

Duration: Seven minutes
Materials: Transparency No. 5 and the video *Gender Analysis*

In the **eleventh** activity, tell participants that in preparing educational programmes and materials for use with a particular target group, programme developers begin by determining the desirable outcomes of the programme. This includes determining a set of characteristics or behaviour that the programme seeks to produce in members of the group the intervention is designed for.

In this case, the target group must emerge as **empowered women**. It is useful, therefore, to develop a profile of what the "empowered woman" looks like. Transparency No. 6 provides some responses that may emerge when referring to desired qualities.

Duration: Five minutes
Materials: Transparency No. 6

The **twelfth** activity is a brainstorming session on the characteristics of the empowered woman. Remind participants that brainstorming requires quick responses which are listed

¹ For information relating to the video, please contact UNESCO Headquarters (ED/BAS/LIT), 7 Place de Fontenoy, 75352 Paris, France

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for later analysis. No discussion or elaboration takes place at this stage of the activity. The goal is simply to list as many characteristics as participants can think of.

Participants proceed to give their characteristics of the empowered woman. All points should be recorded for classification and synthesis. (For examples of classification and synthesis, see Transparency No. 7).

Duration: Twenty minutes

Materials: Transparency No. 7, newsprint and pens

For the **thirteenth** activity, ask one participant to write a brief essay describing the empowered woman based on the list of characteristics offered by participants. Meanwhile, ask the group to classify the answers they came up with in the brainstorm and conclude by developing a list of the empowered woman's most essential characteristics.

Duration: Forty minutes

Materials: Transparencies of characteristics indicated by participants

The **fourteenth** activity concludes the session. Distribute a copy of the essay *Profile of the Empowered Woman* to each participant.

Duration: One minute

Materials: The essay *Profile of the Empowered Woman*.

4. Evaluation

Look for participants who share and accept negative sayings that reflect society's view of women. Note any interest shown in changing the sayings.

TRANSPARENCY NO. 1

**NEGATIVE SAYINGS REFLECTING THE TRADITION OF
SUPPRESSING WOMEN.**

Men are superior, Women are inferior

- Women in the field damage the crop. Bangladesh
- It is bad luck to have a daughter. Myanmar
- Men are the front legs; women are the hind legs of elephants. Thailand
- A woman has to live nine lives to be born a man. Bhutan
- Behind a loser stands a woman. Philippines
- Women are incapable. They can't even circle a stove. Pakistan
- Women gave life to men. Men sold them in bazaars. Pakistan
- Respect men, degrade women. Japan, Viet Nam
- Without a man, the family is a house with no roof. Viet Nam
- Married daughters are water thrown out of the house. India
- Women, drums, illiterates and animals need beating. India

TRANSPARENCY NO. 2

WORTHLESS DAUGHTERS AND DAUGHTERS-IN-LAW

- A boy inherits my name. A girl has no name. Papua New Guinea
- Parents of a son in monk hood gain merit. Myanmar
- Find me a woman and I'll find you a snake. Philippines
- Daughters-in-law feel like ghosts in the house. Laos
- Having a baby boy brings more joy than having a horse. Bhutan
- Daughters are temporary in the house. Sons are its honour. Pakistan
- Daughters grow up for others, and sons for his family. China
- A boy inherits my land. A girl becomes another man's wife. Papua New Guinea
- A hundred sons are not a burden but one daughter bows our heads. Pakistan

TRANSPARENCY NO. 3

MALE SUPERIORITY

- Men are rice grains and women are cooked rice. Thailand
- Don't trust elephants, cobras, servants or your wife. Thailand
- Women are vines -- they cling to whatever they reach, are capricious and untrustworthy. Thailand
- Sons open the doors of heaven. Daughters open the doors of trouble. Nepal
- A stick controls a wife. Bangladesh
- A daughter who looks like her father is rich but a son who looks like his mother is unhappy. Viet Nam
- Three steps out of the house, the man is a bachelor. Myanmar
- A son is a master, a husband, a god. Myanmar

TRANSPARENCY NO. 4

CONFINING WOMEN TO THE HOUSE

- An ideal woman is a good wife and a wise mother. Japan
- Women should be barefoot in winter and pregnant in summer. USA
- A barren woman is like a stone in a river. Philippines
- A man is the master in the house. Japan
- A woman's place is in the kitchen. Papua New Guinea
- A woman's place is in the home. United Kingdom

VIDEO – GENDER ANALYSIS

Gender Analysis is a methodology for identifying the specific roles that men and women play that contribute to a particular group's social and economic development. In particular, it is useful for determining whether available resources are fairly distributed among women and men who perform different tasks. Gender analysis comprises two stages:

1. The exploratory stage
2. The conclusion

The exploratory stage includes four relevant components:

i) Labour

Who is responsible for doing what? Consider work that is accomplished both in, and outside of, the home.

How much time does it take to accomplish the various tasks which people are assigned?

Is the work that various people do seasonal, or year round?

ii) Income

Although women have been involved in production for centuries, their contribution to family and country is not reflected in the national budget.

Sources of income need to be analysed. Which activities are paid and which are not? Is the income received seasonal, or year round?

Analysis also needs to be made of how accessible credit facilities are to women.

iii) Gender differences in expenditure

Men's incomes are primarily reinvested in their earning activity, for example, to purchase machinery and agricultural goods. Women's income is typically spent on family and household needs. For this reason, women need more access to credit and loans for reinvesting into their own productive activity.

iv) Access to, and control of, resources

Women's access to information and technology and their control of resources such as land, farm tools and equipment is very limited. More often than not, this information is passed to them from their husbands.

TRANSPARENCY NO. 5

LIST OF QUESTIONS

1. What is gender analysis?
2. Describe the four components of the exploratory stage of gender analysis.
3. Why is gender analysis useful?
4. How could you use it in promoting women's education and improving their status in society?

TRANSPARENCY NO. 6

POSSIBLE RESPONSES OF THE TARGET GROUP ON THE QUALITIES OF THE EMPOWERED WOMAN

Strong
Good
Influential
A good wife and mother
A worker / wage-earner / owns her own business
Organized
Independent
Able to cope with difficult situations
Politically aware
A leader - a person who believes she is equal to men and just as capable
Knows her rights
Conscious of her responsibilities
Recognizes her strengths and weaknesses
Respects others - men and women
Understands her body
Seeks to realize her potential
Continues to improve herself
Likes to learn
Co-operates with others
Communicates effectively
Economically self-reliant
Respects herself
Healthy and takes good care of herself

TRANSPARENCY NO. 7

THE EMPOWERED WOMAN:

- believes in equality, strives to serve other women and be a positive role model;
- appreciates the value of domestic work, and does not overwork;
- values herself, is open minded and appreciative of others;
- is conscious and proud of her contribution to her home, her family and her country;
- controls her life and questions negative attitudes, customs and superstitions which adversely affect her;
- finds time for group activities and recognizes her potential for leadership and organization;
- seeks to improve her knowledge and skills;
- enjoys life and looks forward to each new day;
- finds time for leisure and hobbies;
- knows her rights as a citizen and recognizes the laws which are unjust to women and in society;
- maintains good health, respects the dignity of women and appreciates her daughters as much as her sons.

ESSAY

Profile of the Empowered Woman

The empowered woman appreciates the time spent on domestic work. She knows that overwork is harmful to her health and mental stability. She is able to question her double responsibility and seek others' help to procure enough leisure time to do things for herself, such as learning something new or participating in social activities.

The empowered woman appreciates the value of her contribution whether her work is paid or not. She understands that she has tremendous potential to contribute to the progress of her family, community and country. With that understanding, she is confident of her value as a person, is therefore open-minded, and able to appreciate others.

Because the empowered woman is aware of her productivity, she seeks to improve her skills and knowledge on an ongoing basis. She is aware of sources of information (such as extension services and technology) and ensures that she benefits from them. She also appreciates that there is much to be gained from reading about the world and reads regularly.

The empowered woman understands that she is an individual and in control of her life. As such, she can and will question family and social customs that negatively affect her. She seeks to understand scientific explanations behind superstitious practices and challenges those that are unjust to women.

The empowered woman has freedom to move and express herself equally with men. She understands her strengths and weaknesses and seeks ways to improve herself. She can lead other women and serve them as a positive role model.

The empowered woman is aware of her rights as a citizen and seeks to protect them. She is convinced of her equality to men. She recognizes laws and legal processes that are unjust to women.

The empowered woman respects herself and dares to take credit and responsibility for her contribution and actions. She seeks opinions and makes informed decisions. She is not afraid to be different and creative.

The empowered woman appreciates and supports other women. She is aware that organization means strength and seeks to fortify her organizational, management and leadership skills.

The empowered woman appreciates that good health is related to having fewer children. She respects the dignity of womanhood and therefore appreciates daughters in the same way as she does sons.

The empowered woman nurtures herself. She understands that as an individual she is entitled to happiness in the same way as others.

The empowered woman is full of zest for life.

Gender-Sensitive Education for a Better World¹

“Gender is an issue of development effectiveness, not just a matter of political correctness or kindness to women. Evidence demonstrates that when women and men are relatively equal, economies tend to grow faster, the poor move more quickly out of poverty, and the well-being of men, women and children is enhanced.”

World Bank (2001)

Introduction

Gender could be described as being the socially defined differences between the sexes. These “man-made” differences can change and vary from region to region according to race, religion, class and social values. But they all have one thing in common – their enormous influence on the lives of girls and women and on society’s attitude and behaviour to girls and boys and women and men. They can change the relationships between the sexes – sex being the physical differences between men and women over which we have no control.

Gender disparity in education is widely recognized. It threatens to outlive the present generation and many more to come. Social, cultural and economic norms nurtured by traditional societies frequently block access of girls and women to education and thus weaken their participation in, and contribution to, their families and their societies.

The Dakar Framework of Action (UNESCO 2000) stated that “gender-based discrimination remains one of the most intractable constraints to realizing the right to education”. Without overcoming this obstacle Education for All (EFA) cannot be achieved.”

Gender-sensitive education has value for all members of society. It is probably the best education for creating a learning atmosphere that is fair and sustainable for all. It promises to be a viable alternative for the building of enduring progress in Education for All.

Lack of access to educational programmes is just the tip of the iceberg. This paper attempts to describe how teachers and education managers are responsible for reinforcing sex stereotypes not

¹ Based on *Gender Sensitive Education for a Better World*, a paper presented by Namtip Aksornkool at the International Seminar on Women’s Literacy-- Looking to the 21st Century (Bangkok, December 2000)

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only among learners but also among themselves. Though usually unintentional, this behaviour inhibits the aspirations of girls and women and limits their options and chances for success in life.

Also described are some programmes sponsored by UNESCO and other activities that are specifically designed to counter stereotypes that limit access to education and undermine the quality of educational methods and material content. As promising as they are, these initiatives are scattered. They bring little sustainable change on a large scale and leave the global situation unchallenged.

In looking at quality of education in formal schooling, Pigozzi mentions five salient components including curriculum and materials. Contents, materials and methods of high quality will contribute not only to keeping girls in school but to helping them realize their full potential as learners and as people. (Pigozzi, 2000)

Educational methods and contents must be rendered gender-sensitive. Teachers and other facilitators must be sensitized to the needs and situations of learners of both sexes. Monitoring mechanism must be established to ensure that policy statements are adhered to during implementation. Learning environments should be supportive of both sexes. This will require increasing support for gender-sensitive education among the learners' parents, their families and the public and the creation of necessary support systems to nurture both women and men in a world where equal partnership between the sexes is not only possible but absolutely necessary.

Society's preference for boys

The female sex has traditionally been perceived as inferior to men. Today in some areas of the world new-born boys are a cause for celebration, but the birth of a girl spreads fear and foreboding and is seen as a financial burden. In certain parts of the Terai region of Nepal, the community weeps when a girl is born (Shrestha et. al., 1990). Chinese families with a feudal tradition rank girls as low as pigs and dogs (China's Ministry of Culture, 1981).

Although this perception is slowly changing, it continues to be reflected in sayings still used today. For example:

- From Siberia: “long hair, short mind.”
- From Vietnam: “One son is children, two daughters are none.”

- From Madagascar: “Women are weak furniture.”
- From China: “A married daughter is like water that has been thrown out.”

Parents in traditional societies see girls as "transient" members of the family to be married off to another family, while boys are heirs to carry on the family name. While men identify themselves in terms of what they do, women describe themselves in relation to others, especially men (Bisaria, 1985).

Economic, social and cultural constraints

Economic restructuring has severely affected the education of girls, particularly in the poorest and least developed countries (LDCs) where poverty is the major obstacle to education (UNESCO Report of the International Consultation on Education of Girls and Women in LDCs, 1995). Faced with the cost of lunches, uniforms and learning materials, parents favour boys' schooling over that of girls. It is widely documented that when parents have to choose, they prefer to spend their money on boys. In rural Bangladesh, people of all classes spend up to 83 per cent of their educational budget on boys (Stromquist, 1994).

Poverty is one of the main hindrances to girls' and women's education. Many families live at subsistence level where the brunt of the hard work and responsibilities for the well-being of the family fall on women. They work longer hours and devote a larger part of the results of their work to their families than do men. There is no evidence that boys are inherently superior to girls. Indeed, no groups have superior cognitive capabilities to any others. Girls are on a par with boys in terms of learning achievement. Chinapah (1997) describes primary school test results in five countries where girls actually performed better than boys, but only in the earlier grades. In subsequent grades, children who were spending two or more hours per day to accomplish household chores fared worse in literacy, numeracy and life skills tests than those who devoted one hour or less to housework.

In most developing countries, girls contribute enormously to running the household. Poorer parents keep daughters at home as the "second mother." In directing the World Bank-UNESCO Cheli Beti project in Nepal, Nicholas Bennet found that young girls worked as much, if not more, than adult men. The need to assign them the chores of fetching water, fodder and firewood and minding their younger siblings precluded long-term family investment in their education. The detrimental effect of such demands on a girl's time was stressed in the 1995 Platform for Action (UNESCO 1995):

“Girls and young women are expected to manage both educational and domestic responsibilities... resulting in poor scholastic performance and early drop-out... This has long-lasting consequences for all aspects of women's lives.”

