

WOMEN ARE SKILLED AND CONFIDENT LEADERS

**CARE GIVING
IS PART OF GDP**

**POLICIES INCLUDE
VOICE OF WOMEN WITH
DISABILITIES**

PEOPLE WITH LEAST POWER HAVE VOICE AND AGENCY

**NO ONE IS
LEFT BEHIND**

SAFETY FOR ALL



PEOPLE ARE PRIORITY! NOT PROFIT

**ORGANIZATIONS AND
GOVERNMENTS ARE
ACCOUNTABLE TO PEOPLE**

**ALL WORK
HAS VALUE**

RECOGNITION OF CARE WORK AS ESSENTIAL WORK

**PEOPLE HAVE ACCESS
TO CLEAN ENERGY**

**COMMUNITIES
RESILIENT
TO SHOCKS**



OXFAM
Australia

ACRONYMS

SEED	Social and Economic Empowerment Dialogue	PWD	Person/People with Disability
CSO	Civil Society Organization	UCDW	Unpaid Care and Domestic Work
GBV	Gender-Based Violence	VAWG	Violence Against Women and Girls
HCDI	Human Capacity Development International	EVAW	Ending violence against women
WEE	Women's Economic Empowerment	SOGIESC	Sexual Orientation, Gender Identity, Gender Expression, Sex Characteristics

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- To the women, men and their families of every SEED community, who had the courage to talk from their heart, find answers and build lasting solutions. The work of women's empowerment and the creation of more just organizations is carried out by many different organizations all over the world. We have included the work of some of them in this manual. We are deeply grateful for their work and their generous sharing of their materials.

After several processes of country level feedback and revisions, we are excited to finally share this resource externally with Oxfam affiliates and country partners.

Anila Aftab Schroers, Gender Advisor Oxfam Australia



INTRODUCTION

THE COMMUNITY ENGAGEMENT TOOLBOX

This toolbox is guidance for people who want to find pathways that understand and challenge systems of discrimination and oppression.

SEED will enable identification of pathways that are co-created, locally driven and context specific.

SEED will empower Oxfam, its staff, partners, and communities to conduct a comprehensive gender and power analysis. This will enable program teams to design initiatives with integrated, diverse strategies that promote resilience, create economic opportunities, challenge discriminatory social norms, and develop local solutions to climate change.

WHAT IS SEED?

- A flexible community engagement toolbox that uses experiential learning to introduce and unpack key issues in gender justice, economic justice, climate adaptation and building resilience
- A consolidation of tools and activities from sources that are both internal and external to Oxfam confederation -brought together in a sequence that enables stakeholders to incorporate the 'gender' portion of an intersectional project in a meaningful way
- A resource to assist program teams in developing a robust, community-based analysis on gender justice and inclusion at the pre-program design stage.

WHO CAN USE SEED?

- Program staff looking to do a comprehensive gender analysis and design for a women economic empowerment or a climate justice project
- Resilient development and climate justice program teams wanting to explore and build deeper connections between inclusion, giving voice to people with least power, disaster risk reduction planning, climate action, natural resource use patterns, just energy transitions, etc
- Oxfam partners use SEED toolbox to engage and build awareness of grassroots community representatives on social issues of marginalisation, inclusion, economic and climate justice.

WHAT SEED IS NOT

- SEED is not a one-stop answer to everything gender and inclusion.
- SEED toolbox can enable Oxfam partners to develop a robust gender and power analysis. However, SEED is not a design framework,
- It is beyond the scope of SEED to provide comprehensive guidance on EVAW.
- SEED does not provide the necessary tools to cover the economic aspects of a project (e.g. livelihoods, markets-systems based, inclusion in supply chains or just transitions). Teams would need other tools and resources to be used in conjunction with SEED to develop effective pathways in these areas.

To encourage participation, the activities in this toolbox use:

- **Experiential learning** that would give people a chance to share knowledge and problems with others and work together to find solutions. This type of learning also seeks to build mutual trust within group members, which is an essential element for any effective dialogue on issues of gender and power.
- Activities are designed to be **interactive** so that community members are able to discuss and understand all the key concepts and ideas that are being communicated and understood.
- SEED contains a **flexible toolkit**, which comes along with detailed guidance to SEED facilitators on basic concepts and processes, so that users are able to guide communities through SEED activities with confidence.

Please note that SEED modules have been prepared as a suggested guide, and you are encouraged to adapt its contents keeping in mind local context. As the pace at which groups learn is likely to differ, SEED facilitators should be ready to adapt the learning modules in response to needs and ideas that come up in the course of the training.

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<p>'SEED is founded on the belief that tackling social and structural inequalities is essential for effective economic and climate actions. This overview section covers the overall context, rationale and approach of SEED within the overall framing of gender justice and inclusion programming.'</p>	<p><u>Gender justice in Oxfam</u> <u>8</u> <u>Engaging communities in dialogue</u> <u>8</u> <u>What is SEED?</u> <u>10</u> <u>Navigating the SEED Resource</u> <u>11</u> <u>Use of 'SEED' analogy to initiate community action planning</u> <u>12</u> <u>How can SEED help?</u> <u>14</u></p>
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<p>This section provides practical guidance for the Oxfam programs team on how to use the SEED resource. It covers the basics of gender and inclusion, how to handle challenging situations, and how to document SEED processes, etc. It outlines the recommended organizational structure and key steps to create a strong foundation where both the community and Oxfam programs team can collaborate to design, implement, monitor, adapt, and learn together in an ongoing cycle—rather than a one-time gender training. The chapter also includes specific Training of Trainers (TOT) activities and extra resources for SEED facilitators.</p>	<p><u>What Are Systems Of Inequality And How Do They Impact Us?</u> <u>17</u> <u>Gender-Based Power Structures</u> <u>18</u> <u>Challenging Systems Of Inequality</u> <u>20</u> <u>Recognising Diverse Identities And Experiences</u> <u>21</u> <u>SEED Guidance For Program Teams</u> <u>22</u> <u>SEED Guidance For Rollout With Partners And Communities</u> <u>24</u> <u>Overview Of Community Engagement Toolbox And 5 Modules</u> <u>24</u> <u>Fit For Purpose Specialised Seed Modules/Pathways And Time Requirements</u> <u>25</u> <u>Identifying And Training Seed Facilitators</u> <u>30</u> <u>Guidance And Activities For Seed Training Of Trainers</u> <u>30</u> <u>SEED TOT Module</u> <u>32</u> <u>Guidance On Documenting And Learning From SEED Journey</u> <u>52</u> <u>What Support Can Oxfam Programs Team Provide</u> <u>53</u> <u>Guidance On Conducting A Gender Analysis</u> <u>53</u> <u>Additional Resources For Seed Facilitators - Icebreakers And Energizers</u> <u>56</u> <u>How to Introduce Complex Gender Concepts in Communities that are Highly Patriarchal</u> <u>62</u></p>

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How can Community Engagement Toolbox help you build robust participatory programs?

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MODULE 1: GENDER AWARENESS AND SENSITISATION

Description/Purpose	Activities	Time	Page
This module will enable SEED facilitators and participants to understand the concept of gender and link this concept to their own lives. Unless we are able to unpack and understand our own social process of being a 'woman' or 'man', we are not able to bring about positive change – in ourselves or the communities we live in.	<u>1.1 Same and Different</u> <u>1.2 Diverse Families</u> <u>1.3 Web of Identity</u> <u>1.4 Ideal Man Ideal Woman</u> <u>1.5 Gender Life Cycle (Story Board)</u> <u>1.6 An Impossible Dream</u> <u>1.7 Rebuilding the World</u>	45 mins 1 hr 30 mins 2 hrs 30 mins 1.5 hrs 2 hrs	<u>69</u> <u>71</u> <u>73</u> <u>75</u> <u>77</u> <u>79</u> <u>81</u>

MODULE 2: ECONOMIC ACTIVITY AND NATURAL RESOURCE MAPPING

Description/Purpose	Activities	Time	Page
Module 2 will help SEED users understand the concept of economy and its different forms (formal sector, informal sector, unpaid care work, unpaid community work). Activities here will also enable users to identify and understand the different roles women and men have in economy, and how these roles can sometimes lead to discrimination and limitations. This section also explores natural resource use and decision-making processes that link sustainable natural resource management with sustained economic development	<u>2.1 Mapping the Economy: A Floating Coconut</u> <u>2.2 Group-Ranking: Justice and the Economy</u> <u>2.3 Group Work: The Seaof Natural Resources</u> <u>2.4 Group Work: Resource Use and Decision-Making</u> <u>2.5 Mapping Social Power</u>	2-2.5 hrs 1 hr 2 hrs 1 hr 2.5-3 hrs	<u>84</u> <u>88</u> <u>91</u> <u>94</u> <u>96</u>

MODULE 3: BUILDING FAMILY FOUNDATIONS

Description/Purpose	Activities	Time	Page
Module 3 of CET explores the concept of care work and helps identify all the different kinds of care work being done in the family and community. This is followed by some activities that enable analysis and discussions to identify practical solutions to patterns of care. This section also includes an excellent resource that will enable users to track change in power and relations at the household level.	<u>3.1 Mapping Work and Leisure Over Time</u> <u>3.2 Addressing Unpaid Care Work (Ucw) Through Rapid Care Analysis (Rca)</u>	20 mins 1-2 days	<u>100</u> <u>102</u>

MODULE 4: ENSURE DO NO HARM

Description/Purpose	Activities	Time	Page
SEED's Do No Harm Module seeks to build understanding of men and women on the complex relationship between violence, social norms and economic power. Hence this module contains activities related to power, masculinity and engaging men in positive ways to come up with solutions that work for all.	<u>4.1 Understanding Gender Based Discrimination</u> <u>4.2 Understanding Discriminatory Practices and Linkage to Patriarchy</u> <u>4.3 Understanding Power</u> <u>4.4 Relationships of Power</u> <u>4.5 Dealing with Anger Part 1 (for men)</u> <u>4.6 Dealing with Anger Part 2 (for men)</u> <u>4.7 Dealing with Anger Part 1 (for women)</u> <u>4.8 Dealing with Anger Part 2 (for women)</u> <u>4.9 Understanding Violence</u> <u>4.10 Identifying and managing risks in women economic empowerment programs</u> <u>4.11 Tracking gendered impacts of economic change at the household level</u> <u>4.12 Being a Champion of Change (For Men)</u>	20 mins 45 mins 3.5 hrs 1 hr 1 hr 1 hr 1 hr 1 hr 1 hr 1 hr 2-3 hrs 1.5 hrs	<u>106</u> <u>108</u> <u>110</u> <u>114</u> <u>115</u> <u>117</u> <u>119</u> <u>120</u> <u>122</u> <u>126</u> <u>129</u> <u>132</u>

MODULE 5: INCLUSIVE AND GENDER-JUST CLIMATE ADAPTATION

Description/Purpose	Activities	Time	Page
This module will enable SEED users to unpack complex terms in climate justice work and understand how they are linked to issues of gender justice and inclusion. It provides guidance on unpacking and linking concepts like climate change, just energy transitions and loss and damage to our own lives – facilitating understanding on why the time is right to challenge extractive, profit-driven economic systems that have historically existed to exploit earth's resources, workers and people living in poverty. The exercises in this module will generate discussion and ideas on how to build communities that are resilient and ready for the future.	<u>5.1 What is climate change and how does it impact me?</u> <u>5.2 Lived Experience of climate change</u> <u>5.3 Community web</u> <u>5.4 Vulnerability and coping with shocks</u> <u>5.5 Context analysis – Life's Journey</u> <u>5.6 Community Energy Mapping</u> <u>5.7 Gender-Just Energy Transitions</u> <u>5.8 Resilient Horizons: Inclusive Disaster Preparation</u>	40 mins 30 mins 20 mins 60 mins 70 mins 70 mins 70 mins 80 mins	<u>137</u> <u>139</u> <u>140</u> <u>142</u> <u>146</u> <u>149</u> <u>151</u> <u>154</u>

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SECTION 1

SOCIAL AND ECONOMIC EMPOWERMENT DIALOGUE – AN OVERVIEW

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GENDER JUSTICE IN OXFAM

The world today faces a web of interconnected challenges, including poverty, global and gender inequality, climate change, and biodiversity loss. Our current economic system prioritizes resource extraction and industrial growth, often exploiting nature and caregivers while undervaluing their vital contributions. This system continues colonial patterns of resource and labor exploitation in the Global South to sustain the high consumption levels of the Global North.

Addressing these challenges requires recognizing interdependence of current challenges – requiring empathy, collective action, and innovative solutions from us. Now more than ever, building solidarity and resilience is critical to advancing sustainable development and fostering a more equitable and just world.

For Oxfam, justice work entails¹:

- Fair use of the world's natural resources;
- a global economy that reduces inequality; and
- a world that does not discriminate based on gender or any marginalized identity.

Oxfam champions gender justice across all of its work. Gender Justice is front and centre of all our program strategies, campaigns, and advocacy initiatives that puts women's rights at the heart of all we do. Oxfam recognises that there is no economic, social or environmental justice without gender justice, hence defining it not as an "add on" but, rather, as the core of all we do.

Oxfam is part of a global movement. In our humanitarian response, long term development as well as advocacy efforts, we are committed to engaging people with lived experience, which is the grassroots communities that we work with - to mobilise and build movements so that they can pull big levers of change. We support people with least voice to challenge norms and behaviours and shift systems that keep them in poverty.

We recognise that in order to be effective, our strategies to fighting inequality have to be context specific, and we have to be mindful of contexts that are both external and internal to us. Internal to Oxfam, we remain committed to ensuring that our staff have adequate training and resources to work meaningfully on transforming gender norms.

As Oxfam, we focus on grassroots people's agency and empowerment as foundational to our rights-based approach. We view women and other marginalised groups as not only beneficiaries of development programs, but also as agents of change for their own individual and collective empowerment. We believe that women, people with diverse genders and people living with disability are more likely to lead us to the solutions to alleviate poverty and to build stronger, more equal communities.

VULNERABILITY IS MULTI-DIMENSIONAL

Discriminatory social norms are maintained and reinforced by power holders because doing so maintains their power and privilege. These discriminatory social norms may be invisible to those who are not affected by them. It is therefore vital to make them visible through a power analysis.

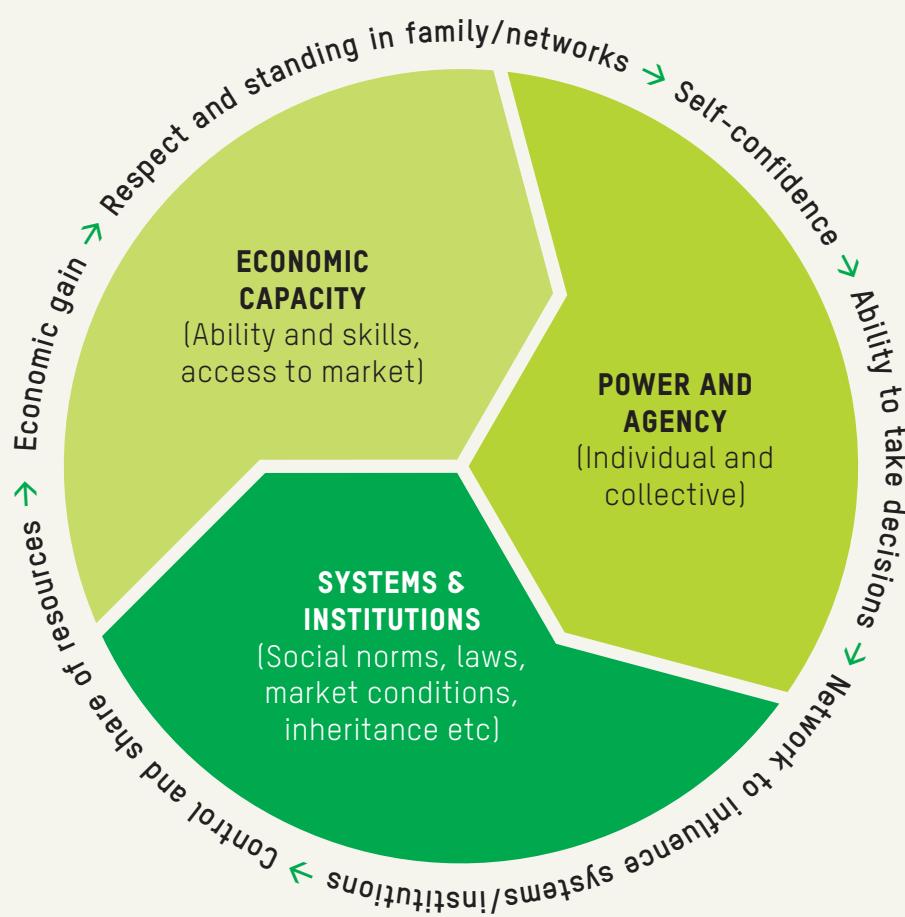
Excerpt from *Gender Justice in Resilience Enabling the full performance of the system*

ENGAGING COMMUNITIES IN DIALOGUE

It is important to note that women, men, young people, people with disability and SOGIESC communities get exposed differently to risks and uncertainties and are affected differently by them. A complex web of interrelated 'identities' determined by people's race, gender, socio-economic class, education levels, ethnicity, nationality, sexual orientation, religion, marital status(etc.) define how people experience vulnerability, power and privilege that is unique to them. These vulnerabilities overlap and intersect, and are complex and multi-dimensional.

For example, it is a fact that when women are encouraged to find paid work or start businesses, they often face the double responsibility of earning an income as well as doing all the care work, which includes bearing/caring for the children, caring

¹ Taken from Oxfam Program Framework. This document describes the way in which Oxfam and partners together design, develop, implement and review programs and projects at country, regional and global levels.



Economic and Climate Resilience Programs for people with least power in a community need to pay attention to increasing **individual capacity, power and agency** as well as work on changing **negative social norms and institutions** that keep women powerless.

for the needs of household members like cooking cleaning washing, etc. Sometimes economic programming, without intending to do so, burdens women with additional work. Hence increase in income comes at a great cost, with negative impacts on personal control over time, work and assets. A woman's vulnerability is further worsened if she is not educated, is from a racial minority, is a widow and has no land, is a single parent to her children, etc.

Another example is in the context of climate disasters. Climate change worsens existing challenges for groups already facing overlapping inequalities, making it harder for them to cope and adapt. Women, SOGIESC people and people with disabilities are more vulnerable to the effects of climate change. They are more likely to die in natural disasters and face increased risks of gender-based violence in the aftermath. Women are also more likely to work in sectors that are highly affected by climate change, such as agriculture. However, they often have less access to resources, land, and decision-making processes, which limits their ability to adapt to climate impacts.

Hence understanding the context of multiple, interrelated and intersecting vulnerabilities means that 'empowerment' for women and other marginalised groups cannot only focus on one dimension, like skills training, providing financial support or providing access to paid work. Program focus also needs to be on ensuring that men and other power holders are engaged to shift the norms, practices and structures that limit rights, mobility, time, voice, access and control of resources and opportunity for people without power. Active involvement of all stakeholders across a community is necessary for successful economic and climate action as this would bring together valuable knowledge, skills and diversity of views on one platform, creating opportunities for open dialogue. This participation is key to reducing inequalities and developing effective solutions.

WHAT IS SEED?

SEED is built on the foundation that effective economic and climate actions require addressing social inequalities. Although patriarchy is a global concept, social norms and practices are specific to a culture and context.

SEED resource can play an integral role in bringing diverse stakeholders together in conversations that explore and identify issues around rigid cultural and social norms that cause exclusion, discrimination and violence at household and community levels. SEED pathways aim to deepen communities' own understanding of the vulnerabilities and strengths of its people in specific contexts. Through interactive and experiential learning, communities contribute to their own gender and power analysis. SEED guarantees that insights are not extractive, but rather self-identified and self-assessed by the communities themselves. As a result, gender and power analysis is not perceived as external or 'western'.

Communities play an active role in co-creating solutions. These solutions become the foundation of tailored and community-led program designs, ensuring that 'no one is left behind'. These program designs are also able to holistically address interconnected issues of building resilience, creating economic opportunities for all, developing local responses to climate change and challenging discriminatory social norms that give people the right to control and exploit others.

Through a community-led dialogue process, people are able to identify, understand and share care work, a critical yet often overlooked aspect in economic programs for women and climate resilience initiatives. We hope that SEED gender and power analysis will lead to just transitions and better climate adaptation solutions that are more inclusive, responsive to local contexts, and equitable for all - particularly women and marginalized groups.

EVOLUTION OF SEED OVER LAST 6 YEARS

At its conceptualization stage, SEED was envisaged as a comprehensive tool that sought to link up diverse frameworks and approaches from across the globe to give a roadmap for design of programs specifically in the sector of women economic empowerment (WEE).

Since 2016, SEED philosophy and modules have been piloted in Oxfam Vanuatu and introduced in Oxfam Fiji. SEED tools were also introduced in Oxfam Timor Leste to trial gender mainstreaming in the ANCP livelihoods program HAFORSA. This journey, in terms of pathways and learning, has been quite diverse across the three countries – which has enabled Oxfam Australia to feed into evolution of SEED as responsive and 'living' resource that draws on field experience and practice-based learning in gender/social inclusion work.

Over the last six years, SEED has been co-created as an iterative, experiential learning process for Oxfam teams and partners. SEED development has not been a typical linear analysis process, but rather one that has allowed teams and individuals to establish their own pace of learning, analysis and review.

In terms of strengths, Vanuatu and Fiji country teams have found SEED tools particularly useful in ensuring that people living with a disability and SOGIESC community members are included in community discussions. Over last four years of SEED development and implementation, both countries report that there has been a significant shift in people's perceptions on acceptance of SOGIESC people and the recognition of care work that happens inside the domestic space, is often invisible, and mainly undertaken by women.

SEED has also effectively engaged men and other gate keepers in addressing harmful norms around masculinity as well as working with communities, leaders, civil society organisations and government as partners in a process of self-reflection and collective planning.

In terms of adaptation, feedback from various sources (country teams, Programs Team OAU) has led to revision of SEED.

Economic Justice space is very often perceived as purely 'business concepts', 'livelihoods', 'business model', whereas GJ space talks about concepts like 'control over income' and 'decision making'. In WEE designs, these two tracks don't always marry up and get integrated across each other. It is a known fact that EJ initiatives can make women even more vulnerable, unless accompanied with an intentional approach that addresses the social and relational aspect of women's lives.

"Before participating in the SEED workshops, I did not know that you could even question the pressure you felt from everyone around you – your school, your church, even your own family. I thought that to be a girl meant that you have to be a certain way and that's it. You have to listen, be patient and obedient and take care of other people. To dream of a different life was not allowed for girls. When I started speaking about 'ways of being' with other girls and women in SEED, I learnt about something called human rights – that everyone has a right to education and being safe. Its ok to want to be different and have a different life than your mother."