On top of economic considerations, illiterate parents are genuinely concerned that educating daughters can be harmful. Benin's Report to the African Conference on Empowerment, Pathway to Women's Empowerment, describes this belief:

“For some parents, educating a daughter is synonymous with... favouring over-indulgence in sin... Education risks upsetting the arranged marriages between families. They fear that, once educated, the girls will go against the society's established customs. For example, they might refuse their parents' choice of husband, or discuss matters on an equal basis with a man.” (1996)

In many societies, parents see their daughters only as future wives and mothers. In these societies parents consider schools unable to prepare girls for their anticipated roles. Several country papers presented at the UNESCO International Consultation on the Education of Women and Girls in LDCs (Paris, 1995), including Burkina Faso and Sudan, reported that what school provides is irrelevant to girls' specific and perceived needs.

Genuine concern exists that educated girls will have more difficulty getting a husband. In the communities of Papua New Guinea and Zambia where brides carry a price, any delay in the marrying of the daughter is seen as a risk. Many people are afraid that educated girls might pose a threat to their prospective mates, a challenge to their authority. Some African societies do not welcome women “rivalling” their husbands in terms of their knowledge (UNESCO, 1995).

In some LDCs, such as Cape Verde, Chad, Guinea and Niger, parents fear that daughters who go to school may fall victim to sexual harassment (UNESCO, 1995). Exposure to life outside the home, according to parents, might lead to sexual promiscuity, early marriage and unwanted pregnancy. Indeed in some parts of Africa, school pregnancies are on the rise and the AIDS pandemic compounds the threat to safety as evidence from around the world shows women are contracting and dying of AIDS at a younger age than men. Puberty-aged girls have become prime targets for men's attentions, as they are less likely to be infected with the disease. Indeed, due to the prevalent myth that sex with a virgin will cure AIDS, young girls have become easy prey to unscrupulous men.

Practical issues also contribute to girls' absence from school or low achievement. A lack of toilets for girls in some schools of Namibia, Sudan, Gambia and other countries forces girls to stay at home when they are menstruating. Long distances in sparsely populated areas of countries like Bhutan raise concerns for children's security as they go to and from school. In the

cold season, when classrooms are not heated, Mongolian parents keep their children home. In Arab countries, girls are not permitted to attend school if their parents are not convinced that the environment is “safe for girls,” as opposed to one that will “threaten or intimidate...” (UNESCO, 1996).

Progress and challenges

“In all regions gender disparities in primary education are still large, but there is considerable regional and between-country variation. Based on the 1999 estimates and projections of the UNESCO Institute for Statistics, in 1990 some 57 million out-of-school children of primary school age were girls.”(Siniscalco 2000)

According to a thematic study presented at the World Education Forum (Dakar 2000), “Illiteracy is mainly a women’s problem and limited access to educational resources affects women disproportionately in a large part of the developing world. It is estimated that in 1990 there were 322 million illiterate men and 560 million illiterate women (i.e. over 30 per cent of the adult female population) in the world (UNESCO Statistical Yearbook 1999). In 2000, the situation had not changed substantially: It is estimated that the number of illiterate women was 563 million (26.4 per cent), against 313 million illiterate men. Of these, 865 million lived in developing countries” (Siniscalco 2000).

Adult illiteracy, particularly among females, continues to grow, fuelled by high population growth and inadequate supply of educational services.

Moreover, a concern was raised that by the year 2000, illiteracy would become “a female phenomenon.” Anita Dighe, in her paper for a UNESCO workshop, asked:

“Why is it that women are illiterate in such vast numbers? What accounts for their failure to become literate? To what extent is it the failure of the individual woman and to what degree is it the result of contextual factors? Do individuals determine their own success or do other people set deterrents to this effort” (Dighe, 1990).

More than a decade later,, Dighe’s questions are still relevant. Indeed, their significance has become even more acute. The Dakar Framework, in assigning a timetable for reaching specific goals included:

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“elimination of gender disparities in primary and secondary education by 2005 and achieving gender equality in education by 2015” (UNESCO 2000).

Many individual countries have taken concrete measures to address gender inequities in both their formal and non-formal education systems. For instance, the Government of India has encouraged separate girls schools wherever necessary, providing special scholarships to girls in several states, and made education free for girls at all levels, including university education. India also supports teacher recruitment procedures in almost all the states seeking to ensure that at least 50% of the positions are filled by female teachers. In Pakistan, a Prime Minister’s project on non-formal basic education focuses on villages and hamlets where separate schools for girls are not available, or where girls’ participation rate at primary level is low or where female illiteracy is pronounced (UNESCO 2001). Nevertheless, obvious efforts at bridging the gender gap have been largely in increasing enrolment and involvement of girls and women in education. But making education more attainable to the female sex, while very important and necessary, can never help nations achieve gender equality in education. Much more and greater efforts need to be made to ensure that the quality of education improves, that it becomes friendly to learners of both sexes, responds to their unique conditions and needs and also helps them reach their full learning and living potential regardless of sex.

Sex stereotypes hampers quality

It is a mistake to assume that access to schools for girls will alone guarantee a proper education and a better future. In addition to the reasons mentioned above, traditional learning materials do little to reinforce in girls a positive sense of self. Discouraged, many girls drop out before gaining sufficient literacy and other basic skills.

In many cases, the unconscious or implied principle in curricula, materials and methods is to portray men as breadwinners and women as household servants. The significant contribution that women make to the economy and to the well being of their families is all too often ignored. Sex stereotyping persists in many forms and in all countries regardless of the level of development (Michel, 1985).

In textbooks, women and girls are mentioned less frequently than men and boys. The same applies to female activities, functions, concerns and aspirations. Invariably the female face appears in a “man’s world” where girls and women are marginal and dispensable (UNESCO, 1986 and 1995). A comparison of characteristics typically assigned to males and females according to their sex, derived from a review of primary school textbooks from around the world is revealing. In these books girls and women are projected as passive, shy, weak, listening to and being overshadowed by the adventurous, active, inquisitive, courageous, strong, heroic and clever boys and men. Female preoccupations—often belonging to the world of mothers and

wives—grow into jobs related to women’s role as nurturers, such as kindergarten teachers, cooks, nurses and secretaries.

UNESCO's analysis of post-literacy reading materials in 1990 found an overwhelming emphasis on women as mothers and nurturers. Consider, for example, the following book titles: *Nutrition for Mother, Child Care, Lectures over the Radio on Mother and Child Care, Oh My Dear Child, Loving Mothers, Beware of Nannies and Our Children.*

Sent from Bangladesh, China, Oman, Qatar, Saudi Arabia and Thailand, these brochures have had counterparts generated year in and year out everywhere in the world. The following pages are samples of illustrations from school texts and literacy readers that vividly depict the imbalance in gender representation.

Women’s potential for excelling in “non-traditional” endeavours receives scanty mention in educational materials. Materials rarely picture women as managers, pilots, lawyers, scientists, doctors or heads of state. In writing about her country, Tanzania, Sekwao sums up:

“Most textbooks depict women as well as men in gender-typed roles. Women are shown as cooks, as patients, men as office workers, doctors; girls wash dishes, sweep the compound while boys play football or herd cattle. Such images are for men only... Any change is regarded abnormal” (1995).

STEREOTYPE PORTRAYALS

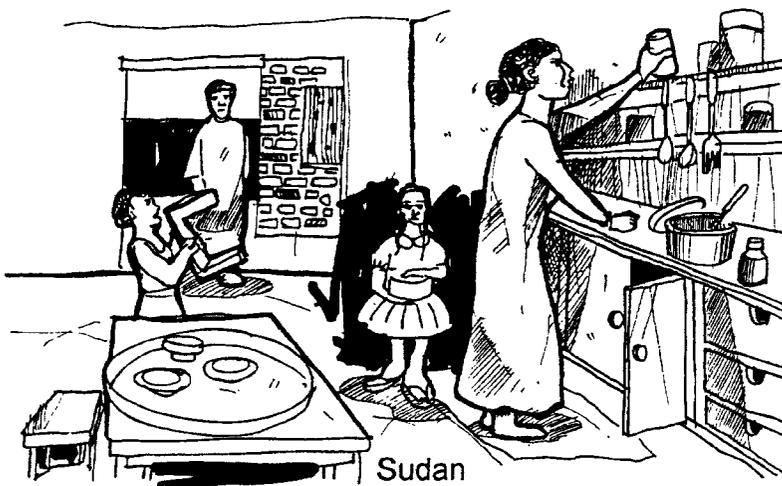
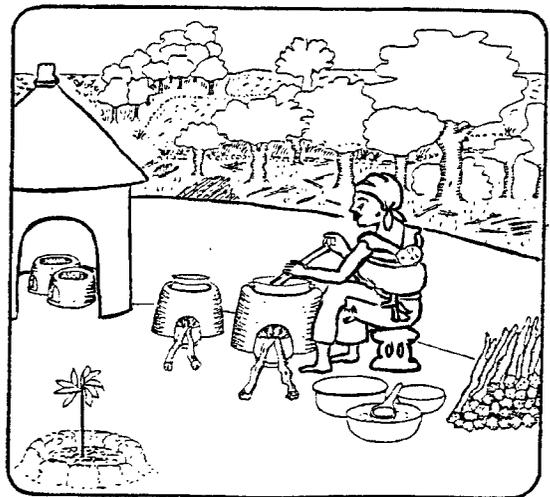
WOMEN

TRADITIONAL ROLE AS MOTHERS AND HOUSEKEEPERS

China



Burkina Faso



Sudan

Sudan



Mali

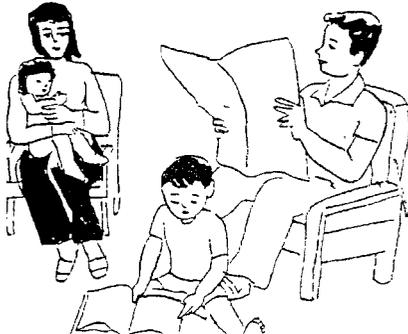
Vietnam



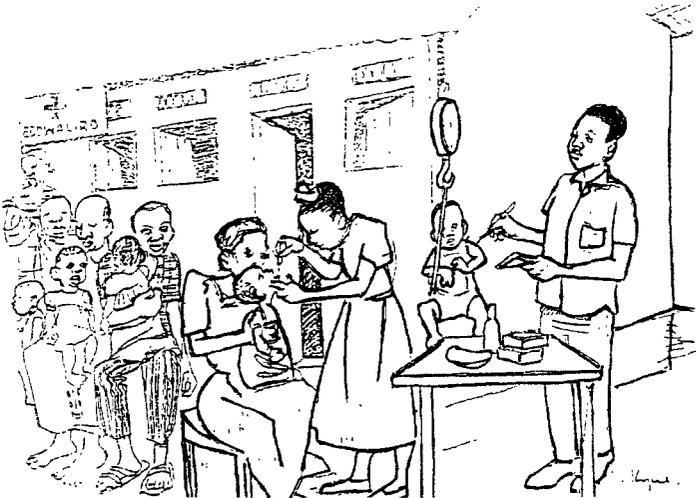
... as Helpers, Onlookers, Care Providers and Carriers



Nepal

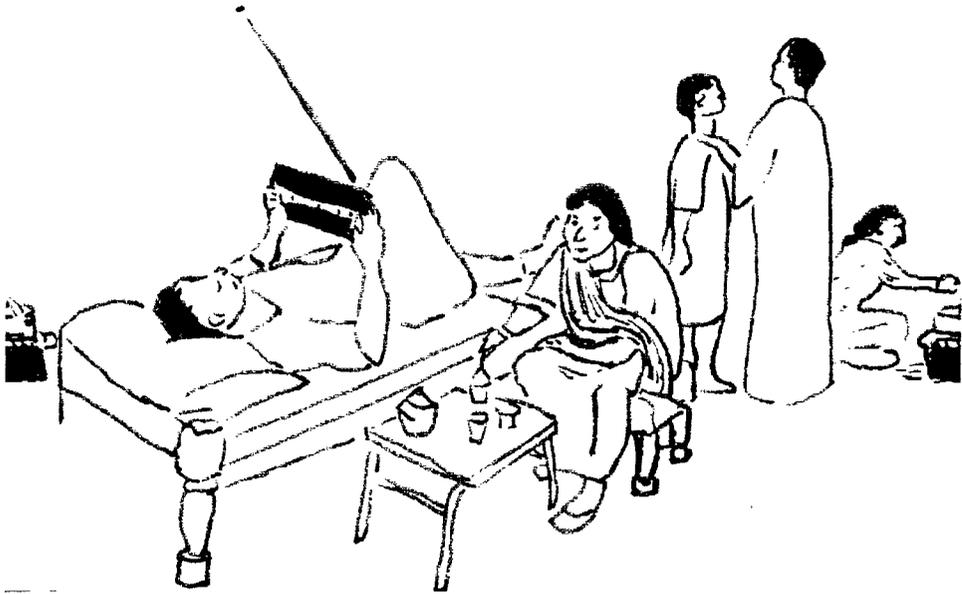


Thailand



Uganda

Sudan



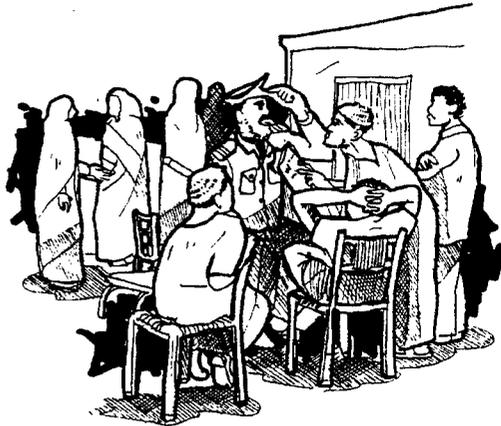
Vietnam



MEN

DEPICTED IN THE TRADITIONAL ROLES AS DECISION-MAKERS, BUSINESS MEN, DOCTORS,

Sudan



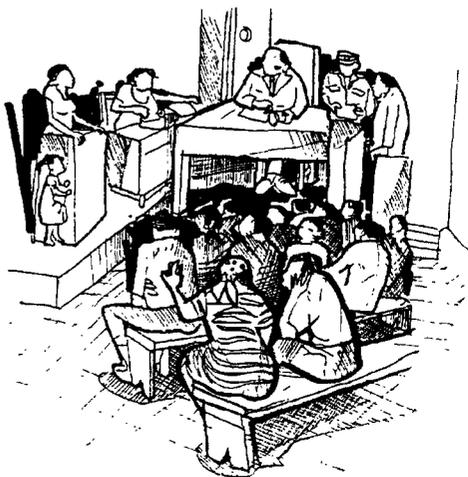
Burkina Faso



Mali



Uganda



Sudan



... Depicted with Technical Skills and Using Machines

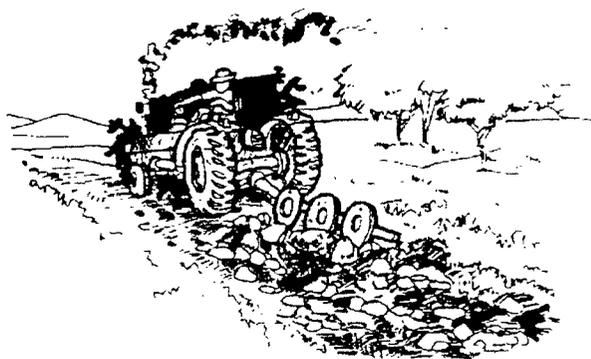


Nepal

Guinea



Uganda



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At more than 30 regional and national workshops organized or supported by UNESCO since 1990 in Africa and Asia, the majority of participants drew a man when asked to picture a farmer, despite the well-known fact that women constitute the majority of farmers in the world, particularly in Africa! This provides hard evidence that people's spontaneous reaction is based on deep-rooted attitudes, on the roles of the sexes instilled from their early years at the expense of their conscious knowledge.