SEED FEMALE COMMUNITY PARTICIPANTS, VANUATU

NAVIGATING THE SEED RESOURCE

SEED has three sections to guide effective dialogue with organisations, communities and specific groups in a series of dialogue, learning and action planning to enable self-directed change. Having a flexible structure, SEED community engagement pathways can vary in length and in content. See section 2 of this resource for more guidance on using CET activities for a specific purpose.

SECTION 1

Introduces SEED as a resource – takes the reader through its structure, explains what it aims to accomplish, and describes its approach to change.

SECTION 2

Facilitation Guidelines

provides guidance to Oxfam's program staff on optimal use of SEED resource. This includes supporting institutionalization of gender and inclusion internal to the organisation. This chapter also suggests pathways that can be taken to meet targeted objectives. Lastly, it has TOT content for SEED facilitators.

SECTION 3

Community Engagement

Toolbox is the core of this resource. CET is a series of activities, to be used in and by communities. Each of the activities is described in terms of goal, materials needed, steps involved, possible adaptations and applications.

SECTIONS 4-6

Glossary to topics discussed in the **SEED Engagement Toolbox (CET)**. This section also has printable versions of flash cards used in some CET activities.

SEED IMPLEMENTATION AND ADAPTATION TIMELINE

1. 2016 – 2017:

Earlier version of SEED piloted in Oxfam Vanuatu and Oxfam Timor Leste.

2. 2018 -2020:

Oxfam in Vanuatu have contextualised and finalised their own version of SEED.

3. 2018:

Oxfam in Solomon Islands used tools on unpaid care work as basis for a formative study related to gender norms and economic opportunity.

4. 2019:

Oxfam in Indonesia has used SEED tools to sensitise communities and measure trends on unpaid care work.

USE OF 'SEED' ANALOGY TO INITIATE COMMUNITY ACTION PLANNING

The SEED process is flexible and designed to support processes in several contexts. Optimally, SEED is visualised as a long-term ongoing process that runs alongside a 3 or 5 years project, where Oxfam and partner staff walk hand in hand with the community facilitators and change makers to identify and action key inclusion, monitoring and adaptation moments across the project. Below is some helpful framing to undertake action planning with communities during and post the SEED journey.

SEED uses the analogy of a tree to introduce **principles** and **values** that enable participatory brainstorming and self-reflection, kickstarting a process of courageous yet respectful conversations and analysis leading to community growth. SEED is a process that communities can use to help them understand their own community, and find ways of making it stronger and healthier. Making concrete plans and following up on them is a key part of growing the tree.

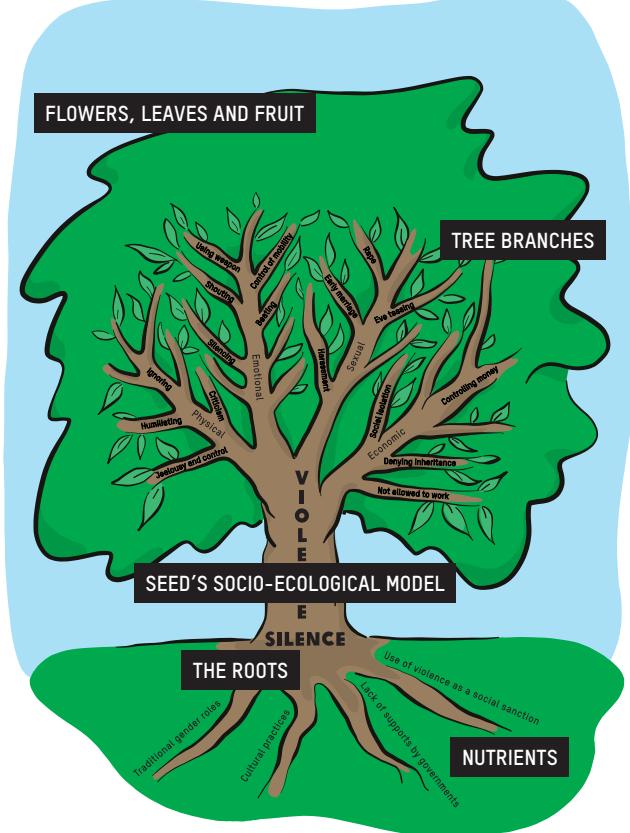
The analogy of a tree also symbolises sustainable **economies** - that **promote resilience to climate change**, act to improve energy and resource efficiency, and **limit the environmental risk associated with economic activity** (such as a degraded resource base, and loss of biodiversity and ecosystem services). SEED places value on local knowledge, collaboration, interdependence and indigenous natural resource management systems.

NUTRIENTS

Nutrients to the tree are SEED VALUES

- **Non-binary and Inclusive:** Approach gender work beyond the prevailing narrow norms of femininity and masculinity in any cultural context.
- **Intersectional:** Understand marginalization from multiple perspectives. Tackle inequality of opportunity and outcomes due to their gender, sexuality, ethnicity, disability, religion, socio-economic status, etc.
- **Positive masculinities:** Unpack and redefine common ideals and beliefs about men's role and capacities, promoting equitable engagement in unpaid work, power sharing, and non-violence.
- **Collective Action:** Come together as individuals, communities and institutions to advocate for change. Strengthen local activist organizations and networks through solidarity.

THE SEED ANALOGY



FLOWERS, LEAVES AND FRUIT

Tree's flowers, leaves and fruit represent the vision programs and communities have at the end of SEED process.

TREE BRANCHES

Tree branches represent specific strategies, projects and actions communities plan and implement.

THE ROOTS

The roots are SEED's core principles – the aspects of a program it seeks to build and nurture – through careful and context sensitive strategies and local partnerships with diverse partners. For example, influencing on unpaid care work through women rights organizations and coalitions, primary support to survivors of violence, etc

SEED'S SOCIO-ECOLOGICAL MODEL

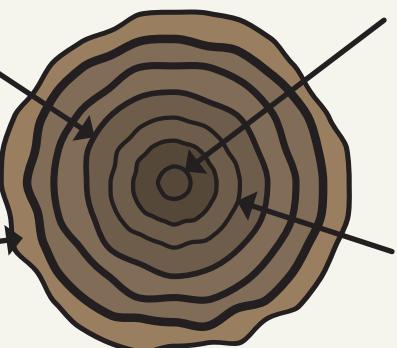
SEED's Socio-Ecological Model: The rings of the tree or the different parts of the trunk show how the tree grows over time and where the change takes place.

Systems: policy-makers, influential people and organisations, networks and associations, international bodies and networks.

Community: churches, service providers, workplaces, NGOs and local governance forums.

Individual context: for example: health, skills, fear of violence, confidence, existing work burdens and geographical location.

Interpersonal: relationships with family, friends and social networks.



SEED TREE ROOTS

#	Root Name	What does it address?	Where can you find it?
1	Restructuring work	<ul style="list-style-type: none"> • Recognition, reduction, redistribution and representation of unpaid care work • Women's work is not counted in the formal economy, is undervalued in the traditional economy • SEED engages men in addressing harmful norms around masculinity that lead to over-burdening for women in their care roles 	Unpaid care work is addressed under CET's module 3 (Building Family Foundations) GO TO MODULE 3
2	Equitable access to and control over resources	<ul style="list-style-type: none"> • SEED activities recognise the voice, knowledge and skills, and the different needs and priorities of women, men and people of diverse genders in building climate resilience and ensuring just energy transitions • Role of natural resource use and control in unpacking and understanding economy • Access to other resources such as credit and financial services (such as climate finance) • Examine the intersectionality of gender, socio-economic status, and environmental challenges to identify strategies for addressing climate change for all, especially women and marginalized groups 	Under CET's module 2 (Economic Activity and Natural Resource Mapping). GO TO MODULE 2 GO TO MODULE 5
3	Shifting power and voice	<ul style="list-style-type: none"> • SEED communities unpack issues of power imbalance and privilege across gender, ethnic and socio-economic identities • Safe spaces for people are created to understand marginalisation and give voice in decision-making • Promote collective action to achieve gender justice and equity through networks 	Activities on power and voice are across multiple modules in CET – covering various levels and categories of power. GO TO MODULE 1 GO TO MODULE 5
4	Creating plenty for all	<ul style="list-style-type: none"> • This root explores common ground across economic and gender justice. At the family level, this means equitably sharing decision-making, access to and control over resources, access to decent work and opportunities for change. • At the community level, it means making sure that everyone has a voice, and everyone is safe and taken care of. 	SEED does not provide direct guidance on building livelihoods. Rather, focus is on addressing non-economic barriers to empowerment. However, some external resources are listed in section 4 of SEED. GO TO MODULE 4
5	Do No Harm	Supports staff and partners to identify, mitigate or address risks and harms that people and communities may be exposed to or experience as a consequence of participating directly or indirectly in all Oxfam's development initiatives.	Do No Harm section is the 5th module in CET GO TO MODULE 5

HOW CAN SEED HELP?

As a comprehensive community engagement toolkit and a gender/inclusion analysis resource, SEED will offer country teams and partners a range of options – starting from basic gender awareness in a project and gradually moving towards co creation of community plans that have the potential to question and slowly shift social norms structures and practices that marginalise certain people.

SEED aims to serve several foundational objectives:

1. It aims to help communities, Oxfam and partner organisations to better understand the economic, gendered and environmental context of specific communities;
2. It facilitates community members to unpack and understand social norms and structures that create inequality and link this context to economic development, building resilience and climate adaptation;

3. It expands people's understanding of gender and explains the risk to rights, wellbeing, opportunities and outcomes for people who do not fit existing norms of femininity and masculinity in a given cultural context;
4. It creates a space and an opportunity for marginalised people within these communities to highlight their contributions to community and the economy, and to identify and remove barriers to their greater involvement and participation.
5. It works directly with men (and women) to promote positive role models for men;
6. It uses a Do No Harm approach in working to reduce the risks of violence against women and girls, and seeks to transform the underlying drivers of this violence;

See table below for some practical examples for how SEED's core objectives can be actioned in a program or community planning processes:

PURPOSE AND PRACTICE AT COMMUNITY LEVEL		PURPOSE AND PRACTICE FOR PROGRAM TEAMS	
Objectives	Strategies	Objectives	Strategies
Community sensitised to women's and men's 'roles', expectations, limitations. Men and power brokers engaged for self-initiated actions and work planning	Guided dialogue with men, power brokers, women, SOGIESC and people with disability on local level issues of power, limiting patriarchal beliefs, engaging men around unpaid care work	A roadmap for an economic project that is gender responsive	Oxfam partners initiate a guided dialogue on forms of economy, unpaid care work, natural resource use and do no harm using SEED toolkit. Data and analysis informs an existing or new economic project
Oxfam partners and communities are able to identify key barriers for women (and other marginalised groups) that prevent them from reaching their full potential	Engage grassroots communities to unpack 'norms' around key WEE concepts like economy, unpaid care work, time poverty, use and management of natural resources, etc	Minimise the likelihood of unintended consequences for vulnerable groups	Identify underlying social norms and structures that drive inequality and discrimination; and avoid unintentional negative impacts on vulnerable people like women, children, people with disability and SOGIESC communities by pre-planning at design level, identifying and investing in risk mitigation strategies

SEED is a toolbox that can be utilised in multiple contexts and settings

Program teams find diverse applications of CET resource, for formative research, course correction of projects, internal sensitisation of staff, in MEAL processes, etc

EXAMPLE OF INCLUSION PLANNING IN A PROJECT:

1. How is the project researching, identifying and including drivers and barriers vulnerable groups face within their specific local context? How are we 'localising' inclusion work?
2. How are we engaging national/local women right's movement and networks in our work?
3. Are we investing in developing a robust MEAL framework (informed by ongoing gender and power analysis)? This framework can also include a community feedback loop where women community groups provide regular input (on what is working and what could be better)
4. Are financial and human resources earmarked to build a network of linkages and services (safe house, legal, support for survivors of violence) for vulnerable groups.
5. The potential power and leadership of women gets recognised and gets sufficiently resourced (human and financial). What kind of investment is needed for women and other vulnerable groups to build leadership that is able to form strategic alliances with key decision makers in formal and informal spaces?

SECTION 2

GUIDANCE NOTES AND TOT ACTIVITIES

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WHAT ARE SYSTEMS OF INEQUALITY AND HOW DO THEY IMPACT US?

Inequality refers to the uneven distribution of resources, opportunities, and privileges among people in a society. This can manifest in various forms, such as economic inequality (differences in income and wealth), social inequality (disparities in education, healthcare, and living conditions), and political inequality (unequal access to power and decision-making).

Two concepts that we see often in gender and inclusion work are **equality** and **equity**. See table and picture below to understand what these two concepts are. Following on from this, we go on to explore a third aspect that profoundly impacts peoples access to equality and inclusion. Oxfam recognises that inequality isn't just about individual situations but is often caused by **larger systems and social norms** that benefit the powerful and wealthy. Social norms can enforce and 'protect' a system even if it is causing inequality.

Equality	Equity	Systems Change
Equality means everyone is given the same resources or opportunities.	Equity takes into account the different needs and circumstances of individuals to achieve an equal outcome. Unlike equality, equity involves distributing resources based on the specific needs of individuals to level the playing field.	Systems Change is examining how a system works, including its parts and how they interact, to create a new and better system. It involves fixing the root causes of social problems and changing the structures and processes that keep these problems going.

EQUALITY VS EQUITY



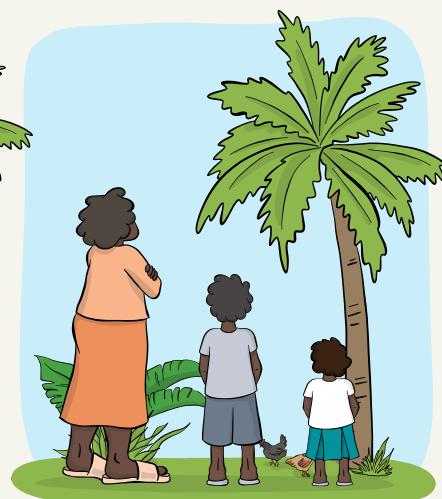
EQUALITY

In the first image, it is assumed that everyone will benefit from the same supports. They are being treated equally.



EQUITY

In the second image, individuals are given different supports to make it possible for them to have equal access. They are being treated equitably.



SYSTEMS CHANGE

In the third image, all three can see without any supports or accommodations because the cause of the inequity was addressed. The systemic barrier has been removed.

Social norms help keep systems like patriarchy in place by making them seem natural and teaching us to accept them from a young age. These norms are reinforced in family, schools, media, and religion (etc), which promote the values and behaviors that support these systems. Popular stories and ideas make these systems seem normal and attractive, so people don't question them. When people deviate from these norms, they often face social consequences like ridicule or exclusion, which discourages them from challenging the status quo. These narratives can make it harder for people to see the need for change towards equality.

Systems like patriarchy, capitalism, and consumerism often work together to create and maintain inequality and exploitation, particularly along gender, class, race, and environmental lines. For example:

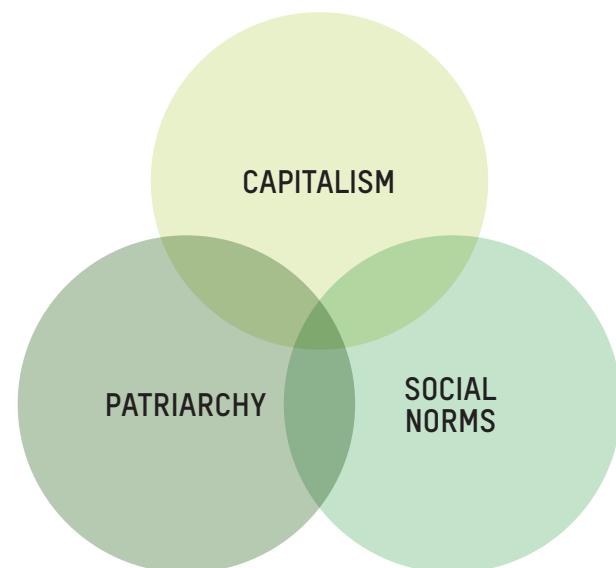
Capitalism, with its focus on profit, often intersects with **patriarchy**, which prioritizes male power and control. For example, in many societies, women have historically been assigned **unpaid care and domestic work**, a role that is essential to the functioning of both households and the economy. Capitalism benefits from this unpaid labor by allowing it to remain invisible and unvalued, while patriarchy justifies and reinforces women's responsibility for it. This combination creates a system where women's economic contributions are undervalued, their time is stretched thin, and they are often excluded from wealth and power.

Capitalism encourages **consumerism** by promoting the idea that 'success' is measured by material wealth and consumption. This narrative leads people to pursue constant economic growth, often at the expense of the environment and vulnerable communities. The drive for profit and growth fuels resource exploitation, from deforestation to mining to industrial farming, all of which disproportionately affect marginalized groups, such as indigenous people, women in rural areas, and low-income communities. These groups are often the first to bear the brunt of environmental degradation, yet they are least responsible for the systems that cause it.

The combination of these global systems creates an **intersectional and overlapping system** of inequality and vulnerability that is based on different factors, like gender, race and class. Addressing inequality and exploitation, therefore, requires not just tackling one system in isolation, but understanding how these systems interact and work together to sustain power imbalances. Only by shifting these intersecting systems can we hope to achieve real change and move toward a more equitable and sustainable society.

GENDER-BASED POWER STRUCTURES

Patriarchy maintains social norms that creates **power structures**, where men typically hold power, and women and gender minorities face systemic disadvantages. Norms around gender, race, and class, influence how resources are used and who benefits from them. For example, cultural ideas about gender roles often place women in positions of unpaid care work and limit their access to resources like land or education.

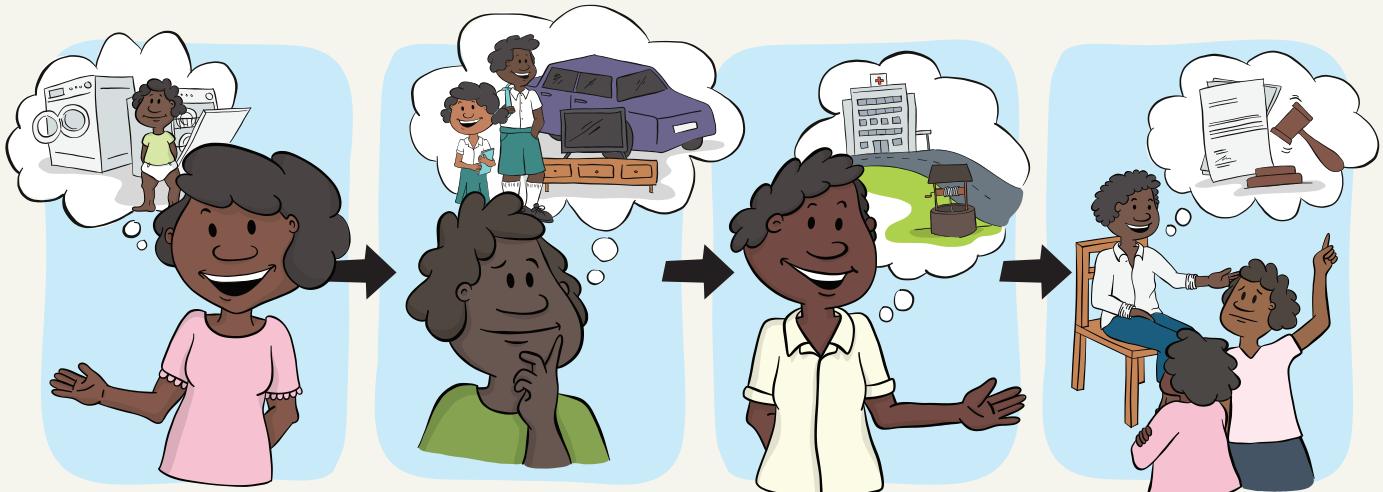


DIVISION OF POWER

This resource is all about identifying, unpacking and commonly understanding power. Power that is entrenched in systems and norms around us. Power that lives both internal and external to us.

WHO GETS WHAT

This is not only about resources, but about how opportunities, rights, and privileges are distributed in a society. E.g., who goes to school, whose illnesses get treated first, or who is allowed the most leisure.



WHO DECIDES WHAT This is about the distribution of decision-making power at various levels. E.g., who has the greatest decision-making power over different aspects of life of an *individual* (who or when to marry, who goes to school), or *household* (where to live, what kind of income-earning work to do), or *village or town* (which roads should be repaired, where the toilets or hospital should be located) or *community/ethnic group* (what customs will be enforced, how to solve a conflict) or *country* (national laws, budget allocations)



WHO DOES WHAT This is about the distribution of labour and work that are essential for societies to survive. This can be *productive* work (growing food, working in a factory, etc) from which an income is earned or *reproductive* work (housework, child care, cooking, etc) that is essential for sustaining a household. Both productive and reproductive work are divided on the basis of gender in most societies.

WHO SETS THE AGENDA This is about the power to decide what is important and what is not, what can and cannot be discussed, what matters and what does not. Agenda-setting power operates in both private spaces like the family and public spaces like markets, local government, etc.



CHALLENGING SYSTEMS OF INEQUALITY

To address inequality and unfair systems, we need to make sure everyone, including marginalized groups like women, SOGIESC people, and people with disabilities have a voice in creating solutions. Oxfam acknowledges the fact that they often feel the effects of poverty and inequality disproportionately more than men and other power holders. We also believe that women, people with diverse genders and people living with disability are more likely to lead us to the solutions to alleviate poverty and to build stronger, more equal communities. This would entail actively listening to their experiences and ideas, and making spaces where they feel safe and respected. They can significantly contribute to challenging harmful cultural stories that make unfair systems seem normal and work together to create new stories that value equality and sustainability.

SEED resource is guidance for people who want to find pathways that understand and challenge systems of discrimination and oppression. Pathways that are co-created, locally driven and context specific. This resource is all about identifying, unpacking and understanding power. Power that is entrenched in systems and norms around us. Power that lives both internal and external to us. SEED resource can assist in shifting norms and systems in a structured step wise process:

1. **Understanding existing systems** that maintain inequality, discrimination, exclusion and exploitation
2. **Identify leverage point within the system** where small changes can lead to significant impacts
3. **Involve all relevant stakeholders**, including those who are affected by the system and those who have the power to influence it
4. **Develop a Clear Plan** outlining the goals, strategies, and actions needed to implement the change.
5. **Monitor and Adapt** the progress of the changes

Central to SEED approach is the dismantling of harmful norms, such as those perpetuating patriarchy and consumerism, and the promotion of new narratives rooted in sustainability, inclusion, and care. This resource will enable Oxfam, staff, partners and communities to build a comprehensive gender and power analysis enabling program teams to design initiatives with multiprong integrated strategies that range from building resilience, providing economic opportunities, addressing discriminatory and rigid social norms to addressing local solutions to climate change.



RECOGNIZING DIVERSE IDENTITIES AND EXPERIENCES

SEX

MALE

INTERSEX

FEMALE

Not all bodies fit neatly into the binary categories of male or female. Intersex individuals are born with physical characteristics that may not align strictly with societal definitions of "male" or "female," emphasizing that sex is a spectrum rather than a strict binary.