Based on the views of primary education experts, a 1986 UNESCO report entitled *The Education of Girls in Asia and the Pacific*, concludes that curricula and materials reinforce the stereotype of dependent and exclusively domestic roles for women. These limited views have been a guiding principle in the treatment of female pupils. As a result, at both the pre-school and primary school level, girls lack opportunities to develop spatial skills and perform weakly in technical areas, mathematics and the sciences.

Stereotypes – a life time consequence

In addition to contents and materials, sex stereotypes also determine how girls and boys choose their subjects and ultimately their careers. Though women and girls account for more than half of technical and vocational enrolment, they keep choosing "female fields" such as health and home economics. Men, on the other hand, constitute three quarters of entrants to industry, engineering and agricultural courses (UNESCO, 1997). In the Republic of Korea, for example, girls occupy 80 per cent of the places in business, but only 0.2 per cent are enrolled in fishery and marine sciences.

In a 1996 UNESCO study entitled *Current Issues and Trends in Technical and Vocational Education*, several countries report the following fields to be most popular among women: paramedics (Benin); home economics and hotel catering (Jordan); dietetic nursing, typing and secretarial work (Italy); institutional housekeeping and food technology (Mexico); child care and nursing (Niger); dressmaking, shop assistance, hotel catering, secretarial services (Zaire); and embroidery, leatherwork and basketry (Mauritius). In some countries, certain areas are off-limits to girls. In Kuwait, for example, girls have no access to courses in auto mechanics.

This same study concludes that in several countries including Bahrain, Greece, Cyprus, Jordan, Italy and Spain, the "tradition of sex-biased technical education still exists." Such a view is more the norm than the exception. A paper presented at the UNESCO International Expert Meeting on the Promotion of Equal Access of Girls and Women to Technical and Vocational Education in Seoul in 1995 indicates that stereotypes are often the guiding principle in the official policy:

“... curriculum design of vocational education for women has become more rational with more courses adapted to social needs, the quick development of the third production and women's characteristics. There are courses in secretarial work, filing, accounting, fashion, nursing, childhood education, tourism, cosmetology, textile, hotel service and administration, and public relations. These are offered in girls' vocational schools and are chosen mostly by girls...” (Zu-Guang Yu, 1995).

Slowly people are becoming aware of the danger of limiting the choice of subjects to those traditionally assigned to their sexes regardless of their aptitudes and talents. Mishra et al. (1995), for example, regrets the "home-science syndrome" in India where stereotyping practices affect the placement of girls in highly demanded jobs in the technology and science sectors.

A report from Bahrain (Fakhro, 1995) indicates the same trend. For many women, training, if it exists, is open only for jobs in low demand: sewing, home economics and secretarial skills. Barred from lucrative industries, options available to girls shrink to teaching, nursing and social welfare. With such training, women are unlikely to serve their countries in technical and professional jobs. Nganunu (1995) reports a study revealing that, in most cases, the separation of training areas for girls and boys is rather arbitrary and serves to maintain the status quo.

Another factor compounds the problem. In some countries, girls who enter non-traditional fields are unemployed because of employers' bias, and/or parents' and societal views that women should not work outside the home or in inappropriate fields. Intimidated, most girls shy away from science and technology (Mishra et al., 1995; Fakhro, 1995; Nganunu, 1995). This occurs in developed as well as in developing countries. When, in 1989, the Berlin Wall was dismantled, the gain made in the Soviet era soon gave way to the prevalent world trend which relegates women to secondary positions in society despite their potential. Russian women soon realized how conservative the state educational system had become in a short time when girls' classes began appearing with titles like "Preparing Girls for their Family and Maternal Duties" (a case study by Olga Lipovskaya of the St. Petersburg Centre for Gender Issues, 1995).

Teachers' attitudes

The issue of young children's education goes well beyond educational resources. Teachers play a significant role in influencing the success and failure of their pupils. Their interpretation of the contents of learning materials, their attention to and interaction with learners, the way they assign duties and homework are all determined by the broad patriarchal vision of the universe that keeps intact the hierarchy of the sexes (Wamahiu, 1997).

Different treatment of girls and boys by teachers, lack of sufficient role models for both sexes and girls' inadequate access to teachers' time, facilities and equipment contribute to their lagging behind. A number of studies have shown that some teachers simply do not believe in girls'

intellectual capacities. A presentation to a UNESCO seminar in Bangkok describing a sample of Korean teachers revealed their overwhelming belief that boys are naturally superior to girls in mathematics and science. Teachers' attitudes, actions and words can discourage girls and hamper their progress in school (Niger Country Report, 1996).

Boys, on the other hand, receive much more attention from teachers as several studies on classroom observation in different parts of the world indicate. These studies have shown that teachers feel the need to pay more attention to boys for a variety of reasons; for example, to gain their co-operation, because they think boys have more potential, and because they assume that girls will accept being given less attention and supervision (Sadker and Sadker, 1995).

Two studies financed by UNESCO in Burkina Faso and Niger confirm that both male and female teachers prefer to encourage boys. The studies describe the ways in which teachers discipline pupils and allocate small tasks in 25 and 20 schools in Burkina Faso and Niger respectively. Boys, according to the study, receive "the most attention during arithmetic and reading." Girls are discouraged from taking maths and science as these are considered "virile" subjects (UNESCO Countdown, 1997). The Burkina Faso study concludes that girls are invariably asked to clean up while boys are asked to perform the more responsible jobs like supervising classmates in their teacher's absence or taking care of materials. Teachers' preference for boys continues even though teachers in the Niger study admitted to being aware of their prejudice.

The two studies conclude that research findings such as theirs need to be considered in the adjustment of teacher training curriculum. Future teachers need to be made aware of such practices so that they can work to "... redress this imbalance, identify and avoid sexist material, and help girl pupils to realise the importance of education including science and maths."

Unfortunately, very few countries have made efforts at integrating gender-sensitive training into their teacher training courses (UNESCO, 1995).

Women teachers

A shortage of women teachers in some countries poses a further obstacle to school enrolment for girls and limits the variety of subjects from which they can choose. Few countries, particularly among the least developed countries (LDCs), have taken the steps necessary to recruit additional women teachers. Indeed, qualified women are harder to find than men, notably in technical areas (UNESCO, 1995). Bangladesh has made a serious effort between 1993 and 2001 at increasing the proportion of female teachers both in secondary schools and in non-formal education programmes (UNICEF 2002).

But having more women teachers in itself does not guarantee more equitable treatment of learners. Interviews with learners indicated that prejudicial statements are made as often by women as by men teachers.

“Yet, women teachers constitute only one-third of all teachers at the primary level in developing countries taken as a whole, and less than 30% at secondary level. ... Increasing the number of women teachers at both levels is very slow across the board” (ILO, 2000). Wamahiu (1997) quotes studies that conclude that female as well as male teachers treat pupils with sex biases. According to a study by the Forum of African Women Educators (FAWE), biased treatment by women teachers is often more blatant. Secondary school girls in Kenya, for example, reportedly feel that women teachers discriminate against them more than their male colleagues do. On the non-formal education side, husbands and fathers in several societies, often refuse to let their female relatives attend classes held by men. Aware of this, programme managers in these societies seek to recruit female facilitators. In some areas, e.g. the districts of Chinhath and Bakshi-ka-talab in Lucknow, India, educated women volunteered to teach because it was the only work available and acceptable to them (UNESCO, 1998).

Other societies with similar beliefs report great difficulty in finding educated women to run learning centres for adults. The nature of adult education - most of which takes place in the evening in centres far from the women’s homes - poses a threat to women facilitators. The Xuanwei County in Yunnan China, found a practical solution to this problem by involving the community to take turns in providing “bodyguards” to accompany not only facilitators but also learners to and from their night classes. But such measures, taking into account women’s unique needs, are more of an exception than a rule.

When women do work in literacy or community learning centres, they frequently do not enjoy the same access to training as their male counterparts. Fifteen years ago in training workshops for literacy workers in China, for example, there were one or two women participants compared to some eighty to one hundred men. Though perhaps not the result of a deliberate attempt to bypass women, such poor representation of women speaks of the organizers’ failure to appreciate the potential loss they caused themselves by leaving women out of the training and other resources

Managers too?

In addition to facilitators and teachers, educational administrators play a significant role in the achievement of learners. Headmistresses and female non-formal education programme administrators provide positive role models for girls. Unfortunately, statistics indicate that most administrators are male. The higher the level of the institution, the more serious this problem becomes. Even at the primary level, where women teachers are more abundant in several countries, the heads of schools are generally men. While in charge of the programmes, managers

Gender Sensitivity – A Training Manual

are often unaware of their bias. They downplay the potential role of girls without realizing the damage they inflict on the girls' psyche.

Male managers are often unaware that some of their attitudes deter girls and women from taking high-status and well-paid jobs. It follows then that they see no need to improve this awareness. Hence, their insensitivity to the unique needs of girls is unperturbed. Overwhelmingly, as Wamahiu (1997) points out in her study of five African countries, educators agree that senior policy-makers, middle management and teachers need to become more gender sensitive.

Ironically, despite the urgent need for increased sensitivity among senior policy-makers they generally do not feel concerned by gender workshops as they are often regarded as a women's domain. Worse, many managers consider that gender training is designed to "develop confrontational attitudes towards men" (Wamahiu, 1997).

At its Expert Meeting for the Preparation of Training Framework for Women Educational Managers (Dhaka 1999) it was stated that "... few women are in managerial positions. Male managers are managing a large percentage of women and even when women managers are present, they are often insensitive to gender issues." (UNESCO 1999)

There may be a need for affirmative action to ensure that more women take on the challenge of administration and management. Training programmes for women professionals and their male counterparts should be de rigueur, while the system itself must be prepared to nurture them to realize their potential as managers and make appropriate positions available to them.

Gender-sensitivity—not for women alone

In recent years, an increasing number of people have come to understand that, with the exception of tasks that require excessive physical exertion women can excel in all the fields men can. Conversely, except for childbearing and breastfeeding, there are no tasks that men cannot perform as well as women. The fact that there have been female scientists, electricians, auto mechanics, pilots, doctors, lawyers, entrepreneurs and managers and male designers and couturiers, chefs, hairdressers, nurses, kindergarten teachers in great numbers attests to the fact that the demarcation of roles along sex lines is arbitrary and entirely invented by societies. It follows therefore that societies can also dismantle this artificial demarcation that can now be considered as being discrimination against women.

The *Platform for Action* adopted at the World Conference on Women (Beijing 1995) states that in order to eliminate discrimination against women and inequality between the sexes, it will be necessary to create:

“... the educational and social environment in which women and men, girls and boys are treated equally and are encouraged to achieve their full potential... and where educational resources promote non-stereotyped images of women and men.”

As a lead United Nations agency in education, UNESCO attempts to work with its Member States in increasing access of women and girls to non-traditional and remunerative areas of study. It also works with curriculum and material developers to produce educational resources that are gender-sensitive and to sensitize teachers and administrators to gender concerns.

A UNESCO study of five countries in Asia in 1999 (India, Indonesia, the Lao People's Democratic Republic, Nepal and Thailand) concludes that “it is vital to sensitize both men and women to gender issues and work towards a veritable ‘gender-aware’ culture. But large-scale gender sensitization is easier said than done. It requires genuine and thorough appreciation of gender concerns not merely at an ‘information’ level but at an ‘attitudinal’ level in addition to mastery in participatory teaching”.

Women and men can and should be permitted to enjoy functions and activities that have long been off limits to them. A programme in a non-sexist school in Melbourne, Australia, for example, gives students a chance to learn both male and female skills. According to a male pupil, he had the opportunity to avoid peer pressure and stay away from activities he normally did not enjoy, such as admiring and studying racing cars. He also strengthened his self-reliance. Today he can mend his own shirts and cook his own meals. Learning about childcare has helped him feel more gentle towards children and increased his sensitivity; a quality, he feels, he would otherwise have been deprived of.

Opening up opportunities for women also means increasing options for men. As the lines that currently separate “male” versus “female” roles and responsibilities become blurred, men will be freer to take up tasks formerly stigmatized as being only for women.

If more support is given to women to increase their earning capacity, there will be less pressure on men to make ends meet as the sole breadwinners. If women are working outside the home, men will need to share housework and participate more personally in the care and education of their children. Despite the time and work involved, more and more men are enjoying the opportunity to be more involved in their children's lives and share in general family affection.

Scattered action, haphazard change

The Dakar Framework for Action (UNESCO, 2000) condemns gender stereotyping in curricula and materials and advocates the elimination of stereotypes from formal and non-formal education programmes. Specifically, it calls for the:

“...creation of education ... in which women and men, girls and boys are treated equally and encouraged to achieve their full potential, ... and where educational resources promote non-stereotyped images of women and men, would be effective in the elimination of the causes of discrimination against women and inequalities between women and men.” (Platform for Action, World Conference on Women, Beijing, 1995)

But as early as 1994, in her studies of educational programmes funded by development agencies around the world, Stromquist concluded that funding agencies concentrated too much attention on access issues and not enough on issues related to programme content, materials and methods. She examined a large number of programmes and discovered that sexist materials featured predominantly in them and that little, if any, efforts were being made to render the material gender-sensitive.

In Africa and elsewhere, efforts to sensitize relevant personnel in matters of gender have been timid. But programme and material developers are increasingly realizing the importance of projecting the roles of the sexes in non-sexist ways. Stereotyped literacy programmes and school curricula are being questioned with greater and greater insistence.

Countries are beginning to examine the extent of sex stereotyping in existing materials. In Niger a study was conducted to evaluate sexism in textbooks. Teaching aids are being developed to correct teachers' attitudes (Benin Country Report to the 1996 African Conference on Empowerment, Pathway to Women's Empowerment). Several countries undergoing educational reforms have attempted to remove gender bias from their teaching materials. The Ghanaian reform has produced textbooks and aids that are relatively free of stereotypes (Ghana Country Report, 1996). At the recent Conference on Educational Policies and Gender in Latin America, participants admitted they had a long way to go to achieve the goal of equal treatment of women in education. Nevertheless, the massive enrolment of both boys and girls in primary and secondary schools in the region is evidence that important progress has been made.

It is important to affirm that gender sensitivity is not intended to be a blind push to put women and girls in places traditionally belonging to men and boys. Indeed, as Wendy Harcourt says in

Our Creative Diversity (included in the 1996 Report of the World Commission on Culture and Development), “The time is past when a women’s movement had to exclude men in the fight

‘against’ patriarchy.” Gender sensitive programmes seek to highlight their actual and potential roles. Learners must feel helped in their reflection on the place of men and women in society. They must be aware of a wide choice of alternatives outside those imposed by rigid beliefs.

Zambia is promoting gender-neutral material and guidelines prepared by the Curriculum Development Centre for book publishers. Namibia has acted to produce school textbooks that represent men and women in a positive light and use participatory methods when addressing customs and sexist practices (Nghiyoonanye, 1995).

Functional literacy programmes should convey a sense of urgency about applying what is learned to real life. Botswana’s 1994 Revised Policy on Education mandated the Non-formal Education Department to make extra effort to “encourage women to engage in projects that are more profitable and have been dominated by men...” The department is thus reviewing the curriculum for literacy to make it gender-sensitive and responsive to new developments (Legwaila, M. I. et al., 1996).

In spite of significant efforts to produce gender-sensitive material, however, the use of such materials has not been widespread or systematic. Despite frequent attempts to adjust textbooks and other resources, most countries, including Lao PDR, Namibia, Pakistan, South Africa and Zambia, are reporting that gender sensitivity on a large scale has not been a guiding principle in curricular reforms.

Changes are slow because it means questioning the status quo as Uli Mevava Nghiyonanye of Namibia reports:

“It is worth noting that since independence only a few gender-sensitive textbooks have been written. Discussion points encouraging the learners to question their customs and traditions, hence their traditional roles, was never part of the pre-independence school curriculum” (1995).

She further points out that this can only happen when the authors of the materials become convinced of the need to change.

By and large, systematic efforts to produce gender-sensitive materials are still rare, and their impact is weak. It is important to increase the awareness of the need for preparing materials free

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of sex stereotypes within government agencies and non-governmental organizations (NGOs) and to establish a monitoring mechanism to ensure that sensitivity continues as a guiding principle at the implementation level.

One Positive Alternative

Fourteen countries in Asia and the Pacific, including Bangladesh, Bhutan, China, Myanmar, Papua New Guinea, Thailand and Vietnam have taken similar steps within the *UNESCO-UNDP Skills-Based Literacy Programmes for Women*. Participating countries receive training and hands-on experience in preparing gender-sensitive materials. As a result, over 700 literacy and post-literacy reading and learning materials were prepared to strengthen the self-reliance and empowerment of women and girls. A list of sample illustrated booklets, available free of charge, is included in Appendix 3.

The materials, originally catering to adult women, have since been used with both adolescents and male learners. They include such themes as the value of work done by women and men; non-traditional skills such as electronics; women and men in kindergarten teaching, in leadership positions and mutually beneficial co-operation; sharing of household responsibilities; positive role models for both sexes and making informed choices in life. At national follow-up workshops more materials are produced to meet local needs. Samples of the gender-sensitive illustrations developed for these materials are presented on the following pages.

Reports submitted to UNESCO indicate that the material is treated as a positive alternative and that more concerted efforts will ensure its sustainability. What is badly needed is commitment at the national level to invest in the gender adjustment of educational programmes and material for the equal benefit of learners of both sexes.

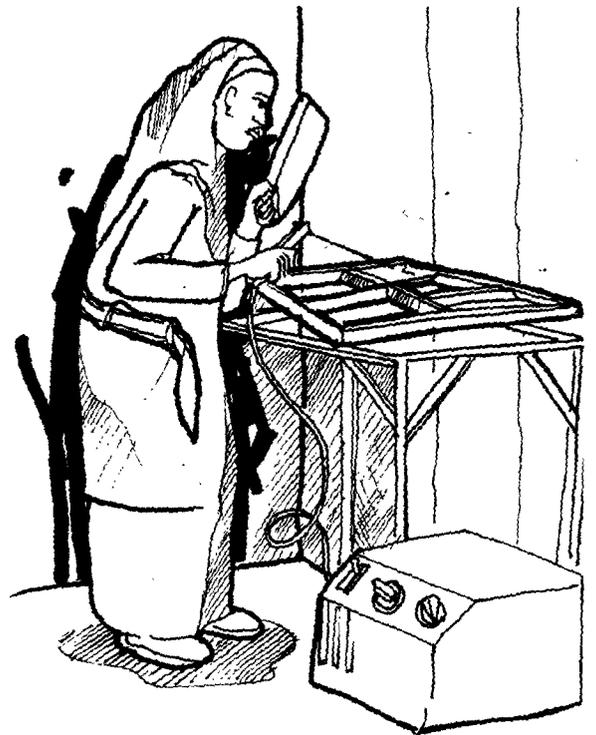
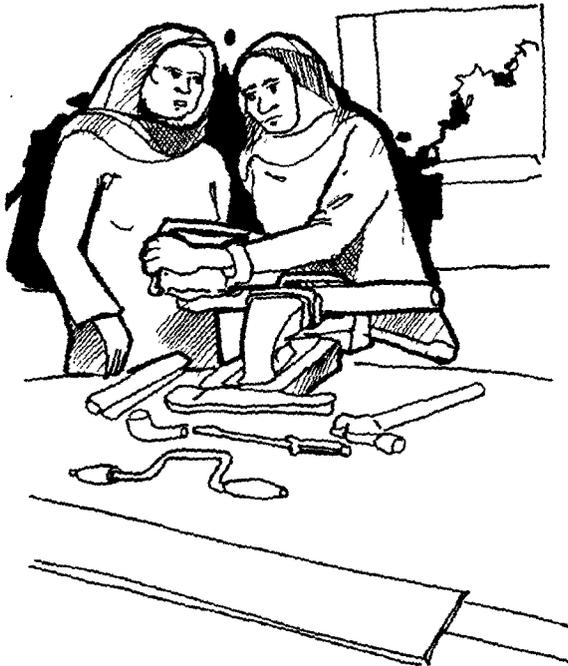
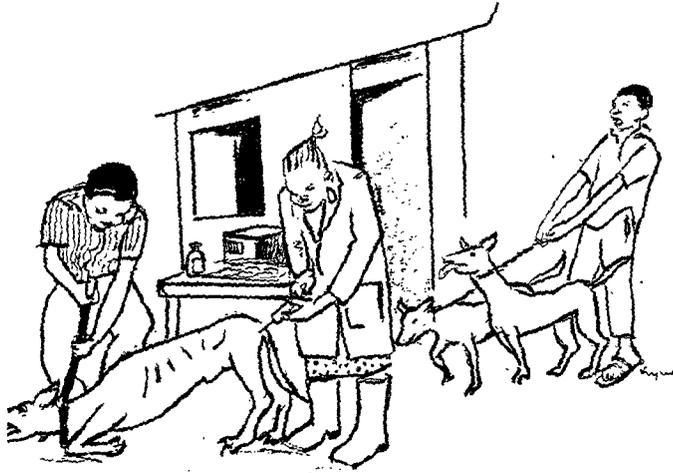
To reinforce the message in these written materials, many African countries, including Benin, Burkina Faso, Kenya, Niger, Togo and Zambia, have produced local-language radio plays that take hitherto accepted customs to task and illustrate that these lopsided customs are based on nothing more than habit and passive acceptance.

During a workshop on material development for women in southern Thailand, the Department of Non-formal Education followed UNESCO's training approach, *Educate to Empower*, and produced a series of 16 easy-to-read booklets suitable for both women and men. Their stories include a widow's struggle to establish a small business selling attractively repackaged dried sea food to tourists at a popular seaside resort and a story of how a father comes to appreciate his daughter - the only child – by coming to terms with his previous preference for sons.

In the Thai materials, and in those produced by other countries in the same framework, each booklet deals with one or more aspects of gender relations in society. For example Bangladesh's Rokeya Rahman Kabir in her booklet, *Sabina Comes Out into the Light*, touches on parental prejudice against daughters, child marriage, the variety of chores facing a wife and a daughter-in-law, wife beating and abandonment, gainful employment and women's participation in agricultural activities, support of women's organizations and, finally, due recognition of women's efforts by the family.

POSITIVE ROLE MODELS

FOR BOTH WOMEN AND MEN



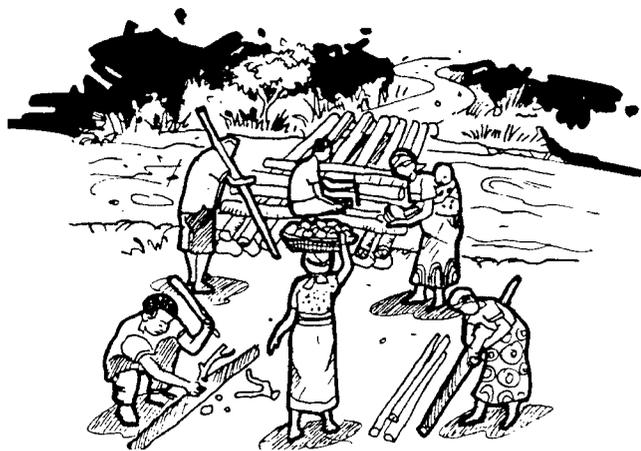
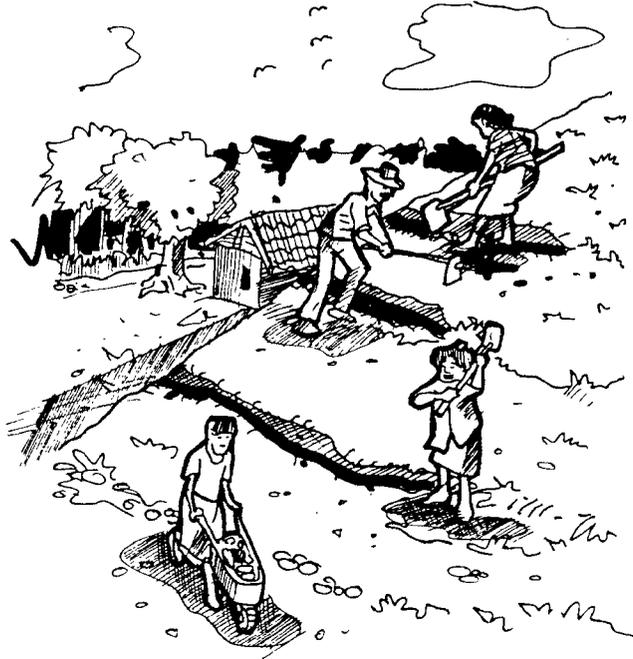
Women in Non-Traditional Roles



Men in Non-Traditional Roles

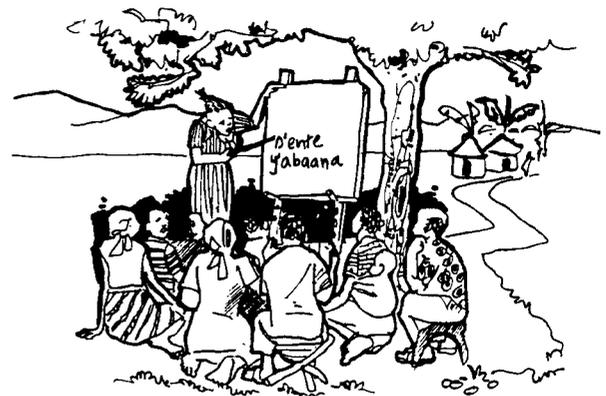
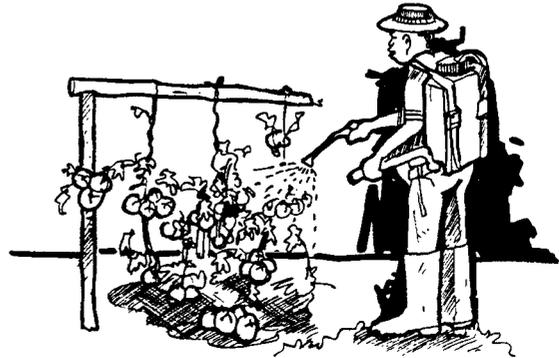


Portraying Women as Leaders and Politicians



Women and Men Sharing the Same Responsibilities

Gender Sensitivity – A Training Manual



Professional and Technical Equality

This approach was subsequently used by non-formal educators and radio producers in Africa within the framework of UNESCO-DANIDA's *Special Project for Women's and Girls' Education in Africa*. Carried out in a series of sub-regional and national workshops, this training sought to strengthen links between gender-sensitive out-of-school education and radio broadcasting.