GENDER

MASCULINE

ANDROGYNOUS

FEMININE

Androgynous means having a mix of both masculine and feminine qualities in appearance, behavior, or identity. It can describe someone who does not fit typical ideas of "male" or "female," instead showing traits associated with both genders or neither.

GENDER IDENTITY

MAN

TRANSGENDER/GENDER QUEER/NON BINARY ETC

WOMAN

Gender identity exists along a spectrum and is deeply personal. Transgender individuals identify with a gender different from the one assigned at birth. Queer is an umbrella term that encompasses diverse gender identities and sexual orientations outside traditional binaries. Non-binary individuals reject the notion of strictly being male or female, instead identifying as a blend of both, neither, or another gender entirely

SEED resource recognizes that women or SOGIESC identifying people are not a single, uniform group. Their identities and life experiences vary widely based on factors such as economic class, social status, ethnicity, race, age, and abilities. Recent feminist theories challenge the idea that sex and gender are binary, noting that individuals may not always identify with the gender assigned to them. While the term "women" is often used as a broad category, it is important to view the term in all its intersectionality, keeping in mind the social structures, self-defined personal identities and systemic processes that create inequalities and disadvantages

SEED GUIDANCE FOR PROGRAM TEAMS

For strong gender justice outcomes to emerge in program designs and in communities we work with, we must first examine our organization's internal dynamics and systems to assess how effectively we can "walk the talk" on gender justice ourselves. Institutionalizing gender justice within an organization requires more than a one-time effort. It demands a continuous, structured process aimed at achieving gender equality both internally and in the results of our work. This process involves integrating gender considerations into every aspect of organizational functioning, from policies and procedures to daily practices. The goal is to create an environment where the organization regularly reflects on and improves its approach to gender equality. This includes educating staff, updating policies, and ensuring that gender considerations are incorporated into decision-making processes. The ultimate goal is to integrate gender equality into the core operations of the organization—woven into its rules, processes, and culture—so that it becomes standard practice rather than an optional addition.

The SEED toolbox can support this institutionalization process by providing a variety of reflective and awareness-raising activities. These activities help program staff explore key gender-related concepts and understand their connections to other humanitarian and development issues such as climate justice, resilience building, and economic justice. SEED activities create community led and context specific data, 'localising' organisational ambitions, processes and structures in gender justice .

SEED also brings together a suite of data collection and analysis tools from within Oxfam and other organisations across the globe to enable teams to do gender analysis, intersectional power analysis, and assessments related to care economy, working with men, MEAL frameworks, etc. These tools enable program teams to collaborate with communities in designing solutions that are context-specific and effective.

Conscious integration of inclusion and gender justice transforms an organization's culture, fostering a more inclusive, equitable, and respectful environment where diversity is valued, and everyone has equal opportunities to contribute and thrive. Oxfam country teams and partners are encouraged to track their progress against some foundational best practices in box below:

MINIMUM PROGRAM STANDARDS – INTEGRATING GENDER JUSTICE IN PROGRAMS

Gender and Power Analysis – who does what? Who has what? Who has access to what? Who has control over what? Who decides? What are the barriers to shared decision making?

Design – Program outcomes and activities meet each groups' (women, men, young women, young men, people with disability, SOGIESC people, etc) unique needs, interests and vulnerabilities

MEAL and Feedback Loops – Track how we are doing in meeting GJ outcomes. Meaningfully engage each group in every stage of project related decision making

Ensure do no harm so that program does not unintentionally reinforce existing inequalities, cause harm, or make vulnerabilities worse

1. LEADERSHIP TEAM THAT CONSISTENTLY DEMONSTRATES COMMITMENT TO INCLUSION AND GENDER EQUALITY

Gender justice is explicitly prioritized as a core organizational value across all levels of the organisation – with the leadership team accountable for its implementation. The leadership structure reflects diverse gender perspectives and ensures inclusive representation in decision-making roles.

2. CLEAR, INTERSECTIONAL POLICIES AND FRAMEWORKS

Organizations develop, implement, and enforce comprehensive policies that promote gender equality and inclusion. These policies and program designs recognize that gender-based discrimination often intersects with other forms of oppression, such as race, class, disability, and education. This intersectional approach acknowledges that individuals may experience unique combinations of power, privilege, and discrimination. Clear and accessible guidelines are established to hold all stakeholders accountable for achieving meaningful gender outcomes.

3. ORGANIZATIONAL CULTURE CHANGE

Organisation has an inclusive and enabling environment – fostering policies and culture that values diversity, inclusion, and respect. There are written policies and visible/accessible mechanisms that report on cases of discrimination and harassment.

4. CAPACITY BUILDING AND TRAINING

Staff has access to regular training and awareness programs on gender equality and justice for all. Programs team has the skills to undertake gender and power analysis that informs programs work

5. MEANINGFUL PARTICIPATION

Programs are community-driven and have systems that ensure that women, PWD and SOGIESC people actively participate in program designs, implementation and decision-making processes. Based on this stakeholder feedback, programs develop tailored solutions and strategies that reflect diverse perspectives of people we serve.

6. GENDER RESPONSIVE MONITORING, EVALUATION, ACCOUNTABILITY AND LEARNING (MEAL) SYSTEMS

All Oxfam programs (not just stand-alone gender programs) have gender-specific indicators that include qualitative and quantitative indicators that measures progress on gender justice. But in addition to this, indicators track any risk of harm for already vulnerable people due to our presence and activities (Do No Harm). MEAL system actively creates channels to collect feedback from stakeholders, especially women, people with disability and SOGIESC people, to assess success of programs. Noting that gender justice work can be challenging, programs have mechanisms that clearly communicate goals, progress, and challenges related to gender justice initiatives.

7. ADEQUATE BUDGET ALLOCATION FOR GENDER JUSTICE WORK

Sufficient resources are dedicated to gender justice initiatives at the design stage. Acknowledging that achieving gender equality is a slow and often difficult process, adequate funding is earmarked for multi-level work that can bring about change. This multi-level work can include community sensitisation, training of program staff and community representatives, lobbying with government agencies to influence laws and policies, negotiations with power holders, etc. Another necessary and intentional step is to dedicate funding and space for adaptive management.

8. PARTNERSHIPS AND COLLABORATION

Oxfam programs work alongside local experts that are best informed about what works in their communities. We collaborate with gender justice and feminist organizations to co-create solutions. We ensure cross-sector engagement by fostering partnerships with diverse stakeholders, including government bodies and grassroots organizations.

SEED GUIDANCE FOR ROLLOUT WITH PARTNERS AND COMMUNITIES

When a country office begins its SEED journey, it's essential that the office invests in a Gender Equity, Disability and Social Inclusion (GEDSI) Specialist, to take program teams and community facilitators through a Training of Trainers – an intensive guided process where Oxfam team, partners and community facilitators come together to understand concepts, work on their own gender socialization process and develop a 'comfort' for talking about topics that can be taboo or uncomfortable to talk about.

As follow up to the TOT, it is suggested the GEDSI Specialist establish an ongoing and continuous dialogue with TOT participants (Oxfam Partners and Community Facilitators) for at least 6 months. In addition to assuming a supervisory role, the GEDSI Specialist should offer ongoing feedback and mentorship for the facilitators.

It is crucial that the GEDSI Specialist is a skilled trainer who is knowledgeable about gender and power dynamics. As a GEDSI professional s/he should have experience in guiding conversations in gender equality, women's economic empowerment programs, and male engagement. It is not a requirement for the GEDSI specialist to attend training sessions, but rather will be available for consultations, meetings, and regular check-ins with the facilitators.

It is recommended that for first 6 months, regular meetings between the GEDSI Specialist, programs team and the facilitators be scheduled (at least once a month, for approximately half a day). The objective of such meetings will be to reflect on personal and group challenges in the training, including any concerns about group dynamics, the need to enforce "do no harm" procedures, and other challenges or lessons learned during the training. It is recommended to conduct TOT sessions in small batches over a series of weeks (e.g. 3 per week) to allow for gradual internalization of learning. However, it is also possible to conduct an intensive residential multi-week) in order to cover all of the material.

Although Oxfam partners and Community Facilitators may eventually wish to use some of SEED modules within a specific thematic focus (See section *Fit For Purpose SEED Pathways and Time Requirements*), it would be important to cover the toolkit in its entirety for the TOT process, so that Oxfam partners and community facilitators gain an understanding of all core and interrelated aspects of gender, economic and climate justice.

OVERVIEW OF COMMUNITY ENGAGEMENT TOOLBOX AND 5 MODULES

SEED was initially developed to design women's economic empowerment (WEE) programs. The first version of SEED mainly focused on bringing together various frameworks and tools available globally internal and external to Oxfam that could assist SEED users to unpack and connect issues around gender, inclusion and economy. First version of SEED was launched in 2016, followed by a rigorous piloting process in partnership with Oxfam program teams of Vanuatu, Fiji, and Timor-Leste. Each country's experience provided valuable feedback, helping SEED evolve and improve. Over the past eight years, this real-world input has added new chapters, making SEED a richer and more responsive resource.

One significant change in the current version of SEED resource is that it is now designed with flexibility in mind, trusting that those utilizing this resource have the best understanding of their specific needs and contexts. This flexibility allows users to create training plans tailored to their communities. Country partners are encouraged to adapt SEED resources to develop customized training curricula that align with their local realities.

In section 4 of this chapter, we are drawing on the 5 modules of SEED to suggest some specialised modules with potential activities and time requirements so that SEED users have guidance on how to mix and match SEED activities to suit their social, cultural and thematic requirements. Most of the suggested specialised modules are beginning with gender sensitization and progressing to pathway-specific concepts. Please note that these pathways are recommendations rather than prescriptive solutions. We recognize that each community's context and social norms are unique, so a "one-size-fits-all" approach would not be effective.

COMMUNITY ENGAGEMENT TOOLBOX



[1.1 Same and Different](#)
[1.2 Diverse Families](#)
[1.3 Web of Identity](#)
[1.4 Ideal Man Ideal Woman](#)
[1.5 Gender Life Cycle \(Story Board\)](#)
[1.6 An Impossible Dream](#)
[1.7 Rebuilding the World](#)

[2.1 Mapping the Economy: A Floating Coconut](#)
[2.2 Group-Ranking: Justice and the Economy](#)
[2.3 Group Work: The Sea of Natural Resources](#)
[2.4 Group Work: Resource Use and Decision-Making](#)
[2.5 Mapping Social Power](#)

[3.1 Mapping Work and Leisure Over Time](#)
[3.2 Addressing Unpaid Care Work \(Ucw\) Through Rapid Care Analysis \(Rca\)](#)

[4.1 Understanding Gender Based Discrimination](#)
[4.2 Understanding Discriminatory Practices and Linkage to Patriarchy](#)
[4.3 Understanding Power](#)
[4.4 Relationships of Power](#)
[4.5 Dealing with Anger Part 1 \(for men\)](#)
[4.6 Dealing with Anger Part 2 \(for men\)](#)
[4.7 Dealing with Anger Part 1 \(for women\)](#)
[4.8 Dealing with Anger Part 2 \(for women\)](#)
[4.9 Understanding Violence](#)
[4.10 Identifying and managing risks in women economic empowerment programs](#)
[4.11 Tracking gendered impacts of economic change at the household level](#)
[4.12 Being a Champion of Change \(For Men\)](#)

[5.1 What is climate change and how does it impact me?](#)
[5.2 Lived Experience of climate change](#)
[5.3 Community web](#)
[5.4 Vulnerability and coping with shocks](#)
[5.5 Context analysis – Life's Journey](#)
[5.6 Community Energy Mapping](#)
[5.7 Gender-Just Energy Transitions](#)
[5.8 Resilient Horizons: Inclusive Disaster Preparation](#)

FIT FOR PURPOSE SPECIALISED SEED MODULES/ PATHWAYS AND TIME REQUIREMENTS

When designing a program tailored to a specific context, the only foundational requirement from SEED is to maintain the recommended sequence of training activities. We suggest starting with foundational topics related to gender equality and sensitization. Once these basics are covered, the training can progress to more specific themes aligned with your objectives—such as economic structures, unpaid care work, power dynamics, and climate change.

Sessions addressing more complex or sensitive topics, such as patriarchy, dealing with anger, masculinity, and violence, should be scheduled toward the end of the program. This approach allows time for participants to build rapport and trust, creating a safe space for deeper, more personal discussions.

The best way to end the SEED training process will again depend on the overall objectives of your program. Concluding sessions can be action planning, such as specific thematic designs, how to do gender/power analysis in a community, MEAL planning identifying risk in climate and economic programs, etc.

The allocated time given below in each activity is only approximate. Time for each activity can differ depending on the number of participants, level of their knowledge, readiness to actively contribute to the workshop, etc. Try to adjust the time to the needs and pace of your audience, particularly, if some interesting discussions emerge, but try not to go too much beyond allocated time, as this might mean you will run out of time to conclude other planned activities.

Each pathway below is only indicating order and time requirements of exercises given in the community engagement toolbox (CET). **Do remember to plan and include time for participant introduction, ice breakers and meal breaks.**

SOME SUGGESTED SPECIALISED MODULES TAILORED TO A SPECIFIC CONTEXT

GENDER SENSITISATION AND DO NO HARM	Time per session
<p>Total Time for this session - 16 hours <i>With meal breaks, energizers, and team-building sessions included, this module can be completed in approximately three days.</i></p>	
<u>TOT Activity 1 Getting Started - Introducing Socio Economic Empowerment Dialogue (SEED)</u>	40 mins
<u>1.1 Same and Different</u>	45 mins
<u>1.2 Diverse Families</u>	60 mins
<u>1.3 Web of Identity</u>	30 mins
<u>1.4 Ideal Man Ideal Woman</u>	120 mins
<u>1.5 Gender Life Cycle (Story Board)</u>	30 mins
<u>1.6 An Impossible Dream</u>	90 mins
<u>1.7 Rebuilding the World</u>	120 mins
<u>2.1 Mapping the Economy: A Floating Coconut</u>	150 mins
<u>4.2 Understanding Discriminatory Practices and Linkage to Patriarchy</u>	45 mins
<u>4.3 Understanding Power</u>	3.5 hrs
<u>4.4 Relationships of Power</u>	60 mins

GENDER ANALYSIS – WHO DOES WHAT? WHO HAS WHAT? WHO DECIDES?	Time per session
<p>Total Time for this session - 22 hours <i>With meal breaks, energizers, and team-building sessions included, this module can be completed in approximately four days.</i></p>	
<u>TOT Activity 1 Getting Started - Introducing Socio Economic Empowerment Dialogue (SEED)</u>	40 mins
<u>1.1 Same and Different</u>	45 mins
<u>1.3 Web of Identity</u>	30 mins
<u>1.5 Gender Life Cycle (Story Board)</u>	30 mins
<u>1.7 Rebuilding the World</u>	120 mins
<u>4.1 Understanding Gender Based Discrimination</u>	20 mins
<u>4.2 Understanding Discriminatory Practices and Linkage to Patriarchy</u>	45 mins
<u>4.3 Understanding Power</u>	3.5 hours
<u>4.4 Relationships of Power</u>	60 mins
<u>3.1 Mapping Work and Leisure Over time</u>	20 mins
<u>3.2 Addressing Unpaid Care Work (UCW) Through Rapid Care Analysis (RCA)</u>	12 hrs*

*The 12 hours time estimate provided for **Rapid Care Analysis** activities are approximate. Since the resource offers flexibility in design and application, planners can adapt and select activities based on their specific context.

ITERATIVE DESIGN 1 – COMMUNITY-LED AND GENDER-RESPONSIVE ECONOMIC PROGRAM

Time per session

Total Time for this session - **36 hours**

With meal breaks, energizers, and team-building sessions included, this module can be completed in approximately six days.

<u>TOT Activity 1 Getting Started - Introducing Socio Economic Empowerment Dialogue (SEED)</u>	40 mins
<u>1.1 Same and Different</u>	45 mins
<u>4.1 Understanding Gender Based Discrimination</u>	20 mins
<u>1.2 Diverse Families</u>	120 mins
<u>1.3 Web of Identity</u>	30 mins
<u>1.4 Ideal Man Ideal Woman</u>	120 mins
<u>1.7 Rebuilding the World</u>	120 mins
<u>3.2 Addressing Unpaid Care Work (UCW) Through Rapid Care Analysis (RCA)</u>	12 hrs*
<u>4.3 Understanding Power</u>	3.5 hours
<u>2.1 Mapping the Economy: A Floating Coconut</u>	150 mins
<u>2.2 Group-Ranking: Justice and the Economy</u>	60 mins
<u>2.3 Group Work: The Sea of Natural Resources</u>	120 mins
<u>2.4 Group Work: Resource Use and Decision-Making</u>	60 mins
<u>2.5 Mapping Social Power</u>	3 hours
<u>4.10 Identifying and Managing Risks in Women Economic Empowerment Programs</u>	60 mins
<u>4.11 Tracking Gendered Impacts of Economic Change at the Household Level</u>	120 mins

BUILDING AWARENESS ON CLIMATE CHANGE AND HOW IT IS IMPACTING COMMUNITIES

Time per session

Total Time for this session - **7.3 hours**

With meal breaks, energizers, and team-building sessions included, this module can be completed in approximately one and a half days.

<u>TOT Activity 1 Getting Started - Introducing Socio Economic Empowerment Dialogue (SEED)</u>	40 mins
<u>5.1 What is climate change and how does it impact me?</u>	40 mins
<u>5.2 Lived Experience of climate change</u>	30 mins
<u>5.3 Community web</u>	20 mins
<u>5.4 Vulnerability and coping with shocks</u>	60 mins
<u>5.5 Context analysis – Life’s Journey</u>	70 mins
<u>5.6 Community Energy Mapping</u>	70 mins
<u>5.7 Gender-Just Energy Transitions</u>	70 mins
<u>5.8 Resilient Horizons: Inclusive Disaster Preparation</u>	80 mins

SENSITIZATION AND ENGAGEMENT OF MEN AND OTHER POWER-BROKERS		Time per session
Total Time for this session - 17 hours		
<i>With meal breaks, energizers, and team-building sessions included, this module can be completed in approximately three days.</i>		
<u>TOT Activity 1 Getting Started - Introducing Socio Economic Empowerment Dialogue (SEED)</u>		40 mins
<u>1.6 An Impossible Dream</u>		90 mins
<u>1.3 Web of Identity</u>		30 mins
<u>1.4 Ideal Man Ideal Woman</u>		120 mins
<u>4.1 Understanding Gender Based Discrimination</u>		20 mins
<u>4.2 Understanding Discriminatory Practices and Linkage to Patriarchy</u>		45 mins
<u>4.3 Understanding Power</u>		3.5 hours
<u>1.7 Rebuilding the World</u>		120 mins
<u>2.1 Mapping the Economy: A Floating Coconut</u>		150 mins
<u>2.5 Mapping Social Power</u>		150 mins
<u>4.12 Being a Champion of Change</u>		90 mins
ITERATIVE DESIGN 2 – DEVELOP AN INTERSECTIONAL COHESIVE PROGRAM DESIGN THAT AIMS TO UNPACK AND DISMANTLE SYSTEMS OF PATRIARCHY, RECOGNISE CARE ECONOMY, AND FOSTER JUST ENERGY TRANSITIONS TOWARDS A ZERO-CARBON WORLD		Time per session
Total Time for this session - 37 hours		
<i>With meal breaks, energizers, and team-building sessions included, this module can be completed in approximately six days.</i>		
<u>TOT Activity 1 Getting Started - Introducing Socio Economic Empowerment Dialogue (SEED)</u>		40 mins
<u>1.3 Web of Identity</u>		30 mins
<u>1.4 Ideal Man Ideal Woman</u>		120 mins
<u>1.6 An Impossible Dream</u>		90 mins
<u>1.7 Rebuilding the World</u>		120 mins
<u>4.2 Understanding Discriminatory Practices and Linkage to Patriarchy</u>		45 mins
<u>4.4 Relationships of Power</u>		60 mins
<u>2.1 Mapping the Economy: A Floating Coconut</u>		150 mins
<u>2.3 Group Work: The Sea of Natural Resources</u>		120 mins
<u>2.5 Mapping Social Power</u>		180 mins
<u>3.2 Addressing Unpaid Care Work (UCW) Through Rapid Care Analysis (RCA)</u>		12 hrs*
<u>5.1 What is climate change and how does it impact me?</u>		40 mins
<u>5.3 Community web</u>		20 mins
<u>5.5 Context analysis – Life's Journey</u>		70 mins
<u>5.6 Community Energy Mapping</u>		70 mins
<u>5.7 Gender-Just Energy Transitions</u>		70 mins
<u>5.8 Resilient Horizons: Inclusive Disaster Preparation</u>		80 mins
<u>4.10 Identifying and Managing Risks in Women Economic Empowerment Programs</u>		60 mins
<u>4.11 Tracking Gendered Impacts of Economic Change at the Household Level</u>		150 mins

RUN A SAFE, INCLUSIVE COMMUNITY-LED PROGRAM		Time per session
Total Time for this session - 13 hours <i>With meal breaks, energizers, and team-building sessions included, this module can be completed in approximately two days.</i>		
<u>TOT Activity 1 Getting Started - Introducing Socio Economic Empowerment Dialogue (SEED)</u>		40 mins
<u>4.1 Understanding Gender Based Discrimination</u>		20 mins
<u>4.2 Understanding Discriminatory Practices and Linkage to Patriarchy</u>		45 mins
<u>4.3 Understanding Power</u>		3.5 hours
<u>4.4 Relationships of Power</u>		60 mins
<u>4.5-4.6 Dealing with Anger (for men)</u>		
<u>4.7-4.8 Dealing with Anger (for women)</u>		
<u>4.9 Understanding Violence</u>		120 mins
<u>4.11 Tracking Gendered Impacts of Economic Change at the Household Level</u>		60 mins
<u>4.12 Being a Champion of Change (for men)</u>		120 mins
<u>4.12 Being a Champion of Change</u>		90 mins
SEED TRAINING OF TRAINERS		Time per session
The SEED Training of Trainers (TOT) should be spread over several weeks to ensure that SEED facilitators have sufficient time to fully experience and internalize the SEED training process themselves before beginning their journey as facilitators.		
Training on all five SEED modules		
<u>Module 1: Gender Awareness and Sensitisation</u>		8.5 hrs
<u>Module 2: Economic Activity and Natural Resource Mapping</u>		8.5 hrs
<u>Module 3: Building Family Foundations</u>		12 hrs*
<u>Module 4: Ensure Do No Harm</u>		16.5 hrs
<u>Module 5: Inclusive and Gender-Just Climate Adaptation</u>		7.5 hrs
Followed by TOT exercises and practice of facilitating SEED sessions		
<u>TOT Activity 1 Getting Started - Introducing Socio Economic Empowerment Dialogue (SEED)</u>		40 mins
<u>TOT Activity 2 - Foundations of Facilitation: Roles, Expectations, and Growth</u>		30 mins
<u>TOT Activity 3 - Roles and Responsibilities of the Facilitation Team</u>		90 mins
<u>TOT Activity 4: Facilitation Tips - How Self Aware Are you?</u>		30 mins
<u>TOT Activity 5: Facilitation Tips - Creating a Safe Space for people to engage</u>		45 mins
<u>TOT Activity 6: Facilitation Tips – Navigating Sensitive Conversations and Local Traditions</u>		60 mins
<u>TOT Activity 7: Facilitation Tips – Understanding Patriarchy and Gender Stereotypes as a system that impacts everyone</u>		60 mins
<u>TOT Activity 8: Facilitation Tips – Navigating Group Processes and Ensuring Participation</u>		45 mins
Ongoing and continuous mentoring and troubleshooting sessions with Oxfam program team and GEDSI Specialist		Half day session fortnightly for 6 months

IDENTIFYING AND TRAINING SEED FACILITATORS

Selecting community members as facilitators for SEED training can be a tough process considering that it requires identifying individuals with a blend of personal qualities and interpersonal skills. Some of these qualities would be inborn or God given, and many of them would be built over the course of SEED journey, working with Oxfam. Here's a list of essential skills and attributes to look for in SEED facilitators:

- **Active Listening:** Capacity to listen attentively and compassionately to participants' concerns and perspectives.
- **Local Context Awareness:** Respect for different backgrounds, beliefs, and experiences. Good understanding of the community's social, cultural, and economic structures.
- **Non-Judgmental Attitude and Teamwork:** Ability to create a safe space for open dialogue and reflection. Is able to work together as a team - with co-facilitators and community members.
- **Having lived experience:** Individuals who have faced or witnessed gender-based challenges are often better equipped to understand participants' realities and create a supportive, non-judgmental environment. Facilitators with personal experiences related to gender issues (such as navigating care work, overcoming discrimination, or facing challenges related to climate change) can connect with participants on a deeper level.
- **Open to sharing own experiences:** Sharing personal stories of resilience can inspire participants and demonstrate the potential for positive change within their own lives and communities.

GUIDANCE AND ACTIVITIES FOR SEED TRAINING OF TRAINERS

SEED at its core is a process of dialogue - with people sharing their thoughts and experiences. A lot of the SEED material deals with sensitive issues around gender roles and inclusion. Facilitators will ensure that discussions, especially from the small groups, are only shared in a way that is comfortable for people and that the people themselves agree with. The facilitator would try to establish a balance between encouraging people to share their stories, but at the same time making sure that stories are not used as tools to attack other people, or that stories are made fun of.

The activities in the SEED toolbox use a variety of different techniques, exercises, to involve people in analysis and reflection about their experience. This 'experiential learning' within a group means that building of trust within the group, right at the beginning of any training is crucial to its success.

Whenever possible, the activities use already prepared support materials, such as images and flashcards, and low-cost, local, and easy to obtain materials

IN THIS CHAPTER, SEED TOT GUIDANCE AND MENTORING WILL FOCUS ON FOLLOWING ASPECTS:

Understanding the SEED Approach	Core principles: Ensure facilitators grasp the values of equity, inclusion, and participation central to SEED. Flexibility and adaptation: Emphasize the need to tailor sessions to different community contexts.
Facilitator Self-Awareness	Power and privilege reflection: Encourage facilitators to examine their own biases and privileges. Role modelling: Highlight the importance of embodying SEED principles in their interactions.
Effective Communication Skills	Active listening: Stress the importance of listening to diverse voices, especially marginalized groups. Non-judgmental facilitation: Train facilitators to create a safe space where all participants feel respected and heard.

Cultural Sensitivity and Contextual Awareness	<p>Navigating traditions and customs: Prepare facilitators to address potentially discriminatory practices sensitively.</p> <p>Intersectionality: Discuss how different identities (gender, age, socio-economic status) intersect and impact experiences.</p>
Practical Facilitation Techniques	<p>Engaging activities: Ensure facilitators are skilled in delivering energizers, group work, and reflective exercises.</p> <p>Managing group dynamics: Provide strategies for handling conflicts, dominant voices, and disengaged participants.</p>
Ethical Considerations	<p>Confidentiality: Stress the importance of protecting participants' privacy.</p> <p>Do no harm: Encourage facilitators to be aware of potential unintended consequences and mitigate risks.</p>
Logistical Planning	<p>Time management: Emphasize the importance of balancing content delivery with reflection and rest.</p> <p>Resource management: Ensure facilitators know how to adapt sessions if resources are limited.</p>
Continuous Learning and Support	<p>Feedback mechanisms: Establish processes for gathering feedback to improve future sessions.</p> <p>Mentorship: Recommend ongoing peer support and mentorship for facilitators.</p>

I have been volunteering with Rainbow Pride for the past four years now. As a rainbow person, this organization has given me a place to belong, where I can be safe to express myself. When I am volunteering with Rainbow Pride, I am sure of myself and feel strong in my identity. The judgement that I feel from others affects me less now that I have a 'family' where I belong. Two years ago, through Rainbow Pride, I learnt about SEED. I understood it to be process of approaching new people and villages to talk to them about fairness and tolerance. I became a SEED facilitator myself and got the chance to talk about being different and facing discrimination. During SEED exercises, when I first walked in as a co-facilitator, everyone looked at me funny and no one approached me. Then slowly, as group conversations opened taboo topics, people started approaching me during lunch and tea breaks and sometimes also asked me personal questions. I answered all questions honestly as I knew that people are just trying to understand the difference and come to terms with the reality that actually, I am just a person like them.

Being SEED facilitator has been really good for me. It has given me confidence to be who I am and also to speak in front of people. Facing judgement, harassment and abuse for years makes you angry, sad and bitter. Rainbow Pride and the SEED process has given me a channel to finally do something useful – to start the communication with other on understanding and caring for rainbow people.

RAINBOW FACILITATOR, VANUATU

SEED TOT MODULE

The following exercises are designed to reflect SEED's core values of inclusion, equity, and participation. There are 8 TOT exercises, each building on the previous one, from self-reflection to practical facilitation techniques. These need to be introduced to SEED facilitators AFTER they have completed SEED basic training of 5 modules in CET.



TOT ACTIVITY 1: GETTING STARTED – INTRODUCING SOCIO ECONOMIC EMPOWERMENT DIALOGUE (SEED)

PURPOSE

- Introduce SEED resource – including its objectives, scope and content
- To collaboratively create a set of group norms that ensure a safe, respectful, and inclusive environment throughout the workshop. This helps participants feel ownership and commitment to the norms they establish together.

FACILITATOR TIP

This is a foundational activity. All SEED trainings will begin with this activity so that group norms are created at the start and people have awareness about what is SEED.



INTRODUCING THE ACTIVITY

Oxfam representative/SEED Lead Trainer gives a brief introduction to SEED (see box below).

Then, introduce the concept of 'group norms' that are agreements about how everyone will behave and interact during the workshop. These norms help create a supportive space where everyone feels comfortable participating and sharing. Participants will brainstorm and agree on a set of norms that reflect respect, inclusion, and shared responsibility.

INTRODUCTION TO SEED RESOURCE

At Oxfam, we understand that different groups—like women, men, people with disabilities, and LGBTQ+ communities—face different risks and challenges. Many factors, such as race, gender, social class, and sexual orientation, affect how people experience power and privilege. These experiences are complicated and connected in many ways.

For the past five years, Oxfam Australia has been developing a training and program design resource called SEED (Social and Economic Empowerment Dialogue). Creating SEED has been an ongoing learning process. We have worked alongside our three country partners - Oxfam Vanuatu, Oxfam Fiji and Oxfam Timor-Leste to create activities and resources that are easy to understand and flexible enough to fit into specific contexts.

SEED aims to help people understand how gender, inclusion, the economy and environment are connected. It combines various tools and activities to help communities see the full picture of economic life, including all the work women do. SEED highlights different activities that support well-being and survival.

It brings communities, local organizations, and partners together to talk about their unique challenges and plan ways to create positive change.

MATERIALS

- Flip chart or large sheets of paper
- Markers
- Sticky notes

MATERIALS

- Flip chart or large sheets of paper
- Markers
- Sticky notes

PROCESS

1. **Introduce Oxfam (or your organisation) and explain the purpose of the workshop.** Draw from cultural traditions to create an inclusive, culturally-grounded opening to the workshop process, ensuring that all participants and people in the community are treated as welcome and worthy of respect and dignity.
2. **Introduce each person on the facilitation team, and the role that they will be playing during the workshop.** Ask participants to turn to the person next to them and ask:
 - Their name
 - One strength: One thing they are very good at and like to do
3. **After a few minutes, bring the group back together and ask participants to introduce their partners** (saying their name and strength).
4. **In plenary ask participants to brainstorm on behaviors that they believe will create a positive and respectful workshop environment.** Encourage them to think about:
 - How participants should communicate (e.g., listening, respect, no interruptions).
 - How to handle disagreements or differing opinions.
 - How to ensure everyone feels included, especially those who may be quieter or shy.
 - How to respect different cultural perspectives or sensitive topics.
5. **During the brainstorm session, make sure that you (or someone else) is documenting these norms of the workshop on a flip chart.** This flipchart must be put up in a place that is visible to all participants – to refer to later, if needed
6. **If the participants are having difficulty coming up with ground rules,** or if they do not come up with a particular ground rule you feel is important to the success of your facilitation, try to prompt them towards it. If they still do not mention it, you can add it to the list.

Some examples of group norms are:

- Be on time: At the beginning of the day as well as after breaks.
- Avoid negative labelling or accusations
- Give your full attention to whoever is speaking: Avoid distractions (e.g. mobile phones)
- Be respectful and inclusive at all times
- Commit to having fun together and making the workshop a valuable and memorable experience for all.
- Be encouraging: Clap for people and groups to show support.
- Make a norm around confidentiality – respecting each others stories as if they were their own

FACILITATOR TO SUMMARISE

- Reinforce the importance of the group norms as guiding principles for the workshop. This activity promotes a sense of shared responsibility and helps build a respectful, inclusive environment for meaningful discussions and learning
- Remind participants that these norms are a collective agreement, and everyone is responsible for upholding them.
- Emphasize that the norms can be revisited and adjusted if needed, ensuring they remain relevant and supportive.
- Refer to the group norms at the beginning of each session and encourage participants to reflect on them during daily check-ins or debriefings.
- If the participants want to set 'punishments' for participants that 'break' the norms, explain and insist that it is important to challenge the culture of punishment in education that we might have been brought up with, and that it might make more sense to look for ways to encourage people to follow the rules, rather than finding means of punishing those who break them. Stress that, as a facilitator, you believe that the participants are mature enough to follow those rules that they themselves agree are important.





TOT ACTIVITY 2: FOUNDATIONS OF FACILITATION: ROLES, EXPECTATIONS, AND GROWTH

PURPOSE

- Introduce participants to the concept of facilitation, its importance, and the role of a SEED facilitator.
- Define the responsibilities of facilitators, including maintaining neutrality, guiding discussions, and ensuring inclusiveness
- Provide a space for participants to express their expectations and fears about facilitation, ensuring these are acknowledged and addressed throughout the training process
- Explain the structure and timeline of the SEED facilitator training, outlining the intensive workshop phase and practical co-facilitation phase

INTRODUCING THE ACTIVITY

Talk about what facilitation means and what would be expected from a SEED facilitator. Cover the following points:

- Facilitate means 'to make easy'. Facilitation is the glue that holds a group together. Facilitation is a process of learning, sharing, and coming to decisions in a participatory way. A facilitator is there to ensure that the discussion stays on topic and is progressing. S/he is there to ensure that everyone is able to engage in the workshop process, that all opinions are heard and respected, and that workshop participants are able to function as a group.
- The facilitator is a neutral person who does not offer personal opinions and does not get drawn into the discussions. If they want to say something, they should temporarily step out of their role as a facilitator.
- No one is born an 'expert facilitator'. It is important to work on facilitation skills that will help you become more effective as a facilitator. Facilitation requires attitudes of acceptance, understanding, trust and care and respect. Humor is also an asset. Good facilitation is critical for enabling participants to feel comfortable to speak on the issues of sharing power and decision-making

MATERIALS

- Cards
- Markers

FACILITATOR TIP

To be an effective facilitator, make sure that you:

Prepare for your session	Develop and practice your session plan in advance. All your training material (charts, handouts, etc) must be ready before training
Be clear	Think about objectives of each session and state it clearly at the start of the session
Pay attention	Be aware of needs and feelings of your participants
Be time sensitive	Make sure your session plan fits with the time available
Communicate effectively	Use simple and appropriate words. Avoid the use of jargon. Maintain eye contact
Give take away message	Spend time wrapping up your session and summarise main points in the end

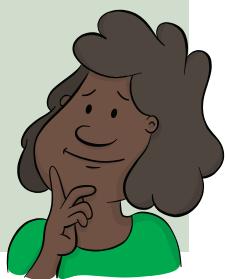


PROCESS

1. **Ask participants to divide into smaller groups** (maximum three people per group) and give 15 minutes time to talk to each other about their expectations and fears relating to SEED facilitation. Provide each group cards of two colours. (for example, yellow and green). Ask participants of each group to write their expectations on one colour cards and fears on the other colour.
2. **In 15 mins all groups come in a plenary session, and paste all 'expectations' and 'fears' on a wall.** Allow for 5 mins of open time for participants to read each other's work and reflect.
3. **As the facilitator, organise cards into themes or clusters and initiate a discussion in plenary.**
4. **Commit to coming back to the cards on the wall** to have another discussion at the end of the TOT to see if any of the expressed fears have remained unanswered

FACILITATOR TO SUMMARISE

- Training to be a facilitator for SEED will be a learning journey that you and Oxfam will undertake together. Training to be a SEED facilitator would require a time commitment of 6 months. First phase of this training would be in an intensive workshop setting and would take upto 10 days to 15 days spread over a few weeks. Second phase of the training would be co-facilitating various SEED sessions alongside Oxfam staff to 'learn by doing'. Second phase will also include monthly mentoring and troubleshooting sessions with Oxfam's GEDSI expert where you would get the chance to address bottlenecks, talk about your own gender socialisation process and have guidance on structuring SEED exercises to your own contexts.
- One SEED facilitator from community will never be expected to run a training on their own. Oxfam will ensure that there always will be a facilitation team that would plan the training in advance, distribute different roles among themselves and support each other during a training. The job of the facilitation team would be to make sure that the workshop runs smoothly, that people learn from the activities, that everyone feels safe and is respected, and that the process stays on track and on time.
- As facilitators, you will work in a team with different roles. Aside from the lead facilitator, all other roles should rotate regularly among all the members and should include men and women, youth and adults. This will not only make visible all the different kinds of work involved in running workshops but it will also build capacity and inclusion.





TOT ACTIVITY 3: ROLES AND RESPONSIBILITIES OF THE FACILITATION TEAM

PURPOSE

- Support potential SEED facilitators to understand the various roles within a facilitation team.
- Foster teamwork and clarify the specific responsibilities of each role
- Emphasize the collaborative nature of facilitation and the importance of teamwork, including sharing roles and responsibilities within a diverse facilitation team.
- Stress the importance of rotating facilitation roles among diverse team members (men, women, youth, and adults) to foster inclusivity and build collective capacity.

INTRODUCING THE ACTIVITY

Explain that an effective workshop relies on a well-coordinated facilitation team, where each member has specific roles and responsibilities. This exercise will help participants explore these roles and understand how they contribute to the success of a SEED training session.

MATERIALS

- Printed role cards (one for each role: Lead Facilitator, Small Group Facilitator, Notetaker, Observer, Spokesperson, Logistics Team) (SEE Handouts on next page)
- Flipchart paper and markers
- Sticky notes

PROCESS

1. **Divide participants into small groups.** Assign each group one role from the table (Lead Facilitator, Small Group Facilitator, Notetaker, Observer, Spokesperson, Logistics Team). Provide each group with a printed role card and ask them to review the responsibilities listed.
2. **Each group discusses their assigned role, focusing on the following questions:**
 - What are the key responsibilities of this role?
 - Why is this role important in a workshop?
 - What challenges might someone in this role face?Ask groups to write their key points on flipchart paper.
3. **Groups present their reflection in plenary**, talking about the function and importance of their 'role' to the rest of the participants.
4. **As facilitator pre-select a short and simple exercise from community engagement toolbox.** We recommend taking either web of identity or gender life cycle (storyboard) from Module 1. Ask for volunteers to simulate each facilitation role in a brief practice session.
5. **Rotate roles among participants to give everyone a chance to experience different responsibilities.**
6. **Gather everyone back for a group discussion.** Ask people to share what they learned about each role and how they can apply these insights in real workshops. Address any expectations or fears participants may still have about facilitating.

HANDOUTS FOR THE ACTIVITY - SPECIFIC ROLES OF TEAM MEMBERS INCLUDE:

ROLE TITLE	CORE TASK	ROLES AND RESPONSIBILITIES
Lead facilitator(s)	Responsible for overall content, organisation of session and materials, and team communication	<p>Prior to starting each session</p> <ol style="list-style-type: none"> 1. Select a diverse facilitation team, using the role cards, making sure roles are rotated regularly 2. Read through the instructions with your facilitation team, assign specific tasks to each person 3. Make sure every team member knows their roles for the whole day or session 4. With your team, make sure all materials are ready and organised <p>At the beginning of every session</p> <ol style="list-style-type: none"> 1. Introduce the whole process to the participant group in easy to understand terms 2. Introduce the programme to participants 3. Work with the group to establish ground rules (see also 1.7.4.2) 4. Introduce each new activity, before small group work begins <p>Daily activities</p> <ol style="list-style-type: none"> 1. Monitor progress throughout the day or session and make necessary adjustments. For instance, if time is running out towards the end of any day, decide whether or not to start a new activity, shorten the activity, or use an energiser or other activity to end the day 2. Close each day or session, recapping main decisions, learnings and follow-up activities 3. Facilitate the daily reflection at the end of each day with all team members
Small group facilitators	Responsible for small group discussions, keeping the groups on track and ensuring that everyone feels safe and included	<ol style="list-style-type: none"> 1. Before starting, read through the instructions with the lead facilitator 2. Make sure you have all materials needed, understand time limits, and know what to do 3. Check to make sure group members understand the activity 4. Remember that your job is to facilitate, not take over or direct the work of the group 5. Encourage active and equal participation by all members of the group 6. If other groups are still going with their group work, keep your group busy with additional questions, summary preparations, etc. 7. If reporting back to the large group, usually the group is asked to pick one or two key points to share rather than give a long presentation. Guide your group through the process of selecting key points. 8. Make sure roles like spokesperson, note taker or observer are rotated regularly. 9. Participate in the daily reflection at the end of each day.
Notetakers	Responsible for recording small group discussions, if and when needed	<ol style="list-style-type: none"> 1. There should be a note taker for each small group activity, if possible 2. Make sure you capture main points, main learnings and action steps 3. If there are literacy challenges in the group, make sure to recognize those and work flexibly – find people who can take notes, but also consider drawings and other forms of recordkeeping 4. For large group discussions, additional notetakers should be selected. 5. Participate in the daily reflection at the end of each day.

ROLE TITLE	CORE TASK	ROLES AND RESPONSIBILITIES
Observers	Responsible for observing and safeguarding the group process and timekeeping	<ol style="list-style-type: none"> 1. During each small group sessions, at least one observer should move between the groups 2. Observers can use the observation sheet to make notes on participation and process 3. Watch to see if anyone in the group has a need for translating terms or activities in local language and if so, make sure that is available 4. Make sure everyone has the opportunity to participate actively and is included 5. If there are main issues or conflicts in a small group, consult with the lead facilitator 6. Track time, make sure people stay on time, call time
Spokespeople	Responsible for providing brief summaries back to the full group, if this is part of the activity	<ol style="list-style-type: none"> 1. Provide short summaries of the small group discussion to the large group 2. Ensure that the group's perspective and learning is represented 3. Ask key questions from other groups
Logistics team	Responsible for opening and closing (welcome, prayers, thank you's), materials management, organising food, and organising clean-up	<p>One of the goals of SEED is to raise awareness about the often-invisible care work that takes place. Assigning and rotating responsibilities for logistics is one way to contribute to this.</p> <ol style="list-style-type: none"> 1. Materials management (distribute materials, collect and organise materials after activity) 2. Arranging for and serving food 3. Clean up after meals and snacks 4. Opening and closing prayers, welcomes and thanks you's

FACILITATOR TO SUMMARISE

- Reinforce the importance of each facilitation role and how they work together to ensure smooth, inclusive, and effective sessions.
- Highlight the need for collaboration and regular rotation of roles to build capacity and foster inclusivity.
- Remind participants that facilitation is a journey of continuous learning and teamwork, with ongoing support from Oxfam and the SEED community.





TOT ACTIVITY 4: FACILITATION TIPS - HOW SELF AWARE ARE YOU?

PURPOSE

- Support Learning Facilitators to identify their personal biases and triggers.
- Promote self-awareness and emotional regulation in Learning Facilitators
- Enable learning facilitators to develop strategies for handling challenging situations effectively and respectfully.

INTRODUCING THE ACTIVITY

Explain that all facilitators carry personal values, beliefs, and biases that can influence their behavior during sessions. This exercise will help participants become more aware of their triggers and learn how to manage their responses constructively. Understanding these dynamics is crucial for creating an inclusive, respectful, and supportive environment.

MATERIALS

- Flipchart paper and markers
- Sticky notes (different colors)
- Printed trigger scenarios (see box handout)
- Ground rules poster (for reference)

PROCESS

1. **Distribute sticky notes and ask participants to write down three personal biases or "triggers" they might encounter as facilitators** (e.g., Experience of disrespect as a woman, someone is getting loud and aggressive, someone interrupts you, confrontational behavior, etc). Encourage honesty and self-reflection; remind participants that this is a judgment-free zone.
2. **Divide participants into small groups.** Participants share their triggers in sub-groups and discuss why these might affect their facilitation. Each group is given a flipchart on which they identify and write common themes that are emerging.
3. **Each group presents their work and all flipcharts are displayed on a wall.**
4. **Participants are again asked to divide into sub-groups.** Each group is given a pre-written 'trigger' scenario (See handouts below)

Example of triggers to use as handout

- A participant repeatedly talks over others or interrupts you while you're explaining an activity.
- A participant makes a derogatory remark about another participant's background, gender, or opinion.
- Some participants are disengaged, using their phones or having side conversations during the session.
- A participant shares a strongly held belief or opinion that you personally disagree with or find offensive.
- One participant dominates the discussion, leaving others no chance to speak or contribute.

5. **Each group discusses their trigger, reflecting on following questions:**

- What feelings this trigger might provoke?
- What would be a "bad" response and why would it be ineffective.
- What would be a "good" strategy to handle the situation respectfully and effectively.