This and subsequent workshops produced packages of easy-to-read illustrated materials and accompanying radio programmes. Select radio scripts produced under this project have been published in *Changing Times, Changing Attitudes-- Portrayal of Women and Men* (UNESCO, 2001). Among the subjects covered were child marriage, dowries, small business development, a daughter's worth and the value of education for girls, sharing of household responsibilities, inheritance rights and rights to education, HIV/AIDS, earning skills, women and men in non-traditional skills, domestic violence, girls' labour, child prostitution and superstitions related to family planning.

The project organizes and strengthens non-formal education centres for adult women and helps improve the national capacity for the production and distribution of relevant learning material (print and radio) among poor women and young girls. The materials have also served as supplementary reading in primary school.

Adjusting the balance

Enrolment alone does not guarantee girls' scholastic success or subsequent achievement. In adjusting the balance of education between the sexes, it is important to establish a support system for learning. In some countries, financial assistance, transportation and childcare for young mothers is now being provided (UNESCO, 1997). This kind of assistance frees women and girls, at least temporarily, to concentrate on their learning activities.

The article, *Educating Today for Jobs Tomorrow* (Countdown, UNESCO, 1997) provides examples of efforts to encourage girls and women to enter predominantly "male areas." In Australia for example, a programme called *Tradeswomen on the Move* sends women workers to visit schools to talk about their jobs in fields such as electronics and car repairs. These women serve as positive role models for young girls and offer them wider career options. In Guinea, the Women, Science and Technology programme offers girls and young women scholarships for studying in technical high schools and colleges. More girls are now opting for non-traditional fields like electronics, carpentry and car repair. Another programme has established the so-called NAFA centres for training out-of-school boys and girls in non-formal education. Many NAFA centres require that at least half of their enrolment be girls.

A UNIFEM video, *Pacific Women in Trade*, describes the experience of young women in the Pacific Islands who elect to study non-traditional subjects like draughtsmanship and auto-

mechanics. At first they are ridiculed by their peers, and to prove themselves, they work much harder than the boys. Once their ability is demonstrated, however, they earn the respect of classmates and teachers alike. When they go to work, they earn more than they ever could have in the kinds of jobs typically reserved for women. And do these jobs, normally male trades, make them less female? They don't think so. Life goes on, and they are better off than before.

A Botswanian public campaign to promote girls in science has worked with young girls themselves to address their possible apprehensions regarding the myth that women scientists are oddities. They produced interesting write-ups on themes such as “Do you need to be special to become a scientist?” and “Can women scientists find husbands?” (Nganunu, 1995).

There is a tremendous need to replicate such programmes in countries around the world. Even in places like Russia, where new technologies are crying out for as much man - and woman - power as they can get, the labour force continues to be composed primarily of men. As the result, precious equipment stands idle and production is a fraction of what it could be (Lipovskaya, 1995). As more girls and women enter non-traditional trades, their oddity will diminish. When they excel in those fields, it will be easier for more and more women to follow their example. At the same time, boys will be freer to choose careers hitherto equally taboo for them.

Positive role models

Positive role models for girls and women are among the most determining factors that attract girls into professional and technical fields traditionally reserved for men and boys.

To demonstrate respect for members of both sexes, the presentation of role models needs to be done in a balanced way. Members of both sexes should be encouraged to identify with positive representations of the potential they carry within them. Activities that use role models should be designed to increase self-esteem, build confidence and promote the idea of life-long self-improvement. Above all, the message of activities and materials that use role models must be, that women and men are equally capable of accomplishments far beyond the thresholds imposed by traditional stereotypes.

In Tanzania, for example, a series of posters was produced which present images of women in a great variety of roles: traders, police officers, farmers, politicians and doctors, to name a few. These posters convey the message that these career options are open to women as well as men.

In another series of posters, boys are shown carrying firewood, thereby suggesting that these tasks, traditionally allotted to girls, are not off-limits to boys.

Another example of an effort to produce gender-sensitive materials is reflected in the publication, *Sara, A Special Gift*¹. Produced by UNICEF ESARO, this book and video series aims at sensitizing the public to the situation of girls in Africa and the importance of girls' education, particularly in science, mathematics and practical skills. While the booklet was not specifically designed to strengthen readers' literacy skills, it could additionally serve this purpose. Sara and Mina, her Asian counterpart, offer examples of how girls could behave and aspire differently from the traditional way.

The media has been recognized as being a highly effective tool for raising awareness among girls, women and the public at large of the legitimacy of women working in non-traditional fields. In Zimbabwe, the graduation of successful women trainees is widely publicized by the national media. China's remarkable agricultural development was certainly enhanced by the public recognition of the Sisters of Ten Thousand Yuan, a title bestowed on ordinary women farmers who have acquired technical skills, increased their earnings and helped others to do the same.

Educators in key positions realize that stereotyped images of women and men, long accepted as natural, must be questioned and challenged. Recognition of this fact led to the exceptional establishment of the Forum of African Women Educators (FAWE). This organization has been successful in highlighting the importance of women's and girls' education and in mobilizing resources for its support. All female, FAWE's members are ministers, university vice-chancellors and other celebrated personalities in education. They represent a powerful block of positive role models for women and girls everywhere. FAWE has insisted that schools must present a balanced view of the real world, provide acknowledgement of women's potential and emphasize the contribution they can make to the development of society.

Gender-sensitive materials- some key elements

Based on her experience conducting dozens of regional and national training workshops in Asia, the Pacific, Africa and the Arab States, Aksornkool concludes that gender-sensitive materials need to have at least four characteristics. She states that certain basic principles underlie the development of the learning materials and as such are central to the programme's success in the eyes of the women and men who participate in the learning programme, irrespective of their country of origin. The realistic portrayal of the life/environment of women and men, including recognition of the uneven share of responsibilities in the home; the importance of and emphasis on practical methods for enhancing women's economic productivity on par with men; the promotion of women's status in society; and the focus on fairer sharing of domestic work among

¹ Translated from the original French text entitled "*Sara, Un Cadeau Special.*"

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family members regardless of their sex are key factors behind the relevance of the materials and their benefit to those involved (Aksornkool, 2001).

In the materials developed over the course of these workshops, work - defined not only as a paid activity outside the house but also as an unpaid activity inside the home - is by far the most popular topic. Technical know-how in agriculture is also a favourite subject, including use of fertilizers and pesticides, animal feed, rice seedlings, efficiency in raising cattle and growing bananas. Other recurring topics range from co-operatives and marketing to hand pumps, electricity and do-it-yourself skills.

Literacy projects for adult women in Cape Verde, China, Congo, Gambia, Mali, Niger and Sierra Leone include “the spread of technology, improving agricultural practices and protecting the environment” (Niyonzima, 1994). In Burundi and Malawi, literacy workers have focused attention on the double responsibility of women and the need to address the problem. Their projects aim to “sensitize women to this double responsibility and give them the means to alleviate their workload.”

“The availability of women for literacy classes is jeopardized by lack of time following the daily overload of work to which they are victim. It is dangerous to undertake literacy without promoting the means to lighten the burdens of their day” (Niyonzima, 1994). Time and labour-saving devices such as smokeless stoves and water-powered rice pounders should be vigorously promoted.

UNESCO’s experience working with rural women confirms the great importance they attach to new agrotechnology. The skills that make possible the planting of fragrant mushrooms and medicinal herbs in China; improved rice-growing, the use of fertilizer and pest control in Thailand; cattle grazing in Bhutan and pig-raising in Papua New Guinea are far more popular among women farmers than sewing, tailoring and handicrafts.

Within the framework of Project, *Multichannel Learning for Empowering Women Farmers*, funded by the Japanese Government, a series of gender-sensitive learning materials were produced. For example, China produced in one workshop alone 23 illustrated booklets. The booklets respond to the immediate needs of women as farmers (the late blight potato diseases, livestock feeding and biogas installation). They also go beyond narrow agricultural skills and recognize women as farmers in their own right. As these workshops view women in a holistic way, they cover subjects that reflect women’s roles other than the productive ones. Hence subjects such as preferential treatment for sons and daughters, HIV/AIDS, and traditional medicine were included (Aksornkool 2001). Similarly, in Indonesia, the project produced a series of games which brought about the recognition of women’s contribution to agriculture while imparting much needed new agrotechnology. In Pakistan, for the first time, literacy

primers address women in a bold way. The word, “woman” (aurat), was a word associated with the letter “a.” Hence, it appears right at the beginning of the primers thereby valorizing the women learners. The primers recognize, as a matter of course, women’s functions in and contribution to agriculture. Hence, they learn about basic veterinary skills, health and nutrition (anaemia), and credits and loans.

For poor women in urban areas, relevant occupational skills range from factory work to piecework or home-based employment. Adult literacy programmes that target these women are just beginning to address the occupational needs of what is a rapidly growing sector. Some good examples come from Colombia. There, women engaged in the San Lorenzo programme actualize their plans for generating income by working collectively to grow and sell fresh produce. Black women from the Pacific do not just dream about setting up an action group but are actually creating a network to advocate their cause. And peasant women in El Tambo have established a small carpentry workshop for making and selling furniture.

Conclusion

Education for All will not be possible without effective provision for the education of women and girls. Such was the assertion of the world community gathered in Jomtien in 1990 for the World Conference on Education for All. More recently, the World Education Forum (Dakar 2000) emphasized that despite the priority given to the education of women and girls, real progress has been much slower than expected. It has been observed that if the trend continues, illiteracy will become a female phenomenon in the twenty-first century.

Analysis of past and current situations indicates that while girls’ access to schooling may increase, access is only a small part of the problem. In their current form, educational methods and materials will continue to push girls and women behind because they are insensitive to their specific circumstances, immediate needs and inherent disadvantages.

Although policy statements abound committing countries to gender-sensitive education, experts observe that on the implementation level, gender-sensitive curricula, materials and methods are still too few and far between. Though excellent initiatives exist, they are scattered and poorly documented. Practitioners cannot easily learn about each other’s efforts, problems and success.

The prevailing myth that addressing women’s needs means “pitting women against men” must be deconstructed and understood as baseless. For gender-sensitive materials and methods to be effective, their developers and users must be convinced that this approach to education offers benefits beyond the potential of education in the traditional sense of the word. Gender-sensitive education must be recognized as an alternative and powerful tool; one that could lead to the creation of a more humane, more just world for all people of both sexes.

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This new definition must be based on a view of human relations according to which women and men are equally active players in family, community and national affairs. Women must be recognized as representing half of the world's most precious resource – human beings . Education for women and girls must be seen as part of a much larger societal issue. Programmes that deal with health and nutrition, training in remunerative skills, management and decision-making skills, leadership, confidence-building and self-respect need to be high on the agenda.

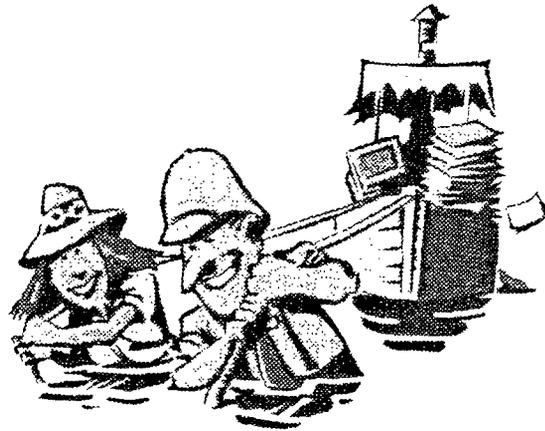
In short, basic education should aim for an overall improvement in the quality of life for all people. The content and methods of programmes designed to achieve this goal must be adjusted in ways that make education more attractive to women and girls while remaining fair and useful to men and boys.

Now is the time for serious and drastic action. Nations can no longer afford to ignore half their potential human resources. Education for All needs to be interpreted as education for all women and all men. Certainly the focus on girls' education from a gender perspective has raised many important issues about boys' education, and it is fully recognized that a gender-sensitive education is one important factor that will make the vision of *Education for All* a reality (UNESCO 2000).

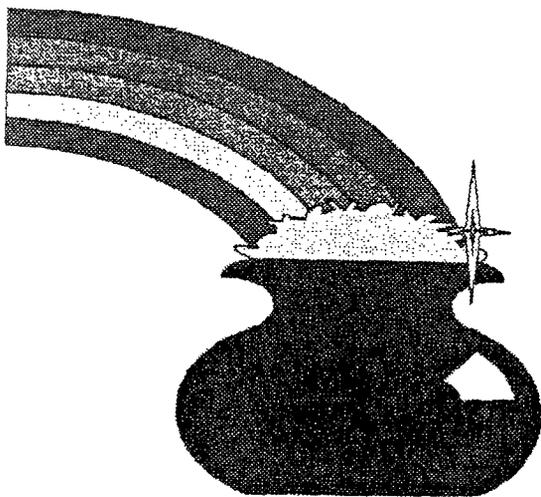
Appendix 2 – Sample Transparencies

**Section 4 – The Multiple Roles of Women
Transparency No. 1**

A woman needs
the support of her
husband to make
changes at home.



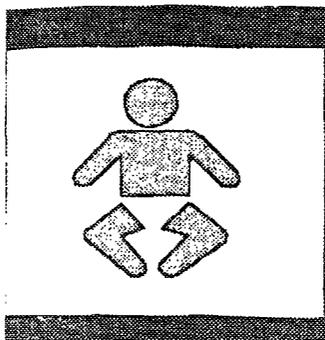
**She needs to enjoy the fruit
of her economic contribution.
Men must share responsibility for
housework.**



With family assistance,
she could be a happy
woman with a
contented husband
and children.