5. **Each group discusses their trigger, reflecting on following questions:**
 - What feelings this trigger might provoke?
 - What would be a "bad" response and why would it be ineffective?
 - What would be a "good" strategy to handle the situation respectfully and effectively.
6. **Groups then role-play the scenario twice**—once showing the ineffective response and then second time around demonstrating the appropriate response.
7. **After role-play, the full group reflects in plenary what they observed on:**
 - What was the difference between the two responses?
 - How did the "good" strategy impact the situation and group dynamics?
8. **Give participants reflection time of 5 minutes.** Ask each participant to write down two practical strategies they will use to manage their own triggers during facilitation. Participants can share these strategies briefly in pairs or small groups.

FACILITATOR TIP



- Never respond to a participant with astonishment, impatience, or criticism.
- Remember that there are no right or wrong answers, and a facilitator's role is not to correct what is being said.
- Be aware of the personal biases that you might bring to the discussion, and try not to let them limit the conversation

EXAMPLES OF 'TRIGGERS'

1. Trigger: A participant keeps talking while you are talking

Your Feeling: Disrespect; Anger

Bad strategy: Single out the participant and tell him/her off in front of the group

Good strategy: Stop the session for a moment; Do not single out the participant; Remind all participants of the ground rules.

2. Trigger: A participant says something that you disagree with.

Your Feeling: Anger; denial

Bad strategy: Start a one to one discussion with participants in front of the other participants

Good strategy: Ask the participant to explain why he/she thinks about the issue in this way; Ask open questions that encourage the participant to think of alternatives e.g. What about? Have you considered this as an alternative; Ask the group whether they agree/disagree and if so why/why not

3. Trigger: A participant says something about another participant that is not very nice

Your Feeling: Anger

Bad strategy: Start a one on one discussion

Good strategy: Remind participants of the ground rules to be respectful towards each other.

FACILITATOR TO SUMMARISE

- You can use content in the box above to highlight and strengthen 'good' and 'bad' examples of reacting to triggers. Remind participants that no one is perfect; facilitation is a learning journey that requires reflection and practice.
- Highlight that self-awareness is a key skill for facilitators, helping them remain neutral and respectful. It is important for the SEED facilitator to be aware of her/his personal prejudices and biases. These would include personal values, beliefs and attitudes about women and men, girls and boys, poor and rich, sexual orientation (SOGIE), different professions, different religions, as well as cultures other than your own. These will have an impact on how you facilitate a group and your use of language, jokes and examples.
- Emphasize the importance of managing triggers constructively to maintain a safe and inclusive environment. A facilitator talking about sensitive issues like gender and inclusion needs to understand their own feelings about people and groups involved, both positive and negative. Being conscious of one's own feelings will help safeguard against prejudices or favouritism. As a facilitator its important to consider your own social identities and feelings and how membership of various groups may affect how people think about you.
- This activity ensures participants leave with a deeper understanding of their biases and practical tools to manage challenging situations effectively. A facilitator needs to be careful about their body language - that it does not reveal approval or disapproval of what the participants are saying.





TOT ACTIVITY 5: FACILITATION TIPS – CREATING A SAFE SPACE FOR PEOPLE TO ENGAGE

PURPOSE

- Support Learning Facilitators to understand the importance of creating a safe and inclusive environment for all participants.
- To recognize factors that can make a space unsafe or uncomfortable.
- To develop strategies for promoting inclusivity and addressing disrespectful behaviours during sessions.

INTRODUCING THE ACTIVITY

Explain that a safe space is essential for open, honest discussions in SEED workshops. Facilitators need to ensure that all participants feel comfortable and respected. This exercise will help facilitators identify potential challenges and develop strategies for maintaining a safe, inclusive environment.

MATERIALS

- Flipchart paper and markers
- Sticky notes (different colors)
- Printed or written scenarios of unsafe situations
- Groups norms flipchart (developed in TOT Activity 1)

PROCESS

1. **In a plenary session, ask all participants to brainstorm on both 'safe' and 'unsafe' spaces in a workshop or community gathering.** (Examples: Safe: Quiet, private location; respectful environment; no fear of discrimination. Unsafe: Associated with authority figures; open to outsiders; history of conflict or discrimination.)
2. **Distribute sticky notes for people to note these situations and put them on a wall where they are visible to everyone.**
3. **Divide participants in groups.** Use scenarios in box given below of spaces or environment that might be unsafe or uncomfortable. Give each group one scenario to understand and discuss. Ask them to discuss within their group following questions:
 - Why might this space or behavior be problematic?
 - How could a facilitator address or prevent this situation?

Lack of trust - Holding a workshop in a local government office for a group that distrusts local authorities.

Feelings of superiority or authority - A male participant frequently interrupts women during discussions.

Double-standards – criticizing women for the same behaviors that is accepted in men.

Stereotyping – expecting or rewarding particular behaviors or traits in women, but assuming they cannot be found in men or in reverse, e.g. men are 'naturally' incapable or socially unprepared to cook, clean, or take care of children.

Negative labelling – using derogatory terms, especially for PWD or SOGIE people.

4. **Ask groups to role-play their assigned scenario demonstrating how a facilitator could handle the situation respectfully and inclusively.** (Example: Scenario - A participant makes a derogatory comment about another group. Response: The facilitator challenges the behavior respectfully, reinforces ground rules, and explains why it's inappropriate.)

5. After each role-play, the group reflects in a plenary session what was done well and what could be improved.
6. In small groups, ask participants to draft 3-5 ground rules that would help maintain a safe and respectful environment. (Examples: Everyone's voice is valued. No interrupting or dominating the conversation. Respect all identities and experiences.)

FACILITATOR TIP

As much as possible, ensure that the training space is safe for EVERYONE with no negative associations with it. For example, if SOGIE community members feel that they are being discriminated against by local government authorities, they would probably not feel comfortable openly discussing their issues as part of SEED dialogue at a local government building. It is important that throughout the training, the facilitator checks with participants whether the space is comfortable or not or if there are any disturbances or hindrances in them being able to participate freely.



FACILITATOR TO SUMMARISE

- Emphasize that creating a safe space is an ongoing process that requires awareness, sensitivity, and proactive behavior. Before starting a SEED training it is essential for the facilitator to identify a safe space where participants feel comfortable to come and discuss issues without being disturbed and without fear or a threat of being harassed or be subjected to any form of violence.
- Highlight the importance of addressing unsafe or disrespectful behavior immediately and respectfully.
- Remind participants that inclusivity is about ensuring everyone feels valued and heard, and facilitators play a crucial role in modeling this behavior.
- While facilitating sessions, be aware of people who dominate the process, as well as people who are not participating. Try to bring those who are quiet or shy into the process. While some people may be quiet because they are shy, others may be quiet because they are remembering a painful experience (such as violence in their past) and do not want to talk about it. If at any time you sense that someone is uncomfortable with the subject matter, make sure that they are not pressured by your team or other participants to talk about something they don't want to. Remind them that they can choose not to answer any question or not to participate in a particular activity.
- Reinforce that ground rules and regular check-ins can help maintain a safe, respectful environment for all participants.





TOT ACTIVITY 6: FACILITATION TIPS – NAVIGATING SENSITIVE CONVERSATIONS AND LOCAL TRADITIONS

PURPOSE

- To prepare Learning Facilitators for guiding challenging discussions around identity, power, and marginalization.
- To equip Learning Facilitators with strategies for navigating cultural traditions that may seem discriminatory while maintaining respect and inclusivity.
- Help process feelings Learning Facilitators might have around handling strong emotions and sensitive disclosures

INTRODUCING THE ACTIVITY

Explain that SEED facilitators often engage in dialogues about sensitive topics such as gender, power, and marginalization. These discussions can evoke strong emotions and may intersect with cultural traditions or norms. This exercise will help facilitators navigate these situations thoughtfully and inclusively, while respecting local customs and providing support where needed.

MATERIALS

- Flipchart paper and markers
- Sticky notes
- Printed “Culture Wheel” diagram (showing elements like beliefs, traditions, values, and customs)
- Scenario cards (pre-prepared with challenging situations)

PROCESS

1. Using handout of culture wheel on the following page explain how various aspects of culture (traditions, norms, values) influence behavior and attitudes.
2. In a plenary session ask participants to reflect on cultural practices in their community that relate to gender roles or power dynamics. Discuss: Which practices promote inclusion? Which might reinforce marginalization?
3. Divide participants into small groups and distribute scenario cards (see box below) that highlight potential challenges related to cultural norms. Ask participants to discuss:
 - How can a facilitator address this viewpoint respectfully?
 - How can cultural insights be used to promote positive change without alienating participants?
4. Groups share their responses in a plenary session.

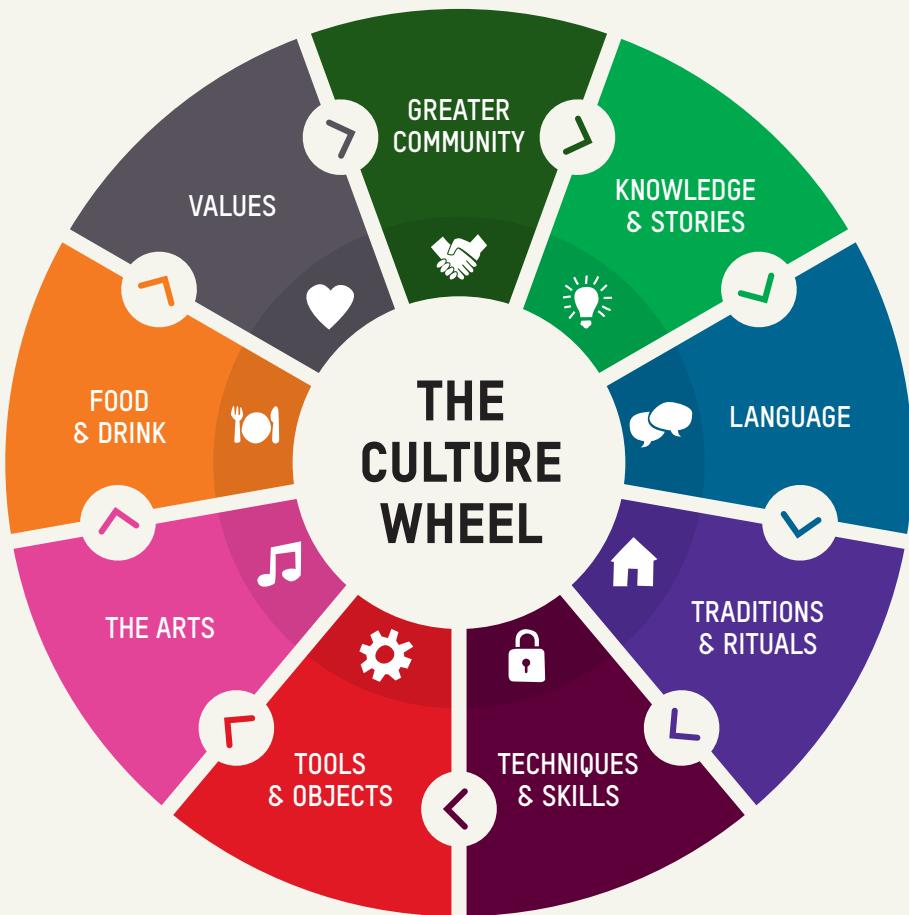
Scenario 1: During a discussion on women’s leadership, a participant says, “In our culture, women should not speak out in public.”

Scenario 2: In a session on gender roles, some participants express that men should not share household duties because it’s against tradition.

Scenario 3: In a workshop discussion, a participant says, “People with disabilities should not participate in leadership roles because they cannot handle the responsibilities.”

Scenario 4: During a community meeting, someone makes a derogatory remark about someone’s sexual orientation.

Scenario 5: During a session on gender roles, a participant states, “In our culture, it’s shameful for men to show emotions or be involved in childcare.”



5. Explain that facilitators may encounter personal disclosures (e.g., domestic violence, discrimination). In SEED dialogues, it is possible that participants will raise very personal issues, including domestic violence and sexual abuse. They may express anger, hurt or guilt. Whilst these activities have been carefully designed not to raise overwhelming feelings, facilitators should be aware of the possibility of strong feelings being expressed and be able to accept these without panicking. This is much easier if the facilitators have already thought through and discussed these issues themselves.
Hence, in this activity we role-play scenarios where a participant approaches the facilitator with a sensitive issue. Assign roles (facilitator, participant, observer) and practice active listening, validation, and referral to support services.
6. **Debrief by discussing:**
 - What went well?
 - How did the facilitator maintain a safe and supportive space?
 - What referral resources are available locally?
7. Ask participants to brainstorm strategies for creating a trusting environment where sensitive topics can be discussed safely. Write strategies on flipchart paper and connect them to elements on the "Culture Wheel."
8. Participants reflect on one personal bias or cultural challenge they might face and share how they plan to address it during facilitation. Encourage participants to make a commitment to promoting respectful, inclusive dialogue in their sessions.

FACILITATOR TIP

- Do not do an activity which is potentially very controversial or threatening if there is no feeling of trust within the group. Be aware of the feelings and experiences that participants may not be able to raise, either because of the strong feelings or feelings of embarrassment.
- Because many issues you are discussing are sensitive, participants may often be silent. Don't be afraid of silences. Your comfort with silence as a facilitator will set the tone for participants – who may choose to participate and learn silently.
- Try to avoid taking criticism or resistance personally.



FACILITATOR TO SUMMARISE

- The Community Engagement Toolbox of SEED has conversations focused around our identities as men/women/ SOGIE/PWD as well as many challenging discussions on power and marginalisation. As facilitators, your role is not only to help the group come to its own insights and outcomes, but also to make sure the conversations are positive and inclusive, giving space to everyone.
- Reinforce the importance of understanding and navigating cultural norms with sensitivity and respect. Highlight that facilitators should not impose their own beliefs but create space for open dialogue that challenges harmful norms without alienating participants.
- Remind participants that their role is to guide discussions thoughtfully, handle sensitive disclosures with care, and connect participants to appropriate support services when needed. Particularly after sessions that address issues of power, it would be important for facilitators to create a safe space for any participant who approaches them to debrief. They may want to talk about the session itself or about what they are feeling. A facilitator's role at this point would be to just listen and validate the participants' feelings. It is of utmost importance to go prepared to all sessions with a database of referral services (legal, counselling, shelter, etc) available in your area – and be ready to share this information with participants that approach you, in a safe and confidential manner.
- To conclude this activity, emphasize the value of continuous self-reflection and preparation in dealing with challenging conversations.





TOT ACTIVITY 7: FACILITATION TIPS – UNDERSTANDING PATRIARCHY AND GENDER STEREOTYPES AS A SYSTEM THAT IMPACTS EVERYONE

PURPOSE

- Support Learning Facilitators to understand how rigid gender stereotypes affect both men and women.
- Encourage critical reflection on traditional masculine ideals and how they impact society as a whole.
- To engage men and boys in recognizing the benefits of gender equality for all members of their community.
- Guide Learning Facilitators on how to talk about complex gender concepts in a strong patriarchal setup (empowerment, violence, gender stereotypes, etc)

INTRODUCING THE ACTIVITY

Explain that gender stereotypes are fixed social norms that dictate how men and women should behave, often limiting personal freedom and reinforcing inequality.

Gender is not only about looking at women's roles and subordination in society. We also need to unpack and understand how men too can feel limited by what society demands of them. The goal of this exercise is to explore how these stereotypes affect everyone and how breaking them can benefit the whole community.

Some examples of these limiting stereotypes are below:

Never show any type of weakness: Talking with others about your issues and concerns is weak. Men should be strong enough to solve their own personal problems without asking for help. Men should always act strong even if they feel scared and nervous.

Men are not like women: Men don't do household chores. Men don't show love and affection. They don't provide day to day care for children. Men have the responsibility of financially providing for the family. If men, go against this perception, and do household chores or care for children, they are considered weak and less 'manly'.

Men are aggressive and in control: Men must do whatever is necessary to bring household members 'in line' – even if they have to use violence. A man always has the final say in a relationship. This expectation teaches men to deal with disagreements and confusion in only one way – with aggression and control.

MATERIALS

- Flipcharts or whiteboard
- Markers
- Pre-written scenario cards (See box below)
- "Culture Wheel" image (to highlight cultural considerations and norms)

PROCESS

1. **Divide participants into small groups of 4-5.** Give each group a scenario card describing a common gender stereotype (below)

CARD 1: EMOTIONAL EXPRESSION

Scenario: A man in your community wants to talk about his feelings of sadness and stress but fears being seen as weak.

Discussion Points:

- Why is emotional expression often considered a sign of weakness for men?
- How does this affect men's mental health and relationships?
- How can we encourage a culture where men feel safe expressing their emotions?

CARD 2: HOUSEHOLD CHORES AND CAREGIVING

Scenario: A father stays home to care for his children and do household chores while his wife works. He is criticized by neighbors for not being "manly."

Discussion Points:

- Why is caregiving often viewed as a woman's role?
- How do these stereotypes impact family dynamics and men's involvement in the home?
- What are the benefits of shared caregiving responsibilities?

CARD 3: FINANCIAL PROVIDER ROLE

Scenario: A man loses his job and feels intense pressure to find work quickly because he believes it's his sole responsibility to provide for the family.

Discussion Points:

- How does the stereotype that men must always be the financial provider affect men's well-being?
- How might this belief create stress and shame in difficult times?
- How can communities support a more balanced view of family contributions?

CARD 4: AGGRESSION AND CONTROL

Scenario: In a heated family disagreement, a man feels pressured to assert control or show aggression to "prove" his authority.

Discussion Points:

- Why are men often expected to handle conflicts through aggression?
- How does this stereotype contribute to issues like domestic violence?
- How can alternative, non-violent approaches to conflict resolution be encouraged?

CARD 5: VULNERABILITY AND MASCULINITY

Scenario: A young boy is told to "man up" and hide his fear during a difficult situation, reinforcing that showing vulnerability is unacceptable.

Discussion Points:

- What messages do boys receive about vulnerability and strength?
- How does suppressing emotions impact boys' development and future relationships?
- How can we create environments where boys feel comfortable expressing a full range of emotions?

2. In a plenary session, ask participants to reflect and share their thoughts on following questions:
 - How does this stereotype affect men?
 - How does it affect women?
 - What are the societal consequences of this stereotype?
 - How might local traditions and customs reinforce or challenge this stereotype? (Refer to the Culture Wheel pg XX)
3. Ask each sub-group to create a short role-play illustrating the stereotype and then showing an alternative, more inclusive approach.
4. Groups perform their role-play for the larger group.
5. Facilitate a group discussion using these guiding questions:
 - What insights did you gain from the exercise?
 - How can we challenge these stereotypes in our communities?
 - How do our local traditions or customs contribute to or resist these stereotypes?

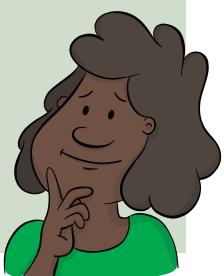


FACILITATOR TIP

- Having one male and one female facilitator may help the group dynamics, particularly in mixed groups, and stops gender being seen as only a women's issue.
- it is recommended that the trainers and mentors use language about responsibility, rather than blame. Men may feel they are being blamed for things they have not done or for doing things they were taught to do. It would be important to prevent situations where men may become defensive or argumentative, and they may not want to participate. Approach men as partners in solving the problem and creating a safer future for their families and communities, rather than as offenders of the problem.
- [CLICK HERE](#) for more guidance on how to talk about various complex gender concepts like gender stereotypes, inclusion, empowerment etc.

FACILITATOR TO SUMMARISE

- Boys learn what 'manhood' means by observing their families, where many see women and girls providing caregiving for children while men are often outside the family setting working. They observe and adopt these social norms, including messages from television, school and friends. In their families and communities, men live in social relationships with women and girls: as wives, mothers, sisters, aunts, daughters, nieces, friends, and neighbours. Many men can clearly see that their lives are also damaged by a system of gender inequality that has a negative impact on the women and girls with whom they live, work and interact in different ways
- Rigid gender stereotypes limit the potential of both men and women. When facilitating SEED's CET gender-related activities, it is both important and helpful to clearly show the effects of gender on both men and women. Research shows that men too face criticism when they don't follow masculine gender stereotypes.
- SEED approach and activities are not meant to show men in a negative light but rather to understand how fixed gender stereotypes put pressures on both men and women. Hence, facilitators are encouraged to challenge traditional masculine ideals of society in groups and engage men and boys in critical conversations about manhood.
- Breaking rigid social norms can lead to healthier, more supportive relationships and communities. Engaging men and boys in discussions about gender equality helps them see the benefits for themselves, their families, and society. Many men make sacrifices for their children and want their daughters to grow up in a world that offers young women security, freedom and opportunities to fulfil themselves. This provides a powerful reason for many men to support gender equality. In economic programs for women, men may be willing to engage and challenge rigid gender role with the realisation that access to employment or income-generating activities for women and girls will ultimately benefit the larger household
- Encourage participants to reflect on how they can challenge harmful norms in their own lives and communities, considering local traditions and cultural sensitivities highlighted by the Culture Wheel.





TOT ACTIVITY 8: FACILITATION TIPS – NAVIGATING GROUP PROCESSES AND ENSURING PARTICIPATION

PURPOSE

To equip facilitators with strategies to handle challenging group dynamics, foster inclusive participation, and maintain a respectful and engaging workshop environment.

INTRODUCING THE ACTIVITY

Explain that group processes can present various challenges, such as dominant voices, shy participants, or unexpected disruptions. This activity will help facilitators anticipate and navigate these situations while ensuring everyone has a voice.

MATERIALS

- Flip chart or whiteboard
- Markers
- Scenario cards (pre-written with group process challenges)
- Sticky notes

PROCESS

1. **Divide participants into small groups (4-5 people).** Each group receives a scenario card describing a common group dynamic challenge (see scenarios in box below).

SAMPLE SCENARIO CARDS

Dominant Participant: One person is speaking over others and monopolizing the discussion.

Shy or Quiet Participants: Some participants are not contributing to the discussion.

Off-Track Questions: A participant keeps asking questions unrelated to the topic.

Sensitive Topics: A participant becomes emotional or shares a personal story about violence or hardship.

Cultural Conflicts: A discussion topic clashes with local traditions or norms.

2. **Groups discuss the scenario and brainstorm strategies to address the challenge.** Each group presents their strategy in plenary. As each group shares, record key strategies on a flip chart, categorizing them by themes (e.g., managing dominance, encouraging shy participants, handling off-track questions).
3. **Make copies of the handout on the following page and give to each participant.**
4. **Facilitate a plenary discussion on the main strategies identified.** Encourage participants to share additional insights or experiences related to each theme. Discuss the importance of cultural sensitivity and navigating local customs. Use the Culture Wheel image to highlight considerations that might affect group dynamics.

HANDOUT - SOME DIFFICULT SITUATIONS AND STRATEGIES TO DEAL WITH THEM

Strategy for Dominant Participant: Remind the group of ground rules; ask others for their views directly; set time limits for speaking.

Strategy for Shy or Quiet Participants: Use small groups or pairs; create opportunities for quieter voices; affirm that all contributions are valued.

Strategy for Off-Track Questions: Acknowledge their contribution; gently bring the discussion back to the

main topic; clarify the session's purpose.

Strategy for Sensitive Topics: Create a safe space; listen without judgment; have a referral list ready; debrief after the session.

Strategy for Cultural Conflicts: Acknowledge cultural differences; encourage open, respectful dialogue; refer to the Culture Wheel to explore cultural factors

Men might get angry or defensive

- 1. Find allies in the group
- 2. Support them and give them space to speak
- 3. Keep groups separate if necessary
- 4. Respect all opinions
- 5. Follow ground-rules
- 6. Remind everyone to discuss the issues, don't attack the person

Women, particularly young women, and young men might be 'shy':

- Separate into groups e.g. all younger women together
- Observe and encourage
- Create space and opportunities for them to speak
- Tell them their views are important

Energisers might make some people uncomfortable

- Encourage active participation but ensure the activity itself and the process is respectful and culturally appropriate.
- Some energisers are aimed at creating fun and laughter but be aware of people's boundaries and don't push anyone to do anything they are not comfortable with.
- Laughter should be *with* each other, NOT at anyone

Participants' questions might be off-track from the process or activity

- Be clear about purpose from the beginning
- Thank each participant for their contribution and bring things back onto track

Death or other significant event in the community

- Reschedule if it is a big disruption; continue if most participants are still able to participate, and if necessary, try to get replacements.

If the first day is tiring or difficult, participants might not come back

- Make the purpose and expectations clear at the selection and at the beginning of the module
- At end of each day, show what is accomplished, e.g. by using the "Growing the SEED tree" activity and raise enthusiasm for the next day's activities

- Make sure the day is interesting, lively, and fun – use energizers and breaks strategically
- Make participants feel valued and appreciated, recognizing and encouraging their hard work

Facilitators may be confused about the process of their responsibilities:

- Be honest with each other and with participants that this is a process of learning together
- One person should be responsible for each session
- Support facilitators can ask a question such as 'can I help to interpret that' before making an intervention
- Main facilitator, if not sure what to do or say next, could ask for support facilitator's help with a question like 'would you like to add something about that?'
- Support facilitator can raise hand when wanting to clarify activities
- Support facilitator should stay on track listening and being aware of the discussion – take responsibility for being the back-up at any moment
- Have agreed set of signals to indicate that you need assistance
- Trust each other and give honest feedback at an appropriate, private moment

After the training, remember to

- Review the event, and what each facilitator felt went well and why.
- Examine what each facilitator found easy, difficult, and valuable about working with the other person.
- Explore any changes each facilitator would like to make if running the workshop smoothly again.

FACILITATOR TIP - SET UP A “PARKING SPACE”

- This makes sure all ideas get recorded and participants don’t feel like they’ve been ignored. Whenever anything comes up that’s not relevant to the discussion at hand ‘park’ it in the parking space (a large sheet of paper on the wall).
- In other words write it up on the paper and deal with it later. This allows you to stay focussed but reassures participants they will be heard. If you want to avoid people feeling ignored, make sure you do deal with parked items. Consider having a space reserved on the workshop or meeting agenda to deal with parked items.



FACILITATOR TO SUMMARISE

- Highlight that as facilitators, you need to model things like being on time, being fully engaged, and being respectful and inclusive of others. Navigating group processes requires flexibility, patience, and cultural sensitivity.
- Reinforce key strategies, such as setting clear ground rules, creating safe spaces, and actively encouraging all voices.
- To ensure the wellbeing of SEED facilitators, it is recommended that periodic “debrief” sessions are planned where facilitators can meet discuss progress of their groups, to discuss issues or challenges they are facing, and to develop new or joint solutions. These meetings can provide facilitators the support and healing they need, as they may face backlash or secondary trauma by listening to personal histories of violence or hardship.



GUIDANCE ON DOCUMENTING AND LEARNING FROM SEED JOURNEY

SEED is an ongoing learning process for the community, for Oxfam and its partners. Good documentation and thoughtful reflection are essential to make sure learning happens and learning is retained.

Like facilitation, note taking should be organised in advance and prepared for before any training happens. Documenting key insights from each session and debriefing after end of each training day are two essential components of a successful facilitation process. Good note taking and facilitator reflection sessions ensure that valuable lessons are captured, shared, and applied effectively, supporting long-term growth and meaningful change for everyone involved

1. For Community-Level SEED Facilitators:

- **It Improves Facilitation Skills:** Reflecting on what worked well and what didn't helps facilitators grow and adapt their methods.
- **Builds Confidence:** Reviewing insights and lessons learned gives facilitators a better understanding of their role, helping them feel more prepared.
- **Ensures Consistency:** Clear documentation helps maintain consistent quality in future sessions, especially when training new facilitators.
- **Encourages Engagement:** Debriefing sessions allow SEED facilitators to share their experiences, feel heard, and contribute to the learning process.

2. For the Oxfam Program Team:

- **Documentation Enhances Program Design:** Capturing insights allows the team to identify strengths and areas for improvement, leading to better training materials and approaches.
- **Will Track Progress:** Documented learnings provide a record of growth and challenges, helping the team measure the program's impact over time.
- **Facilitates Knowledge Sharing:** The team can share valuable insights with other Oxfam programs or partners, promoting best practices across different projects.
- **Supports Continued Change:** Documentation helps programs track their progress, set goals, and make informed decisions about future actions

FACILITATOR TIP - SET UP A "PARKING SPACE"

Consider the following to ensure best possible documentation:

- The purpose of the documentation should be clearly explained
- Consent for note-taking and taking of photos must be received from participants at the outset of each module or session.
- Practice notes taking in training activities
- Regularly switch note-taker roles with other roles to give all members of the team a break
- Review and organise notes at the end of the day, with the team, as part of the day's reflection

Essential Areas to Cover in Training Documentation:

- Main takeaways from discussions
- Successes and what worked well
- Challenges or resistance encountered
- Important questions or concerns raised by participants
- What did participants find most useful?
- What could be improved?
- Any specific quotes or stories to highlight?



WHAT SUPPORT CAN OXFAM PROGRAMS TEAM PROVIDE

THE OXFAM PROGRAMS TEAM CAN SUPPORT SEED FACILITATORS IN SEVERAL KEY WAYS TO ENSURE EFFECTIVE DELIVERY AND IMPACT

Invest in Technical expertise	Access to a Gender Equality, Disability, and Social Inclusion (GEDSI) specialist will ensure that SEED facilitators and Oxfam program staff receive expert guidance. GEDSI Specialist can share best practice and proven strategies for engaging diverse community groups effectively. S/he can also give ongoing support to ensure that SEED facilitators and workshop participants are supported in dealing with their own issues relating to gender (triggers), troubleshooting and stay away from harm
Regular Check-ins	Schedule debrief meetings with facilitators to address facilitation related challenges and provide thematic support
Digital Tools	Offer access to digital platforms for documentation, sharing best practices, and tracking progress
Peer Support Networks	Create forums where facilitators can share experiences, challenges, and solutions
Create and Share Templates	Provide standardized templates for documentation and reporting
Feedback Mechanisms	Establish systems to collect and act on facilitator and participant feedback
Logistical Coordination	Help organize venues, transportation, and community outreach. Ensure facilitators have necessary materials (workbooks, flipcharts, etc)
Safe Spaces	Foster environments where facilitators can express concerns about their work or community interactions.
Centralized Knowledge Hub	Maintain a repository of best practices, case studies, and lessons learned
Regular Knowledge Sharing Sessions	Host periodic reviews to discuss insights and improve practices
Improve Accessibility	Invest in translating SEED resource into local language

GUIDANCE ON CONDUCTING A GENDER ANALYSIS

Gender analysis helps us understand the context where programs and projects take place. It's essential for designing projects that aim to address gender issues effectively. By using gender analysis, we can identify key challenges and consider different solutions. This process ensures that gender equality and women's needs are included in every stage of planning, designing, and delivering a project. It also provides a baseline to measure progress over time.

Gender analysis examines the roles, needs, and status of women compared to men within a specific society. It considers social, cultural, economic, environmental, and political factors. This tool highlights how all activities affect both women and men differently and aims to make women's contributions and challenges visible. Ultimately, the goal is to promote women's equal participation in development and support their aspirations for positive change.

In gender analysis, it is important to collect data and do analysis at two levels – practical and strategic. **Practical Gender Needs** are immediate, concrete needs for survival and economic well-being that don't challenge existing gender roles or structures. Examples of such needs are access to clean water, shelter, healthcare, and income-generating opportunities. On the other hand, **Strategic Gender Needs** are long-term goals aimed at improving the relative status of women compared to men, promoting equality, and eliminating discrimination. Strategic interests ensure that women and other marginalised groups gain decision-making power or new skills in these projects. Examples of strategic interests are legal rights, protection from domestic violence, reproductive rights, and increased decision-making power.

Addressing practical needs without considering strategic interests may not lead to sustainable change.
Integrating both ensures meaningful and lasting impact



PRACTICAL GENDER NEEDS

Water supply scheme, tools for agriculture work, help with transport, energy efficient stove.



STRATEGIC GENDER NEEDS

Training, women collectives, communication and leadership skills.

IDEALLY, GENDER ANALYSIS NEEDS TO BE CONDUCTED AT DIFFERENT LEVELS

Community and Household Level	Understand how gender roles, relationships, and interests shape people's daily lives.
Sectoral Level	Examine the broader impact of policies, strategies, and activities on gender equality at all levels (macro, meso, and micro).
Institutional Level	Assess whether partner organizations have the knowledge, commitment, and capacity to promote gender equality

KEY FACTORS FOR EFFECTIVE GENDER ANALYSIS

Expert Involvement	Engage a GEDSI specialist to help with design of questions to ask the community, and then with understanding the data that comes. If the project is focused on a sector like economic or climate justice, then its important that a relevant sector expert works closely with GEDSI specialist to analyse the data
Participation	Use participatory approaches that involve women directly and consider their diverse needs and experiences. Ensure that data is collected from all segments of the community you are developing the project for. Do not forget to also involve young men and women, elderly people, people with disability and SOGIESC people.
Integration	Make gender analysis a core part of project or program planning—not an afterthought or just a 'add on'. Your analysis will be able to define specific needs interests and barriers of a particular community – this information should shape priorities and objectives from the start
Holistic Approach	Also remember to build on past lessons, anticipates future trends, and acknowledges that gender roles and relationships evolve over time due to various factors. Each interaction within a community or sector offers valuable insights into roles, needs, and interests of people facing vulnerability, helping us adapt to these ongoing changes.

BASIC QUESTIONS TO ASK IN GENDER ANALYSIS ACROSS ALL SECTORS

1. Roles and Participation	What are the roles, responsibilities, and time commitments of women and men, considering differences in caste, age, and women-headed households?
2. Resource Access and Control	How do women and men access resources, and who controls them? How are people with disability and SOGIESC people viewed in the society? Do they face discrimination? What resources (and services) do they have access to and which ones do they have control over?
3. Needs and Priorities	What are the specific interests, needs, and priorities of women and men, people living with disability and people who identify as SOGIESC? Do you need to have a separate session of needs and priorities with young women and men?
4. Impact of Activities and Policies	How do sector activities, policies, or technologies affect women and men differently? Are there policies and services that cater to unique needs of other diverse groups like people with disability and SOGIESC people?
5. Participation Constraints	What barriers prevent women, men, young men, young women, people with disability, SOGIESC people from fully participating or meeting their needs?
6. Decision-Making and Consultation	How are women and men young men, young women, people with disability, SOGIESC people involved in decision-making within stakeholder groups? Are there effective ways to include all stakeholder voices?
7. Sector trends	How have regional and national policies, technologies, existing/past programs, and social, economic, political, ecological and global changes and trends (e.g. climate change, workloads, health and safety, displacement, migration, etc) impacted women and men young men, young women, people with disability, SOGIESC people? Are there any legal and human rights issues within the sector relating to women and to men (including potential for violence, sexual harassment and discrimination) that we need to be aware of?
8. Organizational Commitment and Capacity	Do partner organizations (government, civil society, private sector) have the structure, policies, and capacity to support inclusion and gender equality?
9. Empowerment Opportunities	What is the potential to undertake long-term work on social norms that cause inequality for women, people with disability and SOGIESC people? What specific ways can we identify to promote inclusion and gender equality by transforming gender relations?
10. Best Practices and Strategies	What achievements, lessons, and best practices support inclusion and gender equality? Are there emerging trends or valuable resources to consider?
11. Methodological Considerations	How will you set baselines, collect gender-disaggregated data, and define measurable, gender-sensitive targets and indicators?

ADDITIONAL RESOURCES FOR SEED FACILITATORS - ICEBREAKERS AND ENERGIZERS

Most of the time, SEED works with community members, who probably all know each other, but they may not know each other very well. Icebreakers and energizers can be of invaluable help in creating a learning environment, in which individuals and groups feel free to experience, reflect and communicate. They are particularly useful for workshops on gender, which are likely to surface conflicting opinions, discomfort and personal biases. In particular, icebreakers and energizers can be used to:

- Provide participants with opportunities to get to know each other.
- Stimulate the flow of communication among participants.
- Raise the energy level of participants.
- Bring personal expectations and the group's reality closer together.
- Encourage everyone to participate and learn.
- Reinforce learning.
- Introduce an element of fun

During the session or in between activities, people's energy levels go down, often after lunch or after a very intense activity. Using energizers help people to get out of their chairs, move around, and get refaced. Below are a few icebreakers and energizers you can use.



ICEBREAKER 1: DRAWING EACH OTHER¹

PURPOSE

Introduce participants and trainers to each other in a funny and memorable way.

MATERIALS

One flip chart paper and a marker for each participant

PROCESS

1. Tell participants they are going to be interviewing each other and divide them into pairs.
2. Ask participants to interview their partners for 5 minutes each and then spend 5 minutes drawing a picture of their partner, which they will use to introduce each other to the group.
3. Tell participants that their drawing should give an impression of the other person in some way. They are not being asked to produce perfect portraits. Tell participants to "Just a quick impression, more like a cartoon".
4. Tell each participant to ask their partner the following:
 - Name.
 - Designation and organization (if applicable)
 - Favorite place.
 - Favorite food.
 - Favorite hobby.
5. After five minutes, ask participants to reverse roles.
6. After another five minutes, ask participants to start drawing their pictures of each other.
7. Give participants 5 minutes to draw and then call them in pairs to show their drawing and introduce each other.

This icebreaker is meant to make everyone laugh while they are getting to know each other. It is important to remind participants that their drawing abilities are not being tested.



ICEBREAKER 1: FAMILIAR OBJECTS²

PURPOSE

- Encourage self-reflection and self-expression among participants. By selecting and discussing an object that they identify with, participants will explore aspects of their own personalities and share these insights with the group.
- Create a supportive and open environment where individuals can learn more about themselves and others.

MATERIALS

Different objects such as a soft toy, spoon, glass, paperweight, cap, belt, pencil, stone or mirror. There should be one object for each participant.

PROCESS

1. Participants should be seated in a circle and objects placed in the center of the room.
2. Ask participants to choose one object that represents them in some way or that they can identify with.
3. Participants should share with the group why they chose a particular object and how it is similar to their personality.

Being a SEED facilitator enabled me to gain knowledge and learn many new skills that I wouldn't have been able to access from just a university degree. Constant guidance from Jill (SEED Coordinator OIV) while facilitating SEED sessions gave me practical tips – like you need to be able to listen well, as well speak well. You need to learn how to facilitate arguments between participants without creating anger or conflict.

In addition to facilitation skills, I was also able to grow my networks, both personal and professional. For example, I am now part of Vanuatu youth movement – and we are already planning a protest in Port Villa on having our voice heard.

VOLUNTEER FEMALE SEED FACILITATOR, VANUATU



ICEBREAKER 3: WALK THE TALK³

PURPOSE

- Explore and reflect on gender roles and stereotypes, and to promote awareness of how societal expectations shape our perceptions and behaviours
- Gain insights into how gender roles are constructed and the impact they have on individuals.
- Foster empathy, challenge societal norms and encourage a deeper understanding of gender dynamics within the group.

MATERIALS

Tape recorder and some light music (optional).

PROCESS

1. **Ask participants to walk around the room.** They should spread out and walk in all directions, maintaining eye contact with other participants passing them.
2. **Give the following instructions while they are walking:**
 - Walk fast.
 - Walk slowly.
 - Walk like a man.
 - Walk like a woman.
 - Walk like a child.
 - Walk like an old woman.
 - Walk like an old man.
 - [You can add more variations here.]
3. **Change instructions every few minutes.**
4. **Ask participants to share how they felt acting like a male/female.** Were they comfortable or uncomfortable? Encourage them to discuss reasons for how they felt.
5. **In the end, facilitator can ask participants to share their thoughts on the following question:** Females and males see themselves differently. Society teaches us our gender roles.



ICEBREAKER 4: FRUIT SALAD

PURPOSE

- Promote active participation, quick thinking, and social interaction among participants.
- Participants enhance their ability to listen attentively, react swiftly, and adapt to changing situations.

MATERIALS

Flip charts and markers

PROCESS

1. **Ask the participants to sit on chairs in a circle and tell them that they are going to make a fruit salad.** The facilitator stands so there is one chair less than the number of people playing the game.
2. **Ask the participants to name their favourite fruits** and choose any four fruits with the help of the participants, for example Apple, Orange, Guava, Banana.
3. **Write the four fruits on the flip chart.** Tell participants that they are now going to become a fruit. Ask participants to call out the name of the fruit listed on the flip chart one by one. Each participant "becomes" the fruit they call out. For example, the first participant is an "Apple", the second an "Orange" and so on. After the fourth participant has called out "Banana" the next starts with "Apple" again.
4. **Tell the participants that they have to quickly change their seat if the name of their fruit is called out.** For example if the facilitator calls out "Apples", all the "Apples" have to change their seats. If the facilitator shouts "Fruit Salad", then all the participants change seats with each other.
5. **The facilitator also takes part and tries to get a seat after calling out.** Whoever gets left without a seat makes the next call.



ICEBREAKER 5: BEING MOTHER HEN³

PURPOSE

- Foster team bonding and enhance communication.
- Create a fun and dynamic environment that encourages collaboration.

MATERIALS

None

PROCESS

1. Divide participants into groups of 4-5 members each.
2. Ask the groups to form a line by holding on to the waist or shoulders of the person in front of them.
3. The first person in the line is the “mother hen” flapping her wings (arms) to protect the chicks.
4. The idea of the game is, for the mother hen to run around and catch the chicks from the other groups at the same time trying to protect her chicks from being caught.
5. Only the last chick (person) in each “family” line can be taken away by another mother hen.
6. The game continues until a family has lost all its chicks and the group that captures the greatest number of chicks wins.



ICEBREAKER 6: UNDERSTANDING THE ISSUES⁴

PURPOSE

- To understand participants beliefs about gender and diversity
- To understand the ways in which gender and diversity influences our decisions
- To explore different ways gender and diversity is understood

MATERIALS

- One flip chart paper and a marker for each participant
- Either a PowerPoint slide with a list of statements (See box below) or a flipchart paper with the statements (one per slide/page), a stopwatch and enough space for the group to stand in two rows facing each other.

PROCESS

1. Ask the participants to stand up and to form two lines facing each other. Read first ‘statement’ to participants from the PowerPoint or flipchart you have prepared
2. Instruct them to discuss this statement it with their person standing across them, for two minutes only.
3. After the two minutes, interrupt the discussions and invite participants to share any interesting points they raised. Take one or two comments only and move on quickly. Ask a participant on one side of the row to move one person to their left.
4. Read another statement and allow another two minutes to discuss and then invite comments. Repeat several times (for a total of five to six statements).
5. After the last two-minute discussion, thank participants and instruct them to return to their original seats.

FACILITATOR TIP

The goal of the session is not to develop any ideas or gather in-depth knowledge – but rather, it is to orient participants into gender and diversity concepts and frame of mind. This would be a quick-fire session to get reactions to the statements provided.



Prepare a powerpoint slide or flipcharts with following statements. Read them aloud one by one for people to discuss for two minutes each:

- In disasters, women are the most vulnerable
- In a disaster response, trying to meet the distinct needs of people with a disability represents an unacceptable burden on limited resources.
- Boys don't cry.
- A person's disability defines who they are as an individual
- Men and women can never be equal because they are biologically different.
- Gender is just another word for women.
- Women should be employed in National Ministries because they are more efficient.
- The word gender is not translatable and therefore not relevant outside of English-speaking contexts.
- All this talk about gender brings conflict to the family.
- Work on gender should always respect people's social and cultural context.
- People with disabilities are dependent and always need help



ICEBREAKER 7: GENDER STEREOTYPES⁵

PURPOSE

- Encourage deep reflection on personal and societal gender norms, and to question the impact of these stereotypes on individual behaviours and attitudes.
- Participants gain insights into how gender stereotypes shape their self-perception and influence their interactions with others.

MATERIALS

A sheet of paper for each participant

PROCESS

1. **Ask participants to write on a piece of paper:**
 - three ways of behaving, attitudes or characteristics that would be considered "typical" for their gender, and
 - three ways of behaving, attitudes or characteristics that would be considered "not typical" for their gender.
2. **Ask the group to form pairs (by turning to their neighbours) and discuss these behaviours, attitudes and characteristics, along the lines of:** In what way are they typical? How aware have you been about showing these gender-typical behaviours, attitudes and characteristics? Is there any judgement attached to showing these behaviours, attitudes and characteristics? If so, by whom? etc.
3. **After ten minutes, invite the group to share their insights in plenary. Limit this sharing to a maximum of seven minutes. Conclude with a remark about how stereotypical gender characteristics exist**

ENERGISER 1 – PEOPLE BINGO

Time: 10 – 20 minutes

A flexible and gentle icebreaker. Write down a list of questions you would like each person in the group to find answers to from other people in the group. The question can be specific to the session e.g. "What qualities do you have that makes you a good trainer?" or generic "How are you feeling today?" It is useful for everyone to have questions on sheet of paper to carry around and fill in answers as they get them. Each person should only ask one question to one person then find somebody else to introduce themselves to and ask another question. When they have found answers to all their questions they shout bingo and have finished. Ten questions gets people well mixed and a lot of information shared.

ENERGISER 2 – PEOPLE MAP

Time: 5 – 10 minutes

Create a human map to show where people consider their home. Indicate North, East, South & West, and allow participants to position themselves to create a map. Ask people furthest away where they are from. Continue with each cluster of people. People can also reposition themselves. You could vary this by asking where people would like to live or go on holiday etc.

ENERGISER 3 – NAMES AND ADJECTIVES

Time: 20 mins

Participants think of an adjective to describe how they are feeling or how they are. The adjective must start with the same letter as their name, for instance, "I'm Henri and I'm happy". Or, "I'm Anna and I'm amazing." As they say this, they can also mime an action that describes the adjective.