**Section 4 – The Multiple Roles of Women
Transparency No. 3**

WORK HOURS

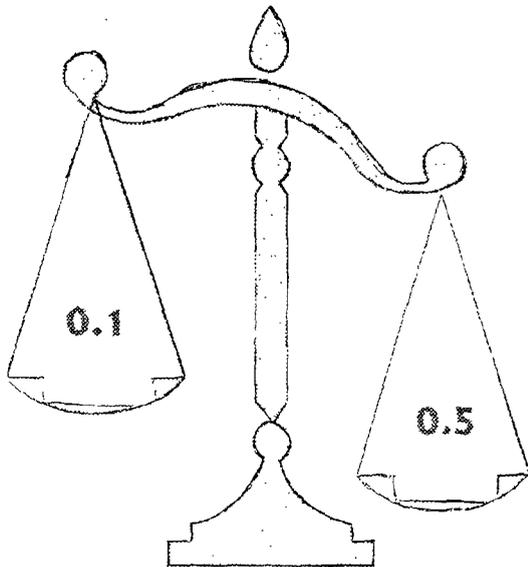


**Women's work day is
longer than that of men –
15 to 19 hours**

**Women care for children,
cook meals,
and perform
the long and tiring
tasks of hoeing , planting
and bringing in the harvest**

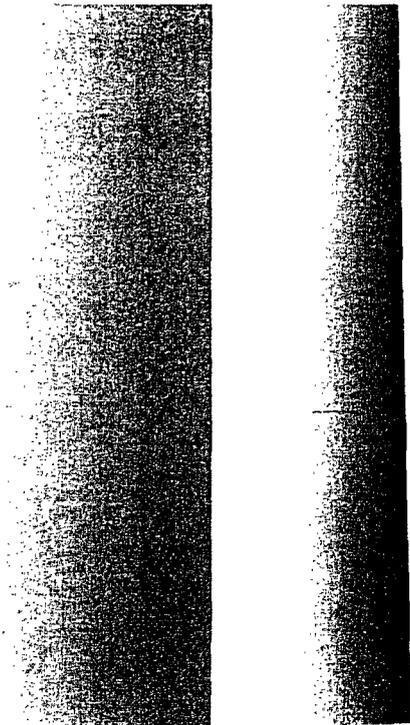


Section 4 – The Multiple Roles of Women
Transparency No. 5

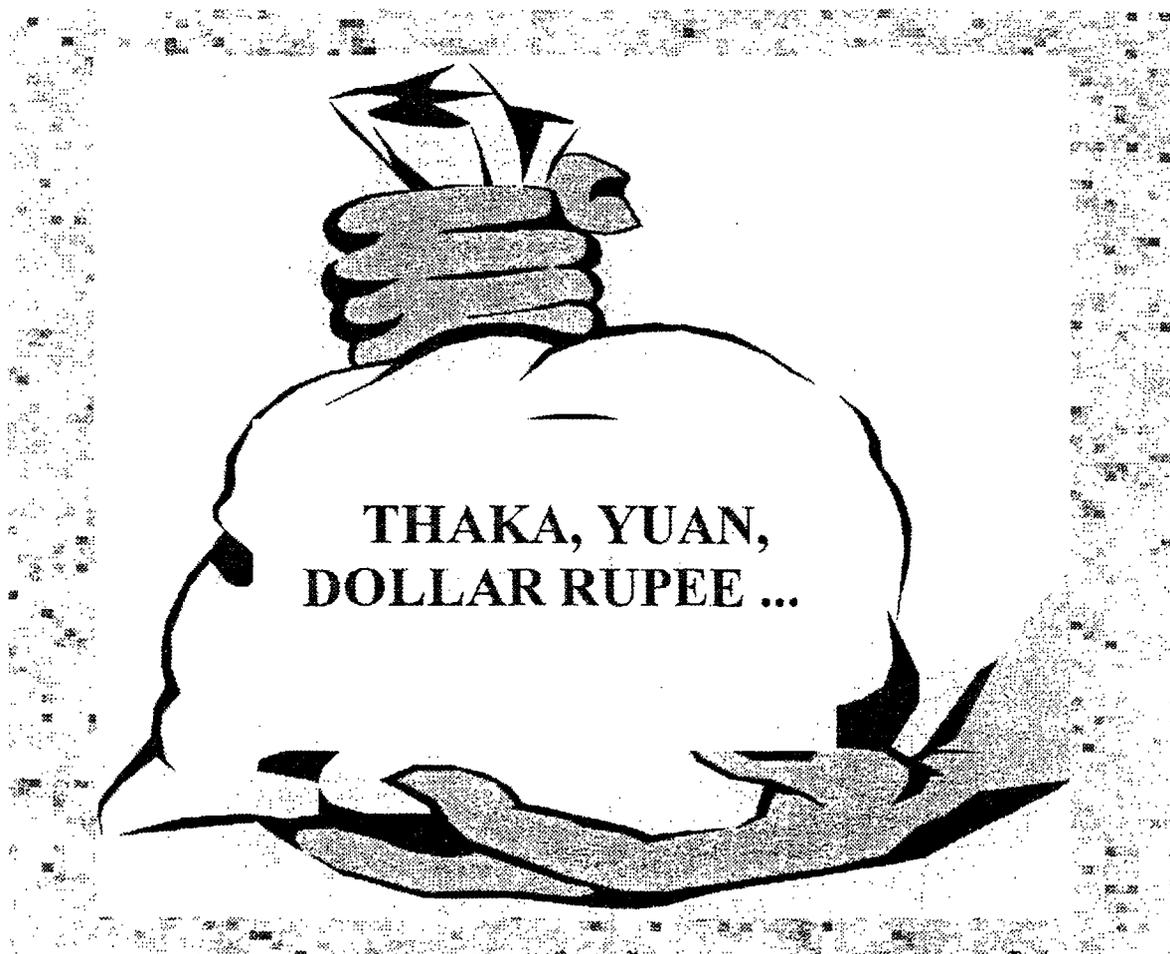


Women constitute half of the world's population and receive **ONE TENTH** of the total income.

Rural women, who contribute at least fifty percent of food production, receive little or **NO** agricultural training.



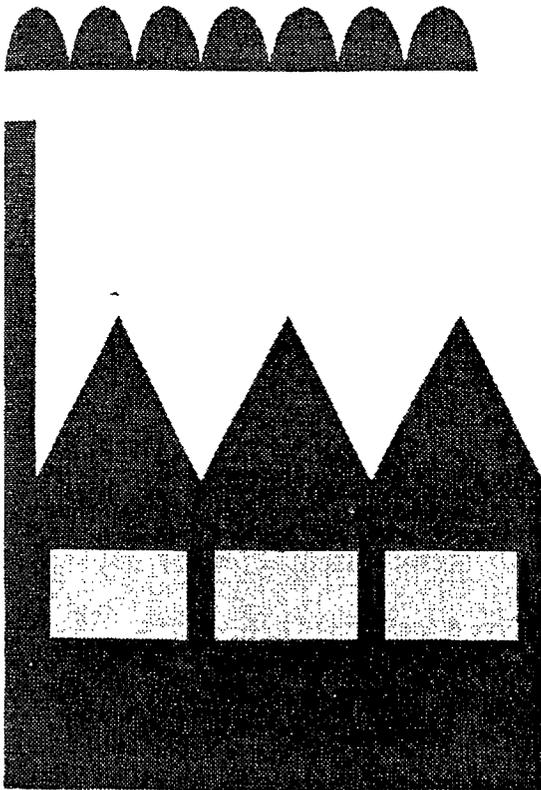
Section 4 – The Multiple Roles of Women
Transparency No. 5



Women are the *backbone* of the rural economy but they enjoy few of the advantages inherent in this role.

Section 4 – The Multiple Roles of Women
Transparency No. 5

WOMEN AND DEVELOPMENT



Industrialisation brought new
adversity to women.

In Bangladesh - 125 million
women days were lost when
threshers were introduced.

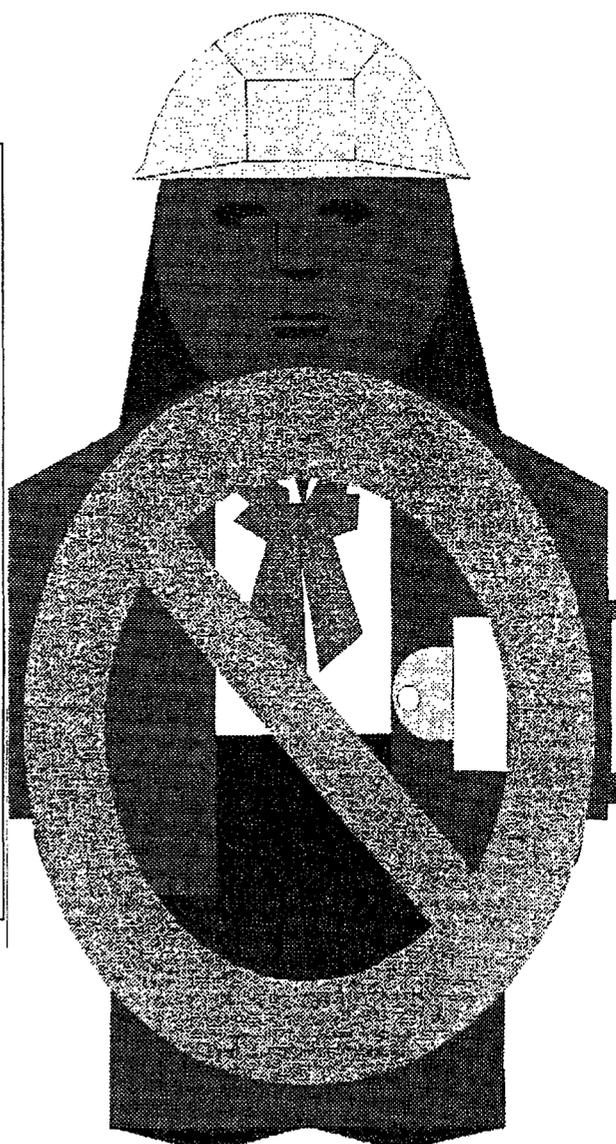
In Java - Japanese hullers
took away US\$ 50 million of
women's yearly income.

This loss of income is equivalent to
four months of income for
ONE million women
per year.

Section 4 – The Multiple Roles of Women
Transparency No. 6

LACK OF SKILLS

85 to 90 per cent of the labour force in the world's manufacturing zones is unskilled or semi-skilled

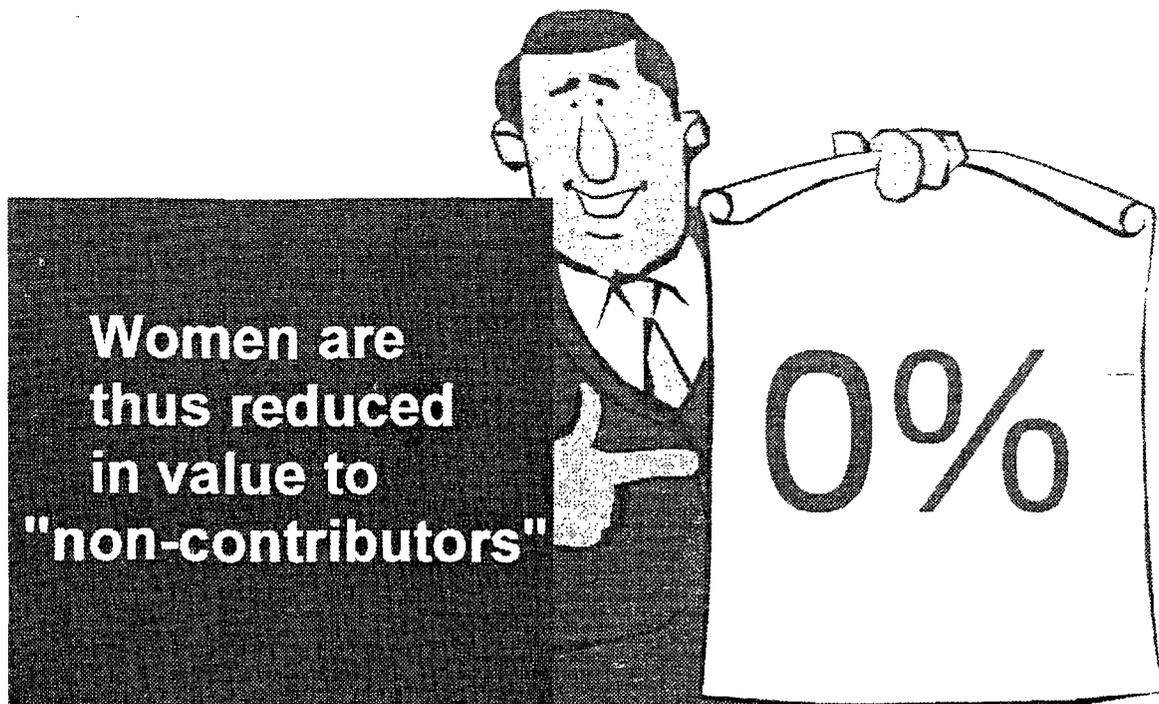


Section 4 – The Multiple Roles of Women
Transparency No. 7

EXCLUSION OF WOMEN FROM OFFICIAL STATISTICS

Often, women's work is not counted as labour because statistics:

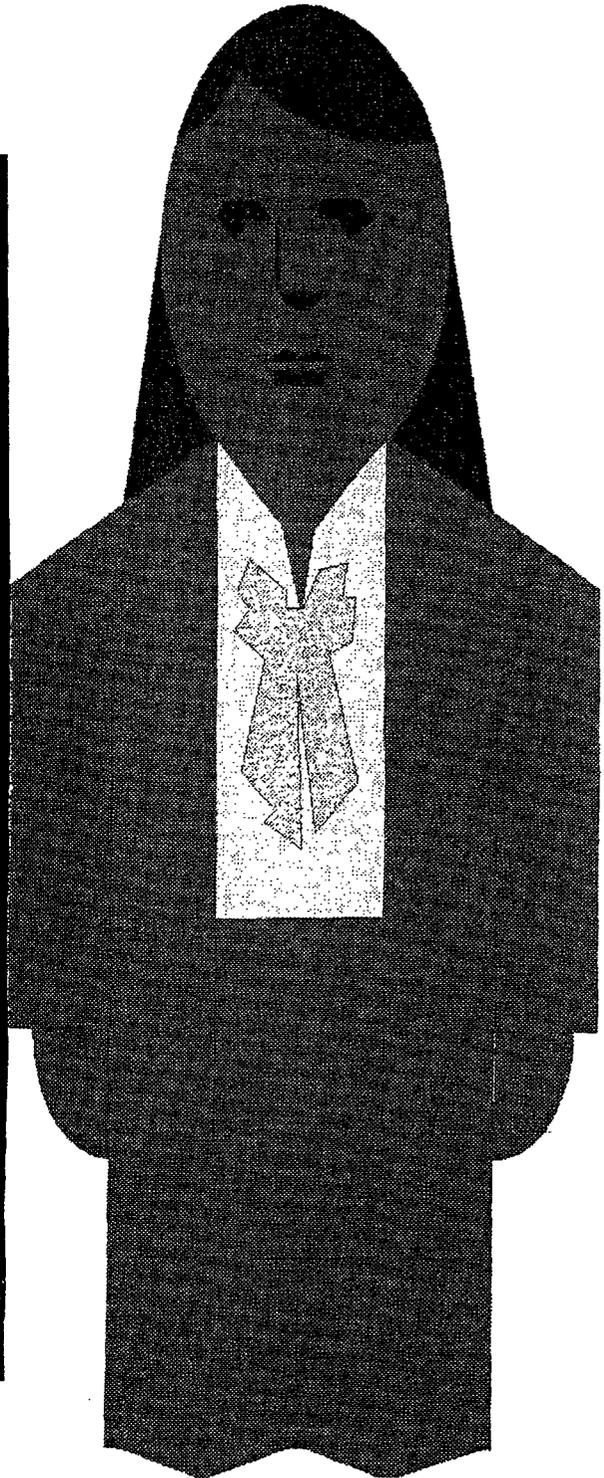
- ◆ **exclude both the traditional and modern informal sectors, and**
- ◆ **overlook the economic contribution of housework.**



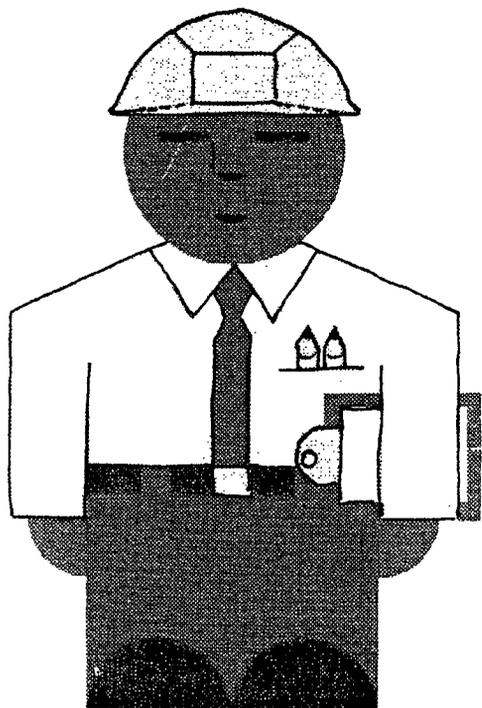
**Section 4 – The Multiple Roles of Women
Transparency No. 8**

Section 4 – The Multiple Roles of Women Transparency No. 8

The failure of anti-poverty programmes is due to neglect of women's issues at all stages of development



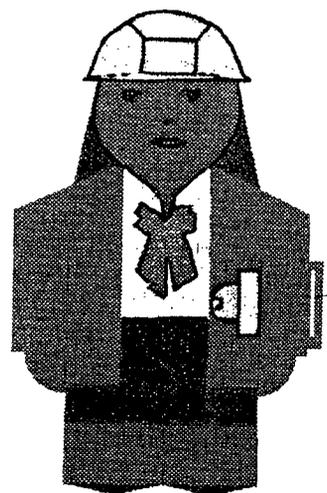
Women and Technology



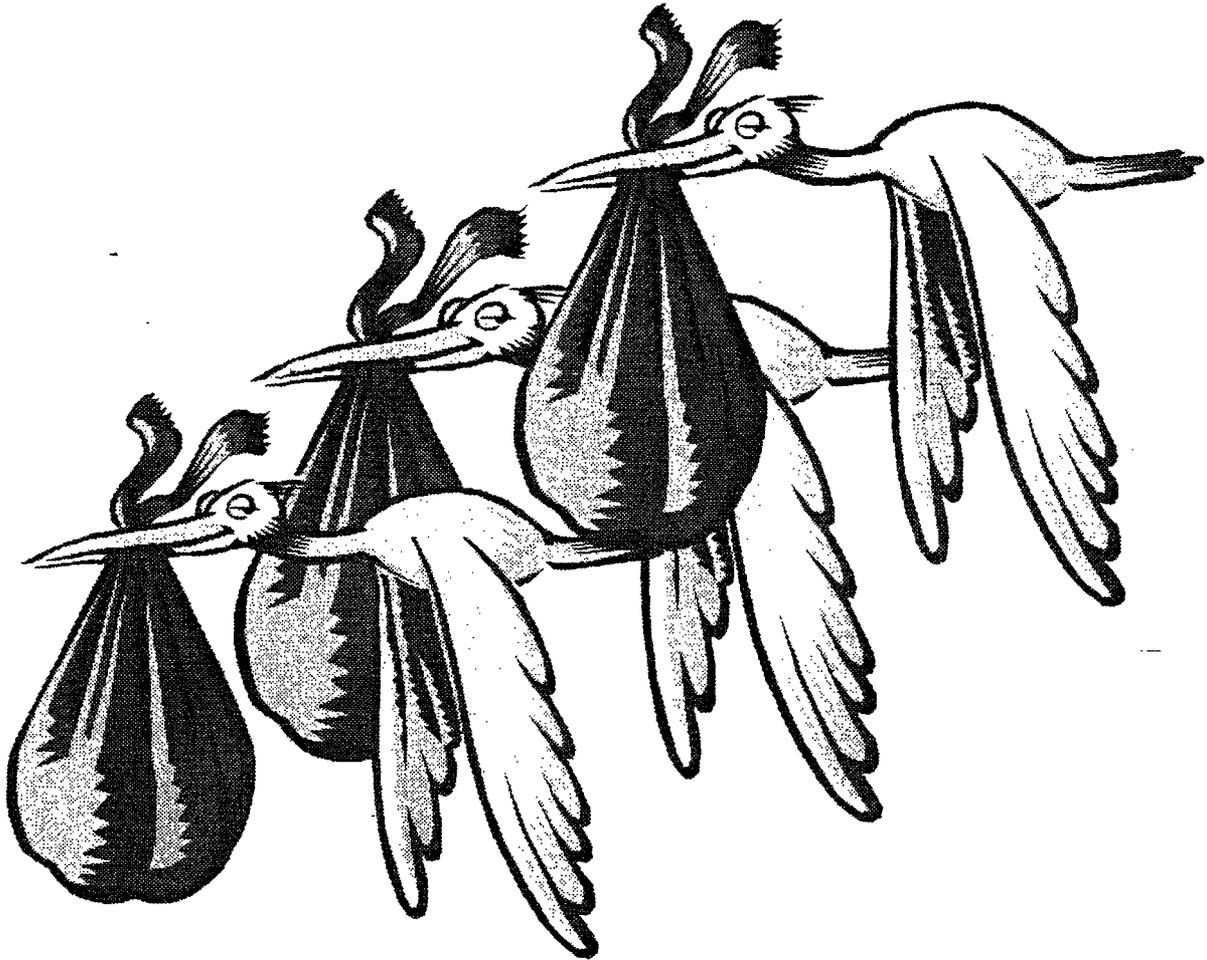
In general, men benefit most from technology.

Women do not have access to equipment that helps in tilling, sowing, weeding or harvesting.

When it is available, the technology to reduce drudgery is not accessible or too expensive for women.

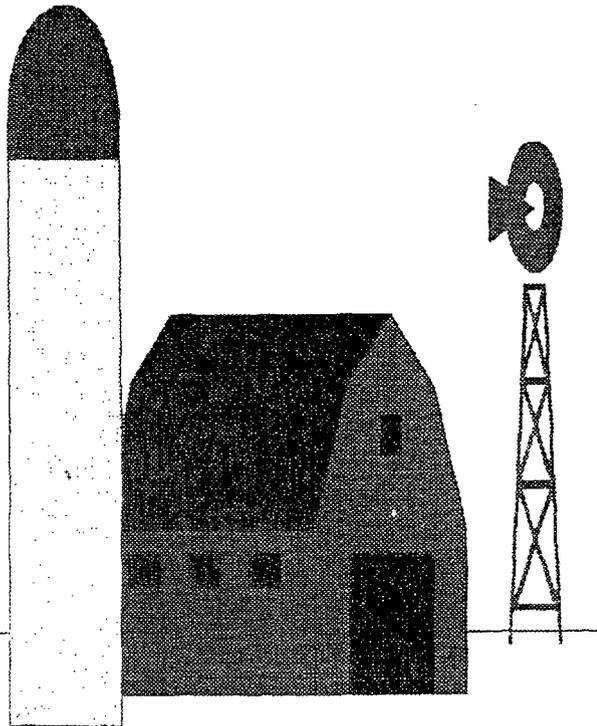


This aggravates the burden of basic housework and cooking and adds to the strain of frequent pregnancies.



Section 4 – The Multiple Roles of Women
Transparency No. 9

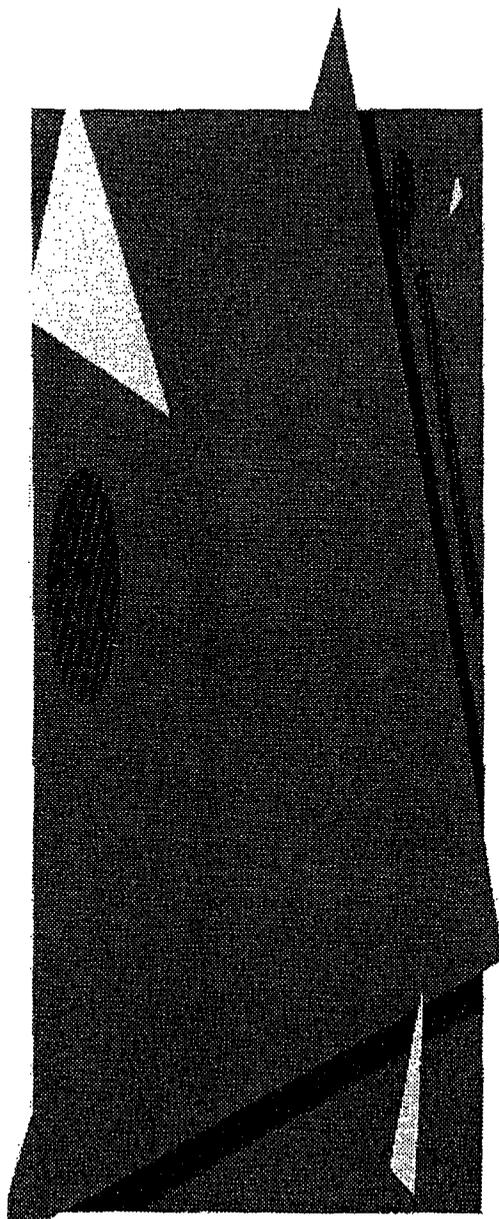
AND WHEN TECHNOLOGY IS AVAILABLE...



**Women are often
unaware of its
existence and may
be unconvinced of
its merits.**

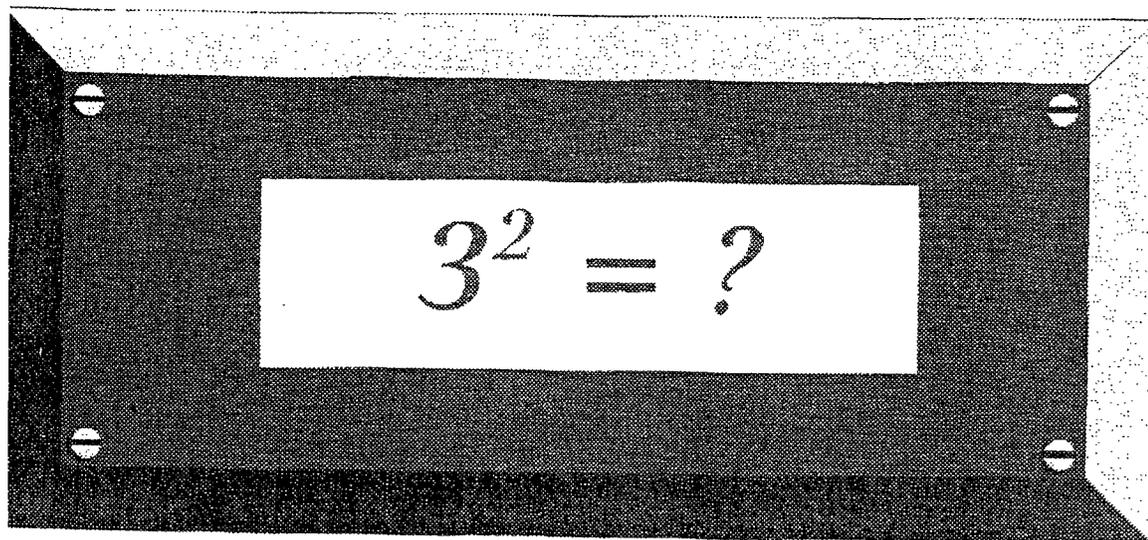
**They may find it unusable,
especially if they do not know
how to repair or maintain it.**

Stereotypes affect the achievements of girls



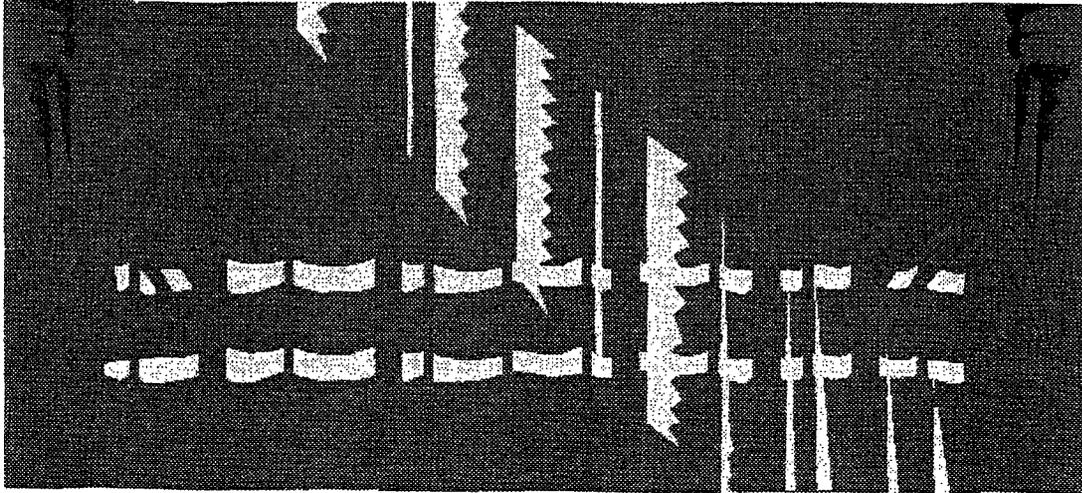
**Girls lack the
opportunity
to develop
spatial skills
in pre-schools
and primary
schools.**

**Section 5 – Educating Girls and Women
Transparency No. 7**



**This leads to their
under-achievement in
mathematics, sciences
and technical subjects.**

**Girls are only encouraged
to study languages and
the arts.**



**They end up with
low-paying,
unfulfilling jobs.**

Appendix 3 - Booklet Titles

Reading materials produced in gender-sensitivity trainings based on this manual include the following illustrated booklets in English and French. These materials are available **free of charge** by contacting UNESCO Headquarters, ED/BAS/LIT Room 4086, 7 place de Fontenoy, 75352 Paris, France.