ENERGISER 4 – FEELING SHARING

Time: Up to 1 minute per person

Ask people to listen inwards and to consider how they feel. Then have a round with people describing in a couple of words or sentences how they feel, for example curious, nervous, tired, excited. This allows the facilitator and the group to tune into each other. If people are tired, then have an energiser and open the windows. You can use this at the start and then the end of a workshop to see if the workshop has had an effect on people's feelings.

ENERGISER 5 – PERSONAL OBJECT GAME

Time: 1 – 2 minutes per person

Sit in a circle around a large sheet of paper. Ask everyone to take a personal item out of their pocket or bag – something that has some personal significance to them – place it on the paper and draw round it with a marker pen. Once they have drawn round it they can put it away again. Then take turns to pick one of the outlines. The person whose outline it is explains what the item is and why it's significant to them.

ENERGISER 6 – ALTERNATIVE CV

Time: 15 – 25 minutes

Hand out coloured sheets of paper and coloured pens. Ask people to draw a pattern of their choice on their piece of paper. When everyone has finished ask people to fill the pattern with words or phrases describing what they like about themselves, skills they have and skills they would like to have. Ask people to write their name on this. Pass around the finished patterns for everyone to look at or hang them up on the wall. This exercise helps people to appreciate themselves and others for who they are, laying a good foundation for working together.

ENERGISER 6.2 – MIRRORING

Time: 5 – 15 minutes

Split into pairs standing opposite each other. One person makes movements, the other tries to mirror them as well as they can. Swap roles. When both have played both roles, they can try to coordinate movements with each other, so that both become player and mirror at the same time. This works best with slow movements and needs a lot of concentration. Try not to talk while playing.

HOW TO INTRODUCE COMPLEX GENDER CONCEPTS IN COMMUNITIES THAT ARE HIGHLY PATRIARCHAL

REMEMBER TO START SMALL – KEEPING YOUR TALK PRACTICAL, REALISTIC AND RELEVANT TO SPECIFIC NORMS AND CULTURE OF THE COMMUNITY YOU ARE ENGAGING WITH

Women's Empowerment	<p>For grassroots, patriarchal contexts, discussing women's empowerment effectively means focusing on cultural relevance and lived experiences rather than abstract concepts. Empowerment can be framed as increasing women's ability to make choices about their lives and act on them, recognizing that power structures are embedded in everyday practices and social norms. It is recommended that you include CET activity <u>Understanding Gender based Discrimination</u> in your specialised module. Use following points to draft your introduction to women empowerment:</p> <p>Practical empowerment - Highlight visible benefits, like access to resources or improved decision-making in households.</p> <p>Community inclusion - Involve both men and women, addressing collective well-being rather than perceived individual gains.</p> <p>Transformative change - Encourage awareness of underlying inequalities considered not against culture - through small, relatable steps toward equality. E.g., importance of girls access to health or education</p> <p>Lastly, emphasize how empowerment benefits the whole community, not just women, to align with local values and build broad support</p>
Gender Stereotypes	<p>Gender stereotypes are general ideas or beliefs about what men and women should be like or how they should behave. These ideas often come from cultural norms and traditions and can limit people's choices and opportunities. For example, saying that "men are strong" and "women are nurturing" overlooks individual talents and abilities. Recognizing and challenging these stereotypes helps people see beyond labels and treat everyone fairly, based on who they truly are, not societal expectations.</p> <p>Discussing gender stereotypes in highly patriarchal contexts requires a sensitive and culturally aware approach:</p> <p>Focus on Shared Values - Frame the conversation around fairness, respect, and the well-being of families and communities. Emphasize that breaking stereotypes benefits everyone, not just women.</p> <p>Use Everyday Examples - Highlight how rigid roles limit people. For instance, men being seen as "strong" may prevent them from expressing emotions, which can impact mental health. For examples specific to the community you are working with, ensure that CET activity <u>Ideal Man Ideal Woman</u> is part of your specialised modules</p> <p>Highlight Local Role Models - Share stories of respected community members who challenge stereotypes positively.</p> <p>Engage Men and Elders - Involve influential figures in discussions to show that change is not a threat to traditions but a path to progress.</p> <p>Start Small - Introduce the idea of flexibility in roles, like men helping with household chores, as a way to strengthen families.</p>

Inclusion	<p>When discussing inclusion in highly patriarchal contexts, especially for women, people with disabilities, and SOGIESC individuals, it's important to tailor the message to local realities, using culturally relevant examples and respectful dialogue. Here are some key approaches:</p> <p>Use Culturally Grounded Stories and Examples - Start by sharing relatable, local stories that highlight the positive impact of inclusion. For example, showcase individuals from similar communities who have succeeded with supportive environments. This approach builds trust and talks about tangible benefits, showing that inclusion goes with community values of respect and collective well-being</p> <p>Focus on Universal Values - Frame inclusion in terms of shared values such as respect, fairness, and community strength. For example, emphasize how traditional values of hospitality and cooperation extend to everyone, including people who may have been marginalized</p> <p>Encourage Participation and Trust-Building - Engage local leaders, including respected elders, women, and youth, in conversations about inclusion. Prioritize building trust and understanding through participatory approaches, which give voice to diverse perspectives and foster collective decision-making</p> <p>Highlight Practical Benefits - Explain how inclusive practices benefit everyone, such as improving community resilience and enhancing social cohesion. For example, ensuring accessibility for people with disabilities can benefit elderly members of the community as well</p> <p>Address Fears and Misconceptions Carefully - Acknowledge concerns and provide clear, respectful explanations to challenge stereotypes. Focus on dispelling myths and highlighting how inclusion doesn't threaten cultural norms but rather enriches them</p>
Gender Based Violence (GBV) or Ending Violence Against	<p>Addressing gender-based violence (GBV) in highly patriarchal communities requires culturally sensitive approaches that resonate with local values while promoting equity. Here's a way to frame the conversation inclusively, considering diverse perspectives:</p> <p>Start with Familiar Concepts and Link to Shared Values: Many traditional cultures have a deep sense of justice and care for others. Explain how preventing GBV aligns with protecting the vulnerable. Relate GBV to everyday values like respect, family harmony, and community well-being. Emphasize that violence disrupts these core principles.</p> <p>Address Different Forms of Violence: Highlight that GBV isn't just physical abuse—it includes emotional, economic, and social harm. For example, preventing someone from participating in decisions or restricting their movement is also a form of violence.</p> <p>Inclusive Examples: Share stories relevant to local contexts that involve not only women but also people with disabilities and those from diverse gender identities (SOGIESC). This helps to demonstrate that anyone can be affected and that preventing violence strengthens the entire community. Programs in regions like South Asia and Africa have used storytelling and drama to address GBV, encouraging reflection on harmful norms while respecting local traditions</p> <p>Promote Bodily Autonomy: In patriarchal settings, discuss autonomy in a culturally sensitive manner, linking it to dignity and personal honor rather than external rights alone</p>
Gender Transformative Change	<p>To talk about gender transformative change in a simple way in highly patriarchal contexts, it's important to emphasize long-term changes in power, not just immediate fixes. Gender transformative change focuses on shifting the rules that control who can do what, where, and how. It's not just about meeting practical needs, like providing resources—it's about changing the systems that create inequality. This means:</p> <p>Changing social norms: It's about making sure everyone, including women, people with disabilities, and SOGIESC individuals, can equally access resources, make decisions, and be part of family and community life.</p> <p>Working together: It's important to involve everyone in the community, especially men and boys, in changing the way they think about roles and relationships.</p> <p>Building on local strengths: The change should come from within the community, led by local organizations and based on people's own experiences and values. This makes the change more meaningful and long-lasting.</p> <p>Looking at all inequalities: It's important to think about how different forms of inequality—like disability or ethnicity—work together to create bigger problems, and why it is important to address them all at once.</p>

SECTION 3

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There is real power in sharing power. When everyone's voice and opinion is heard, we get an inclusive and fair society where everyone has a place. When men, women and people with less voice work together for a better community – it changes the game for our children and then, their children. Culture is definitely us and how we live our lives. It's time that we give a different culture to our children.

Community Member during SEED pilot workshop, Fiji

HOW CAN COMMUNITY ENGAGEMENT TOOLBOX HELP YOU BUILD ROBUST PARTICIPATORY PROGRAMS?

Gender inequality, economic inequality and poverty cut across and intersect with each other in complex ways. When they combine in a context, they magnify each other. Traditional development approaches to economic development have achieved significant economic outcomes, but often women and other marginalised groups have not achieved the power and voice that is as important to reach as ability to earn an income. Without the power to challenge social norms, sustainable transformation of gender inequalities is difficult to achieve.

Experience and evidence to-date tells us that women's economic empowerment approaches are "not without risk"¹ of unintentionally increasing forms and expressions of gender inequality, including women's time poverty where unpaid care is unrecognised, unredistributed and simply added to. Unintentional harm can also include greater risk of gender-based violence. Considerations of do no harm are often overlooked in women's economic empowerment projects.

Changes in gender inequality across economic and social spheres are intrinsically interdependent and interconnected and must be addressed in parallel in order to achieve lasting gender justice.

Projects need to work with women and their communities to address gender inequality in parallel with economic poverty. CET can enable users to build a more robust and 'balanced' WEE program/project that would, alongside economic concerns, actively resource and address other structural and systematic barriers that women face due to their specific socio-cultural contexts. You can use CET in a variety of contexts. For example,

WITHIN THE GENDER EQUALITY SPACE	WITHIN THE ECONOMIC JUSTICE THEME
<p>CET would give program teams, partners and communities opportunities to identify and analyse issues around gender and power – that lead to limiting social norms and discrimination for some categories in a community (women, SOGIE and people with disability).</p> <p>By understanding the social norms and forms of discrimination experienced by the most vulnerable community members, initiatives can be designed to ensure that their needs and interests are part of the program/project design.</p>	<p>Within economic programming, CET would enable SEED participants to build an understanding of what 'economy is and how it influences people, households and communities'. CET will unpack and highlight the different roles men and women play in their local economic systems and how different groups may face barriers in accessing economic opportunities.</p> <p>This then sets the foundation for planning of initiatives to promote more inclusive and sustainable economic systems.</p>

¹ Eves, R. and Crawford, J.

NAVIGATING THIS TOOLBOX

COMMUNITY ENGAGEMENT TOOLBOX HAS FOLLOWING FIVE MODULES	Page
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CET module has one unique aspect. In addition to activities that were especially created for this resource, it has a number of activities that have been taken from external sources and added to the 5 modules to build on a particular theme – so that users have access to a comprehensive set of tools in one place, enabling them to cover all aspects of a topic. All external resources have been referenced in this document with links given to the original version. You are encouraged to explore these external resource links to enhance your participatory dialogue with partners and communities.

While designing a tailored program for a specific context, remember that the order of activities is important. We recommend that you follow CET order of modules and begin by covering foundational issues related to gender equality and sensitization. Then, sessions may move on to, for example, unpacking economy, understanding unpaid care work, understanding issues of power, etc. More difficult or sensitive sessions on patriarchy, masculinity and violence are usually covered towards the end of the program. Sessions conclude with action planning, such as on how to live out more gender-equitable norms, how to develop and launch your own community mobilization campaign, or how to conduct advocacy in your communities. The best way to end the program will depend on the overall objectives of your program.

The allocated time given in each activity is only approximate. Time for each activity can differ depending on the number of participants, level of their knowledge, readiness to actively contribute to the workshop, etc. Try to adjust the time to the needs and pace of your audience, particularly, if some interesting discussions emerge, but try not to go too much beyond allocated time, as this might mean you will run out of time to conclude other planned activities.

Some ‘model’ theme-based pathways and schedule of modules has been given for you in a table form from pages 26–29. You can find recommended time frames and activities for themes like

- ✓ Gender sensitization and do no harm
- ✓ Understanding power
- ✓ Community-led gender power and social analysis for a WEE design
- ✓ Monitoring and reporting on Do No Harm
- ✓ Sensitization and engagement of men and other power-brokers
- ✓ Training of Trainers in SEED

MODULE 1: GENDER AWARENESS AND SENSITISATION

Description/Purpose	Activities	Time	Page
This module will enable SEED facilitators and participants to understand the concept of gender and link this concept to their own lives. Unless we are able to unpack and understand our own social process of being a 'woman' or 'man', we are not able to bring about positive change – in ourselves or the communities we live in.	<u>1.1 Same and Different</u> <u>1.2 Diverse Families</u> <u>1.3 Web of Identity</u> <u>1.4 Ideal Man Ideal Woman</u> <u>1.5 Gender Life Cycle (Story Board)</u> <u>1.6 An Impossible Dream</u> <u>1.7 Rebuilding the World</u>	45 mins 1 hr 30 mins 2 hrs 30 mins 1.5 hrs 2 hrs	<u>69</u> <u>71</u> <u>73</u> <u>75</u> <u>77</u> <u>79</u> <u>81</u>

INTRODUCTION

Gender is a core focus of the Community Engagement Toolbox. In order for participants to actively and effectively engage in the subsequent Community Engagement modules, it is vital that they first have basic gender awareness. This module aims to give participants the tools to understand gender, gender concepts and definitions. In this module, participants will learn how to define gender identities as attributes, roles and behaviour that are culturally specific and expected, but learnt and therefore changeable.



ADDITIONAL RESOURCES FOR GENDER AWARENESS AND SENSITISATION MODULE:

[Gender Equality: Now by Worldfish](#)

[What are Gender Stereotypes?](#)

[Gender Stereotypes -Lets listen to the men as well](#)



ACTIVITY 1.1: SAME BUT DIFFERENT

PURPOSE

- A good, energetic opening activity for gender sensitizing.
- It introduces participants to the idea that people can be different in many ways, provides some basic information about some of those differences
- Introduces the idea of human rights and “leave no one behind”

INTRODUCING THE ACTIVITY

As people, we are all different in multiple ways, yet in some aspects we all share common qualities. Some of the differences we have are visible, and some are not. We will look at some of these differences and the importance of inclusion – leaving no one behind.

MATERIALS

None – note that the Gender bread Person* visual is for the facilitator only – no need to go into great detail on SOGIESC differences unless this is a specific focus of the workshop.

FACILITATOR TIP

The activity can raise conflicts about diverse genders/sexualities, and about disabilities. Facilitators should be prepared to handle these in a calm and sensitive manner. Ensure PWD and SOGIESC people feel safe and respected.

Refer to chapter 2 - guidance notes for TOT activity 1 on [page 32](#) - getting started - introducing SEED



PROCESS

1) Easy differences:

Ask participants to pair up very quickly with someone who:

- Is of the same height as they are
- Is wearing the same colour of clothing
- Is wearing shoes or no shoes or similar shoes
- Is about the same age
- Has kids or has no kids
- Is married or is not married
- Was born on the same island

Ask participants about other ways in which people may be different or the same:

Examples: finished primary school or not; can read/write or not, can drive or not, artist or not, good cook or not, goes to the same church or not.

* The Genderbread person image was taken from <http://itspronouncedmetrosexual.com>

Explain briefly that often times, we feel more comfortable with people like ourselves, but the important part is inclusion – leave no one behind.

2) More complicated differences: Some people have a disability.

- Ask what kinds of disabilities they know of? E.g. physical mobility (cannot walk, stand, sit, lift, bend, reach, etc.); missing parts (arms, legs, fingers, etc.), perception (cannot hear, see, smell, feel); communication (problems speaking, understanding, etc.); learning difficulties (dyslexia, memory problems), psychological problems (fears, anxieties, etc.)
- Their disability may make it more difficult for them to do some things, but not all things – ask for examples
- Importance of inclusion – leave no one behind

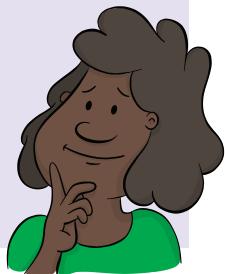
3) More complicated differences: SOGIESC Sexual Orientation and Gender Identity & Expression and Sex Characteristics

- Some people have different feelings and expressions about their sexuality, not just man/woman - SOGIESC
- If useful, explain that alternative genders are common in many cultures incl. the Pacific, e.g. Samoa fa'afafine (male by birth, live as female and fa'afafine, female by birth, live as male)
- Explain very briefly the 4 categories – keep this *short and basic*. The gender bread visual can be used but it not necessary in most instances.
 - Heart – who do you love? (sexual or romantic attraction)
 - What are you physically? Male/female genitals, hormones, hair (biological sex)
 - In your mind, what/who do you think you are? (gender identity)
 - How do you express yourself? (action, dress, manners + cultural interpretation)
- Importance of inclusion – leave no one behind



FACILITATOR TO SUMMARISE

- People come with lots of differences
- Most of those differences are not by choice
- Even if differences may seem strange to us, inclusion and respect are important
- Inspiring change – what can we learn from this activity that would help us to become a more gender-just, inclusive and productive community?
- Identify at least THREE concrete action steps





ACTIVITY 1.2: DIVERSE FAMILIES

PURPOSE

- A good opening activity for gender sensitizing.
- It highlights the idea that families can be take many forms and it is important to be respectful and inclusive.

INTRODUCING THE ACTIVITY

Explain that families are a key part of communities and society. There are many kinds of families that might exist and we will a quick look at some of those.

MATERIALS

Image cards of diverse families – one for each discussion group. Make sure the set includes a variety of families: 'nuclear' families; families with one or with many children; families with 1 male and 1 female parent; families with 1 male parent or 1 female parent only; families with two male adults; families with two female adults; extended families with men and women of different generations; families with no children; one man or woman living alone; family with a parent and/or with disability, etc.



FACILITATOR TIP

This activity can raise potential conflicts about diverse genders and sexualities, and about disabilities. If discussions in sensitive areas are not handled well, participants can view the whole activity as a waste of time, or worse – unresolved differences can create even more issues and damaging relationships.

It is the facilitator's responsibility to lead the group to create an environment in which participants not only feel that they can talk, but also recognise that they are expected to talk about the key issues in a constructive, open and respectful way.

Make sure that as a facilitator you create a structured and safe space (with clear rules!) for people to respectfully share their views. Also it would be important to allow for enough time to adequately wrap up the conversation. For more tips and guidance on how to facilitate challenging discussions refer to facilitation tips from [page 41-51](#).



PROCESS

1) Split the participants into four groups – older men, older women, younger women, younger men. If the group is small, separate by gender only.

Give each group a set of images of diverse families and discuss the following questions

- Is this a family?
- Are there families like this in this community? Or do you know any families like this?
- What makes them a family?
- Are any of the pictures NOT a family? Why not?
- Keep the discussion moving fast – introduction only, no need for long debates

2) Bring all the groups back together - ask each group to show which images were families and which were not.

3) Ask what happens to people who live outside of typical families?

How are their lives easier or harder than the lives of typical families? Are some kinds of family or household more likely to suffer discrimination or hardship than others? Why? How can a community help and include?

FACILITATOR TO SUMMARISE

- SEED aims to raise awareness of the different situations that different people live in, by choice or not. SEED sees all the household models shown in the images as "families".
- Everyone has a right to a good life – to enjoy social and economic benefits – but some people face more difficulty than others.
- SEED helps us to understand the challenges faced by people in different kinds of families and also differences in opportunities faced by different people within the same family.
- The development of the whole community depends upon everyone having the best possible opportunities and outcomes.
- Inspiring change – what can we learn from this activity that would help us to become a more gender-just, inclusive and productive community? Identify at least THREE concrete action steps.





ACTIVITY 1.3: WEB OF IDENTITY

PURPOSE

- Unpack 'identity' i.e. the way we see ourselves.
- Explore ways in which we are same and we are different - due to our multiple identities.
- Examine identities across age, caste, gender and other divides to see how they intersect to form complex patterns of power, privilege and marginalisation.

INTRODUCING THE ACTIVITY

Explain that each of us can have multiple identities within ourselves. We may be different from each other in age, race, sexual orientation, socio-economic status/class, caste, religion, gender, physical and mental abilities, education, language, family and marital status. We all have different histories, perspectives, values, and cultures. All of us are members of multiple groups. These similarities and difference make us who we are and define how/where we see ourselves in society.

MATERIALS

No materials required. Just need a big enough space to move around freely.

PROCESS

1) Ask participants to stand in a circle in an open space. Do a quick brainstorm with everyone on all the different identities we have. Use yourself as an example. Name 3-4 of your own 'identities' (like your gender, marital status, mother tongue, colour of your skin, whether you are a parent, etc)

2) Give 5-6 'identities' to participants to form different sub-groups. For example, ask all women to form one group and men to form another group. This would bring people together based on their gender identities. Next, you can ask them to form groups based on their age, people in their 20s, 30s, 40s, 50s form 4 separate groups. Some examples of identity are given on this page to help you guide the participants

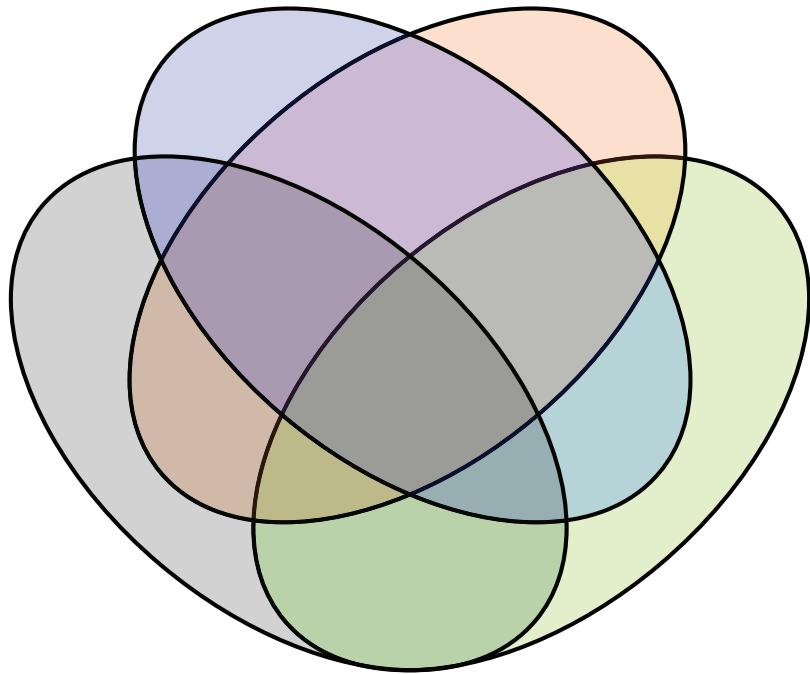
3) Let participants spend about 2 mins in each identity group discussing the identity of that group.

4) Ask participants to come back to the big circle and ask if anyone has thoughts on following questions: What insight did you get? How did it feel to identify yourself in so many different ways? What did you learn?

FACILITATOR TIP

Example of various Identities: Age, gender, race, caste, religion, physical and mental abilities, education, language, family and marital status.