English Titles

- ◆ Adam's Secret (Togo)
- ◆ Adolescents and Reproductive Health (Kenya)
- ◆ The Agble Family (Togo)
- ◆ Aging with Dignity (Kenya)
- ◆ Alain Found Happiness in Antoinette (Rogrigues, Mauritius)
- ◆ Amena's Dream (Bangladesh)
- ◆ And the Women Had a Break (Kenya)
- ◆ Apple Tree, Money Tree (Bhutan)
- ◆ A-sa-ma's Broken Dream (Thailand)
- ◆ Atsupui, Witch or Victim? (Togo)
- ◆ Banana Co-operatives (Laos)
- ◆ Beautiful and Productive Courtyard (Thailand)
- ◆ Better Rice, Better Life (Viet Nam)
- ◆ Breaking the Silence (Namibia)
- ◆ Breaking the Stigma (Zambia)
- ◆ Calculating Women (Pakistan)
- ◆ Can Women Lead? (Viet Nam)
- ◆ Cashing in on Corn Leaves (China)
- ◆ Cattle Grazing for Cash (Bhutan)
- ◆ Century Eggs for Prosperity (China)
- ◆ The Challenge of Youth (Senegal)
- ◆ The Changing of a Girl's Life (China)
- ◆ Chicken Care (China)
- ◆ Courageous Girl (Myanmar)
- ◆ The Dark Shadow (Pakistan)
- ◆ Death of the Century (Rogrigues, Mauritius)
- ◆ Dekap's Lesson (Papua New Guinea)
- ◆ Dried Fish for Sale (Myanmar)
- ◆ Do Not Ignore Them (Viet Nam)
- ◆ Don't Throw Me Away (Togà)
- ◆ Effort (Sri Lanka)
- ◆ An Enlightened Man (Bhutan)
- ◆ Expanding Mumu Business (Papua New Guinea)
- ◆ Food Marketing (Papua New Guinea)

Gender Sensitivity – A Training Manual

- ◆ From Blindness to Cash (Malawi)
- ◆ From Tears to Cheers (Zambia)
- ◆ General Hygiene: Exposing Witches (Kenya)
- ◆ Getting to Know Me (Papua New Guinea)
- ◆ Give Girls A Break (Gambia)
- ◆ Goat Raising – Cash Key to Choices (Pakistan)
- ◆ Gold in the Pond (Zambia)
- ◆ Home Sweet Home (Thailand)
- ◆ If You Don't Have it, Don't Catch It (Swaziland)
- ◆ Home, the Best Medicine (Zimbabwe)
- ◆ Inherit Me, Inherit My HIV (Zimbabwe)
- ◆ Jojo's Adventure (Rogrigues, Mauritius)
- ◆ Joy Discovered (Rogrigues, Mauritius)
- ◆ Kaba's Story (Togo)
- ◆ Kala, First Woman Village Court Magistrate (Papua New Guinea)
- ◆ Karen Sees Her Dream Fly Away (Rogrigues, Mauritius)
- ◆ Learn to Read and Read to Learn (Laos)
- ◆ Let Children be Children (Kenya)
- ◆ The Little House (Burkino Faso)
- ◆ Manee's Struggle (Thailand)
- ◆ Me, You and AIDS (Kenya)
- ◆ Mixed Farming for More Money (Laos)
- ◆ More Knowledge, Better Pigs (Viet Nam)
- ◆ Mwansa Beats the Odds (Zambia)
- ◆ My Home at Last (Pakistan)
- ◆ Nahar, The Brave Girl (Bangladesh)
- ◆ Nangil's Shattered Dream (Namibia)
- ◆ Nana's Success Story (South Africa)
- ◆ New Weaving Loom (Bhutan)
- ◆ No More Worms (Niger)
- ◆ Old Ways, New Ways (Guinea)
- ◆ Open Your Eyes or Be Blind Forever (Namibia)
- ◆ Organise, Don't Agonise (Tanzania)
- ◆ Organise to Lead (Viet Nam)
- ◆ Out into the Community (Philippines)
- ◆ Parents Should Go to School (Benin)
- ◆ Paul Found his Confidence (Rogrigues, Mauritius)
- ◆ Pig Raising Business (Papua New Guinea)
- ◆ Planting Bananas, Planting Money (Laos)
- ◆ Positively Living (Zimbabwe)
- ◆ Poultry Keeping for Cash (Pakistan)
- ◆ Poverty – We Can Get Out of It (Kenya)
- ◆ Price of Ignorance (Zambia)
- ◆ Reading and Writing – Key to the Success of Community Organising (Togo)

- ◆ Real Men Take Responsibility (Zimbabwe)
- ◆ Reaping Where You Didn't Sow (Zambia)
- ◆ The Secret of Happiness (Togo)
- ◆ Sharing of Responsibilities (Zambia)
- ◆ Sharing Responsibilities – Sharing Happiness (Thailand)
- ◆ Still Ravaging after Death (Namibia)
- ◆ Should I Know My HIV Status? (Malawi)
- ◆ STOP! This Violence! (Kenya)
- ◆ Sugar Daddy, Sweet or Deadly? (Malawi)
- ◆ The Success of the Casimir Family (Rogrigues, Mauritius)
- ◆ The Wicked Hyena (Malawi)
- ◆ Tade, the Good Example (Côte d'Ivoire)
- ◆ Taking Care of Someone with AIDS (Togo)
- ◆ The Witchdoctor or the Sick Man? (Mali)
- ◆ Thoko a Survivor (South Africa)
- ◆ Together We Sell (Myanmar)
- ◆ Tomato Growing for Money (Zimbabwe)
- ◆ Two in One (Bangladesh)
- ◆ Vegetable Marketing for Self-Reliance (Malawi)
- ◆ Water for Life (Laos)
- ◆ Ways to Earn More (Thailand)
- ◆ Weaving for Money (India)
- ◆ We are Equals (India)
- ◆ Who am I? (Philippines)
- ◆ Why Not Educate Girls? (India)
- ◆ Who is the Real Chicken? (Namibia)
- ◆ The Woman I Want to Be: An Entrepreneur (Philippines)
- ◆ The Wicked Healer (Namibia)
- ◆ Women and Self-confidence (Laos)
- ◆ Women in Decision-making (Bangladesh)
- ◆ Women in Family Business (China)
- ◆ Women in Gardening (Myanmar)
- ◆ Women in Plumbing (Bhutan)
- ◆ Women Making Money (Indonesia)
- ◆ Women, Property and Inheritance (Kenya)
- ◆ Women's Work, Women's Worth (Australia)
- ◆ Women's Struggle with Pests (Bhutan)
- ◆ Work Together and Share (Bhutan)
- ◆ Yaba's Dream (Côte d'Ivoire)
- ◆ Zomme Found His Hope (Rogrigues, Mauritius)

French Titles:

- ◆ Les adolescents et la santé reproductive (Kenya)
- ◆ Arrêtez cette violence (Kenya)
- ◆ Alain fait le bonheur d'Antoinette (Rodrigues, Maurice)
- ◆ L'alphabétisation : clé pour la réussite d'un groupement (Togo)
- ◆ Apprendre à lire et lire pour apprendre (Laos)
- ◆ Atsupui, sorcière ou victime? (Togo)
- ◆ L'aventure de Jojo (Rodrigues, Maurice)
- ◆ De l'aveuglement à l'argent (Malawi)
- ◆ Briser les stigmates (Zambie)
- ◆ Comment la vie d'une femme a changé (Chine)
- ◆ Le défi de la jeunesse (Sénégal)
- ◆ Deux journées en une (Bangladesh)
- ◆ Donnez une chance aux filles (Gambie)
- ◆ L'éducation est un droit de la femme (Afrique du Sud)
- ◆ Et les femmes ont pu dire ouf (Kenya)
- ◆ La Famille AGBLE (Togo)
- ◆ Une femme courageuse (Myanmar)
- ◆ Les femmes contre les parasites (Bhoutan)
- ◆ Femmes, propriété et héritage (Kenya)
- ◆ Un homme éclairé (Bhoutan)
- ◆ L'histoire de Nana (Afrique du Sud)
- ◆ L'hygiène : les sorcières sont en danger (Kenya)
- ◆ La joie de vivre (Rodrigues, Maurice)
- ◆ Kala, première femme, Juge de village (Papouasie-Nouvelle-Guinée)
- ◆ Karen voit son rêve s'envoler (Rodrigues, Maurice)
- ◆ Laissez les filles souffler (Gambie)
- ◆ Laissez leur enfance aux enfants (Kenya)
- ◆ Des larmes au rire (Zambie)
- ◆ Une leçon pour Dekap (Papouasie-Nouvelle-Guinée)
- ◆ Moi, toi et le sida (Kenya)
- ◆ La mort du siècle (Rodrigues, Maurice)
- ◆ Mwansa combat les différences (Zambie)
- ◆ De l'or dans la mare (Zambie)
- ◆ Organisez-vous, ne vous laissez pas mourir (Tanzanie)
- ◆ Les parents doivent aller à l'école (Bénin)
- ◆ Partager les responsabilités (Zambie)
- ◆ Partager les tâches (Bhoutan)
- ◆ La petite maison (Burkina Faso)
- ◆ Prise en charge d'un sidéen : le cas de Kaba (Togo)
- ◆ Le prix de l'ignorance (Zambie)
- ◆ Paul retrouve sa confiance (Rodrigues, Maurice)
- ◆ Pauvreté - nous pouvons en sortir (Kenya)

- ◆ Plus de vers (Niger)
- ◆ Récolte des tomates = revenus (Zimbabwe)
- ◆ Récoltez l' où vous n'avez pas semé (Zambie)
- ◆ Le rêve brisé d'A-sa-ma (Thaïlande)
- ◆ Le rêve de Tico (Rodrigues, Maurice)
- ◆ Le rêve de Yaba (Côte d'Ivoire)
- ◆ Le secret d'Adam (Togo)
- ◆ Le secret du bonheur (Togo)
- ◆ Sorcier ou Malade? (Mali)
- ◆ STOP cette violence (Kenya)
- ◆ Tade, le bon exemple (Côte d'Ivoire)
- ◆ Tradition, modernité (Guinée)
- ◆ Valeur et travail des femmes (Australie)
- ◆ Vaincre la faim (Sri Lanka)
- ◆ Vendre les légumes et gagner l'auto-suffisance (Malawi)
- ◆ Vieillir dans la dignité (Kenya)
- ◆ Zomme retrouve l'espoir (Rodrigues, Maurice)

Appendix 4 - Evaluation Questionnaire

YOUR COMMENTS AND SUGGESTIONS, PLEASE
GENDER SENSITIVITY, A TRAINING MANUAL

Have you found this *Manual* useful? ρ Yes ρ No

Please tell us why:

How do you envisage using this *Manual* in your own organisation and/or country?

What are the strengths of this *Manual*?

How could it be improved? (Please give detailed suggestions.)

Please give us the names and addresses of three associates who might like a copy of this *Manual*.

Choose three to five words to describe this *Manual*.

Would you like to receive other materials of this kind? ρ Yes ρ No

Thank you for your kind collaboration. Your feedback will be useful for the next revision of the *Manual*. Please return this form to:

Senior Specialist in Literacy and Women's Education
ED/BAS/LIT, Room 4086
UNESCO Headquarters
7, Place de Fontenoy, 75352 Paris, France

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This user-friendly manual is the culmination of 13 years of UNESCO's experience in Africa, Asia and, to a lesser extent, the Arab States. Its primary objective is to raise the sensitivity of educators to gender issues so they can incorporate a gender-sensitive perspective in their work.

This revised and updated version of the training manual, *Gender Sensitivity* is designed to help people become conscious of how they perceive women's and men's roles and relationships and how their preconceived notions of the sexes determine the way they treat one another in their everyday encounters.

The manual helps to debunk common gender-based stereotypes regarding men's and women's potential and limitations. It encourages people to look at one another as individuals and provides examples of how, in a gender-sensitive world, wider and different life options are open to men and women alike.

Gender Sensitivity provides step-by-step instructions for a five-day orientation/training programme. Based on research that indicates that information alone is insufficient to produce lasting change in people's perceptions and opinions about the roles of men and women, the manual relies heavily on activities that encourage participants' involvement and two-way communication. Specific activities help people recognize the biases and prejudices that have become associated with gender.

Since no one can dictate to others how to feel, the manual resorts to participatory activities such as debates, analysis of films, case studies and stories, writing and drawing exercises and games designed to make important points and evoke certain emotions. Important learning tools include common sayings and popular songs and love stories to bring home the appreciation of the need to eliminate sex stereotypes which are detrimental to all.

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