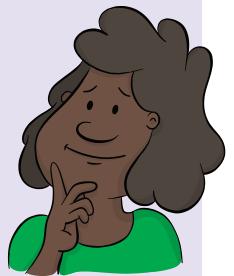




INTERSECTIONALITY: We need to think about all the factors that apply to an individual in combination, rather than considering each factor in isolation.

FACILITATOR TO SUMMARISE

- Gender identity is only one of the dividing factors in our society. Other 'identities' like ethnicity, geographical location, economic status also plays a significant role in how power, division of labour, assets and resources are distributed across a society.
- Some identities are visible, others are less apparent. Some identities are accepted, some are taboo. Identities are not static and can change over time. You continually gain, lose, or change certain aspects of your identity, while others are fixed.
 - For example, the color of your skin or ethnicity will not change over time. however, your economic status or education levels can change over time
- Since identities are complex and overlapping, an individual may face multiple forms of exclusions. These interlocking systems of power affect who gets what. For example, society gives more power to a man over a woman – but what would happen to this power dynamic if the man comes from a developing nation (is 'brown') and the woman is from a western country (is 'white')?





ACTIVITY 1.4: IDEAL MAN IDEAL WOMAN

PURPOSE

- This activity can be used to create awareness of gender norms, and how they are socially constructed, not natural. This tool's purpose is:
- To understand norms and stereotypes about masculinity and femininity, where these norms come from.
- To understand that gender norms and roles can be changed to be more beneficial and less harmful for everyone.

INTRODUCING THE ACTIVITY

Help participants to identify common stereotypes or norms about what women are like and what they do, and what men are like and what they do. By the end of the exercise participants will see that many of the ideas will be stereotypes and not reality.

MATERIALS

Two flipcharts prepared with an outline image of a woman in the middle of one and a man in the middle of the other.

- Flipchart paper for each group.
- Pens and marker pens.

FACILITATOR TIP

If you have access to internet, you may choose to show the YouTube video on Gender Stereotypes that have been shared at the beginning of this section ([on page 66](#)).

It will enable you to deepen participants' understanding of gender roles and stereotypes and highlight how they can sometimes impact us negatively.



PROCESS

1) Separate into groups – separate for men and women: Provide each group with flipchart paper and pens. Give the women's groups a flipchart with a woman drawn in the middle and the men's groups a flipchart with a man drawn in the middle.

2) Gives instructions: What makes an 'ideal woman'? Think about the 'ideal woman' according to the common ideas in your community and country. This is not a real or specific woman, but the ideas about what an ideal woman would be like, or how a woman is generally expected to be. Think of as many ideas as you can in your group. You don't have to agree with all the ideas, but if most people in your group agrees that this is a common ideal for women, then include it.

- What would she look like?
- What would she do? How would she behave?
- Think about differences in expectations between women's and men's behaviour and roles eg how they are expected to sit, or walk, or speak, how they are expected to behave in public places or events or meetings, and anything they are expected not to do.

3) Repeat above instructions for male groups to brainstorm ‘ideal man’?

4) Reflection questions: Give respective women and men groups following key questions to reflect on:

- Do you know anyone who is exactly like this ideal (woman or man)?
- Where did you learn about how you should be as a woman or man?
- Are ideas about women and men changing? Why are they changing – what are the influences? Are the changes positive or negative for people in your gender and age group?
- Are the current gender norms fair? Who has the most opportunity and who has the least? Is this fair?
- What happens when women and men go against these ‘ideals’ prescribed by the society?

5) Sharing responses to key discussion questions: Ask the spokespeople for each group to share their responses, allowing a short time for questions and discussion.

FACILITATOR TO SUMMARISE

- Ideals are unrealistic and some people suffer in trying to fit the ideal. Some people suffer from discrimination and disadvantage because they cannot or do not choose to fit the norm. Some people feel strongly that they belong to a different gender than that assigned to them.
- Highlight that gender roles are not natural, they are created by the way people think, and they can be changed.
- Gender is not a case of just different and opposite things. Real people fit somewhere on a ‘continuum’ of people ranging from those with people ranging from those are closest to the ‘ideal woman’ picture you have drawn to those who are closest to the ‘ideal man’. In reality, almost everyone is a ‘mosaic’ of ‘feminine’ and ‘masculine’ qualities and preferences.





ACTIVITY 1.5: GENDER LIFE CYCLE (STORY BOARD)

PURPOSE

- To provide a way to think and talk about how boys/girls and men/women have different experiences and opportunities at different points in their lives.

INTRODUCING THE ACTIVITY

Using a story this activity will enable participants to see how specific gender roles and stereotypes shape our lives – in terms of the work we do, the opportunities we get in life and the responsibilities we carry. Present this story in the form of a handout.

HANDOUT: STORY BOARD

Childhood: Mary is the oldest of 7 children, 2 girls and 5 boys. From an early age, she was given a lot of care work responsibilities: cooking, cleaning, collecting water, and looking after her brothers and sister. Because there was not enough money for school fees, the family decided to send her brothers to school, but not Mary. By the time Mary was 15, her younger sister could also help around the house and Mary made some money selling vegetables and flowers at the local market.

Young Adult: At 17, Mary becomes pregnant, marries John, the father of her child, and moves in with his family. John has 3 brothers still living at home. In addition to caring for her baby – and the next 4 babies- Mary is expected to stay home, do most of the cooking and cleaning, and take care of her sick mother-in-law. significant proportion of the care work. As the outsider, Mary has little voice in family decisions or money matters.

Mature Adult: As the years move on, Mary's workload becomes a bit lighter, with her daughters helping, as well as the other sisters-in-law. Mary is able to make a bit of money for the family, selling plants and flowers in the local market. It is not always easy to get to the market though. Even though she would like to invest some money into buying and growing special plants, all the money she makes goes directly to support the family.

Old Age: At 60, Mary continues to take care of cleaning and cooking, but now she also cares for her grandchildren. Some live with her because one of the parents left and others just stay with her while the parents work. John spends most of his time with the other old men in the nakamal, returning home to eat and sleep.

MATERIALS

Seed image cards of people (children, young and old men and women, families) and activities.

PROCESS

- 1) Briefly talk about how boys/men and girls/ women have different experiences/opportunities at different points in life.
- 2) Divide participants by age and sex, or if the group is small, only by sex.
- 3) Using the people and activities cards, ask the participants to arrange the cards to tell a story (story board) of what they think is a typical life story for Mary (a girl) and for John (a boy) as they go through different stages of life.
- 4) Alternatively, using the people and activity cards, you can ask the participants to help you tell the story of what might be a typical life cycle of a girl/woman in your community – the text box shows what might be a typical story.
- 5) Next, ask participants to add or take out cards in a way that would change the story – a little bit or a lot. What would change? How would it change?
- 6) Going back to the full group, ask for reports on what were the biggest changes they made and how those changed the story and the lives of Mary and John. Were the changes for the better or for the worse?

FACILITATOR TO SUMMARISE

- Often times, girls are given fewer opportunities, starting early on in life and continuing through all the life stages.
- Planning for and making conscious choices about opportunities and sharing care work responsibilities can pave the way for significant changes that benefit not only women and girls but also the family as a whole.
- Inspiring change – what can we learn from this activity that would help us to become a more gender-just, inclusive and productive community?





ACTIVITY 1.6: AN IMPOSSIBLE DREAM

PURPOSE

- Describe the multiple roles performed by most women
- Talk about the multiple roles of women in their own countries
- Identify forces that create and maintain inequality between men and women in their own countries.

INTRODUCING THE ACTIVITY

Explain that this activity will give participants an opportunity to examine the roles of women - both productive and reproductive - and their dual responsibility. It portrays women's work - in and outside the home - as mothers and wives and economic producers. This exercise will give participants an idea of multiple roles women play in their respective culture/society.

PROCESS

1) Instruct participants to spend 10 mins reading and understanding case study given in box below

- What responsibilities does the woman have at home? What are the responsibilities of the man (at home)?
- 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. Discuss it. Describe the man's day. Discuss it. What are the differences you see?
- Why do you think the woman had a dream? What did she dream would happen? Why?

HANDOUT ACTIVITY 1.6: THE IMPOSSIBLE DREAM

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 her office, the mother must finish her morning household chores. Her work of being an office assistant in a government office involves the same kind of care chores - making tea and coffee, cleaning the office and running errands for the boss -**this work 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 availing opportunities** of training and mentors that guide his career choices. 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 wage is only half of her husband's.

After work, the husband joins his friends at the 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 program 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?**

2) Ask participants to present their main points in a plenary session

3) Explain that in most societies women are generally expected to play following key roles given in box below

After presenting on the below, spend 5 mins in plenary session asking people to share their thoughts.

COMMUNITY MANAGEMENT ROLE

Referring to the activities that women do to ensure the supply of resources at community level as an extended role of reproductive role (rituals, ceremony celebration, community services activities...)

REPRODUCTIVE ROLE (HOUSEHOLD CHORES, CARING FOR THE FAMILY)

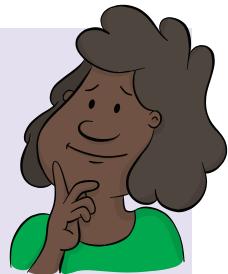
Referring to activities for caring and maintaining the basic needs of the family and its members such as: food shelter, education, care for sick, etc. Reproduce, produce and take care of future 'work force'.

PRODUCTIVE ROLE (FARMING, PRODUCING)

Referring to the production activities that women do for the market and for their family to generate income (paid by money or products).

FACILITATOR TO SUMMARISE

- Start by asking participants - Could this dream come true? How do children learn to behave in the family? Ask participants to think about their own households and compare the way members of the family spend their leisure time.
- The biological or natural differences between men and women do not normally change, people are either 'male' or 'female'. However, society gives men and women very different roles and tasks. "Division of labour" is a term used in gender to mean the roles and tasks assigned to men and women on the basis of their set 'gender roles'. For example, women are often defined exclusively in terms of their reproductive functions. These reproductive roles, along with their community management roles is perceived as 'natural', and hence not 'transferable' to others.
- A key lesson is that many of the activities that take up women's time – cooking, childcare, cleaning – are not considered 'work' because they do not involve earning an income. Women's time is therefore considered less valuable than men because they may not earn cash. When women are involved with earning income for the family, they generally continue to have all the additional responsibilities within the home. The perception of women's activities as not being as valuable result in women having less power in the family and in the community.





ACTIVITY 1.7: REBUILDING THE WORLD

PURPOSE

This exercise explores notions of power and social status. It will:

- Challenge participants' thinking around power, social status, and discrimination
- Expose ways in which social status and power play into our attitudes and expectations about certain people or groups of people.

INTRODUCING THE ACTIVITY

Help participants to identify common stereotypes or norms about what women are like and what they do, and what men are like and what they do. By the end of the exercise participants will see that many of the ideas will be stereotypes and not reality.

MATERIALS

Paper and pens, prepared flipchart page with list of 10 'people'.

PROCESS

1) Divide participants into groups of 4-5 people, and explain the following scenario.

"Within a few moments a powerful bomb will explode. There is room for only six people to be saved in an atomic shelter before the bomb goes off, but there are ten people who want to come inside. Your task is to choose the six who – in your opinion – should be allowed in. These six people will be responsible for rebuilding the world after the bomb."

2) Groups will then be given handout 1.7 outlining 'characteristics' of the ten candidates. They will be to first do their individual selection, then discuss and choose six that they think should be allowed into the shelter and explain why.

FACILITATOR TIP

By giving participants the 'power' to assign value to different members of society, this exercise is meant to cause some discomfort among participants; it should not be an easy task to decide who gets to live and who must die – so participants may need support from you to acknowledge this difficult task and sit with this discomfort.

For creating a safe but structured space for participants to reflect on their own choices and beliefs. Refer to tips and guidance from [page 41-51](#) of facilitators guidelines.



HANDOUT ACTIVITY 1.7

1. Police officer with a gun
2. 16-year-old girl with a mental disability
3. Olympic athlete, 19 years old, homosexual
4. Female pop singer, 21 years old, very beautiful
5. 50-year-old black woman, religious leader
6. Peasant woman, pregnant for the first time
7. Philosopher, 70-year-old grandfather
8. Architect (male) 35 years old, in a wheelchair
9. Communist (male), specialist in medical sciences
10. 'Retired' sex worker, 40 years old

3) After each group has chosen six people, bring everyone back to the large group and discuss the different lists.

- Did the small groups choose the same people or different people?
- Were their reasons for choosing a particular person similar or different?

4) Initiate a discussion in plenary using some or all of the following questions as a starting point. Encourage debate within the group, and be ready to spend some time discussing the issues that arise.

- What does this exercise reveal about status? Discrimination? Stereotypes? The relative value to society of certain people? Power? Privilege?
- Did we have enough information to make assumptions and judgments about the ten candidates?
- How did it feel to have the power to decide who was important enough to survive and who should die?
- How are social status and power connected? Is low status a result of little power, or is little power a result of low status? Where does social power come from?
- Why are certain groups in our society often ‘invisible’?
- Which forms of power do we manipulate in our own lives?



FACILITATOR TO SUMMARISE

- We, more than we are aware of, are products of our respective societies and cultures. In our communities, people are in different positions of power. Often, society dictates how we behave in certain circumstances. For example, individually we may decide not to discriminate against a certain group of people, but we discriminate anyway because of the culture we live in.
- We assume that power is something outside of us, that someone else controls us. But the fact is that we all have power at different moments in our lives. Thus, power is shifting, and is relative to those around us. We may have more power in our families, but less power in our workplaces, or less political power.
- Groups that are marginalized in some way (such as the disabled, the elderly, homosexuals, etc.) tend to be feared and de-valued; they are not taken seriously. Often they feel powerless. When this happens, they lose some of their humanity; they are denied their individuality and their sexuality.
- When inequities are identified, it is common to try to assign blame. However, more is gained by working together than by taking sides. When we recognize injustice, we have a responsibility to do something to change it.

MODULE 2: ECONOMIC ACTIVITY AND NATURAL RESOURCE MAPPING

Description/Purpose	Activities	Time	Page
<p>Module 2 will help SEED users understand the concept of economy and its different forms (formal sector, informal sector, unpaid care work, unpaid community work). Activities here will also enable users to identify and understand the different roles women and men have in economy, and how these roles can sometimes lead to discrimination and limitations.</p> <p>This section also explores natural resource use and decision-making processes that link sustainable natural resource management with sustained economic development</p>	<p><u>2.1 Mapping the Economy: A Floating Coconut</u></p> <p><u>2.2 Group-Ranking: Justice and the Economy</u></p> <p><u>2.3 Group Work: The Seaof Natural Resources</u></p> <p><u>2.4 Group Work: Resource Use and Decision-Making</u></p> <p><u>2.5 Mapping Social Power</u></p>	<p>2-2.5 hrs</p> <p>1 hr</p> <p>2 hrs</p> <p>1 hr</p> <p>2.5-3 hrs</p>	<p><u>84</u></p> <p><u>88</u></p> <p><u>91</u></p> <p><u>94</u></p> <p><u>96</u></p>

INTRODUCTION

Although many people think may think so, the economy does not just refer to paid work. In reality, the economy is made up of groups of people doing different jobs to ensure the functioning and wellbeing of an entire community. This module helps participants understand the different parts of the economy (formal sector, informal sector, unpaid care work, unpaid community work), and recognise the different work that men and women do. However, not all groups have equal access to economic opportunities; this module helps to unpack injustice in the economy.

Finally, this module explores natural resource use and management, and the links between natural resource degradation and economy activity. No economy exists without natural resources, so a discussion of their use and management is absolutely vital.



ADDITIONAL RESOURCES:

[Gender Equality – The basics](#)

[Gender equality: the power of change](#)

[Gender Equality in Emergencies](#)

[Understanding our history of Patriarchy](#)

[Explained | Why Women Are Paid Less | Perspectives from women in America](#)

[Organizing for Change: Workers in the Informal Economy](#)



ACTIVITY 2.1: MAPPING OUR ECONOMY: A FLOATING COCONUT

PURPOSE

- To understand the work that women and men, young women and young men do to create wellbeing in the community.
- To identify barriers faced by different groups to accessing economic opportunities and contributing in all three component parts of the economy.²

INTRODUCING THE ACTIVITY

Start the activity by giving the following context to participants: *'Many of us think about 'economy' in a very narrow way, thinking mainly about paid work and businesses. Today we will do an analysis that will enable us to see 'economy' differently. By the end of the activity, we will have a more holistic picture that includes all 'work' that everyone does.'*

Explain following points in your own words:

- People often don't see work we do as a volunteer, or as barter for another product or for our own subsistence needs as contributing to the economy.
- SEED re-values the economy: In particular, making visible and increasing recognition of unpaid and care work that remains invisible in traditional ways we see 'economy'
- The SEED economy has 4 parts: formal sector work, informal sector work, unpaid care work, unpaid community work, as described in the diagram below (and continued overleaf).

The diagram is divided into four quadrants, each representing a different component of the economy:

- FORMAL ECONOMY:** Shows three people in professional attire: a nurse in scrubs, a teacher in a white shirt and blue pants, and a police officer in uniform.
- INFORMAL ECONOMY:** Shows a man fishing with a net and a woman holding a fish, a woman milking a cow, and a woman working in a field of crops.
- UNPAID CARE WORK:** Shows a woman holding a baby and another woman working in a field.
- UNPAID COMMUNITY WORK:** Shows a woman working in a field and a woman working in a garden.

² The purpose of this activity is taken from the International Women's Development Agency's (IWDA's) floating coconut exercise.



CARE WORK

Unpaid care work includes all forms of domestic work, such as cooking, cleaning, washing and home maintenance. It also includes taking care of children and the elderly. Unpaid work fulfils many important functions that directly affect the well-being and quality of people's lives. Households will not be able to function without someone providing care on a daily basis.

For group discussion and analysis in this activity, SEED is relying on a resource developed by International Women's Development Agency (IWDA) called the floating coconut.

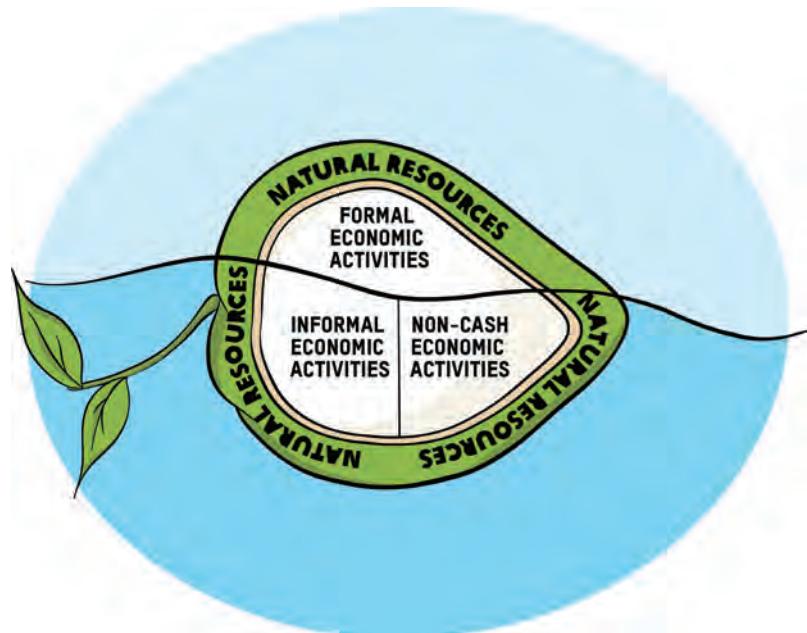
The Floating Coconut is a resource for creating awareness of the range of activities that create economic and social value.

The Floating Coconut highlights the need to reduce and redistribute unpaid work burdens to promote gender equality. Recognising, reducing and redistributing unpaid work is critical to enabling women to benefit from cash based economic opportunities. By redefining 'work' and the 'economy' the Floating Coconut tool opens up discussions on workload, economic access and opportunity, and risks of violence.

COMMUNITY WORK

Activities that contribute to community well-being and solidarity but DO NOT involve personal cash or non-cash income.

For example, helping at the school, caring for other women's children, supporting community/ family event, providing voluntary labour to mend buildings. This can also include community leadership roles.



MATERIALS

- Sticky-notes (in four different colours)
- Marker pens
- 4 large pieces of flip-chart paper (for creating floating coconuts)

PROCESS

1. Explain to participants that analyzing the economy is central to the SEED process. In order to plan for any economic change within a community it is first necessary to understand the problem that needs fixing. By understanding the different parts of the economy, the different work that men and women do, and the barriers different categories of people face in accessing economic activities, we can begin to think about practical ways in which the economy can be more just and representative of everyone.

2. Divide the participants into four groups. Separate women and men, and then separate those that are single from those that are married. Ask them to sit in separate areas so they can't hear each other.

3. Ask groups to brainstorm any economic activities that they have done in the last week, writing down the activities on sticky notes – 1 activity per note. Economic activities should include (for examples, see illustrations below):

- a. Activities to make money
- b. Activities that contribute to the household but have no personal cash benefit
- c. Activities that contribute to community solidarity and wellbeing but do not involve cash exchanges

4. Ask the four groups to think of the economy as a floating coconut made up of three parts. Show the diagram on [page 93](#) to illustrate that one part of the economy is visible above the water and the other two parts are submerged under the water. Ask group members to place their sticky notes on the appropriate parts of the coconut. Remove any double ups.

Above the water

- **Formal economic activities:** wage or salaried work, producing goods or services for sale in a registered company, small business that pays government taxes and licenses fees

Below the water

- **Informal economic activities:** Paid domestic work, making, selling and on-selling products or services in unregistered businesses that do not have licenses or pay tax.
- **Non-cash economic activities:** unpaid work, voluntary work, community work: Household duties (gardening, caring for children and elderly, housework), reciprocal labour (I help you work in your garden; you help me with my work), family sharing and redistribution, church sharing and giving, community sharing.

5. Highlight the differences between the coconuts of different groups and the key issues raised in the group presentations.

For example, in many places women are extremely busy in many areas of the coconut, whereas men may not have the same diversity of activities. Young men often have a lot of leisure activities compared to young girls. In some locations, men may not be active in care work at all. Men may be more involved in higher paying activities and less unpaid work. Despite working hard, women may have very restricted access to household or personal income.

FACILITATOR TIP

Make sure all of the coconut drawings are the same, with equal space for each segment of the coconut. When they are lined up together, you should be able to make easy comparisons just by looking at them.

The quality of the drawings is not important – the main thing is for everyone to participate including those with limited literacy skills

Avoid mentioning names or personal stories when highlighting differences between opportunities and outcomes. Consider the safety of participants and always check that it is ok to share one group's ideas in the plenary before doing so.



Once the groups have listed all the activities that happen in their communities both above and below the water, ask them to reflect on following questions. They have 20 minutes to discuss the points and bring the key points back to the larger group:

- Do both women and men usually have equal access to communal resources (e.g. natural resources like the land and sea, or productive resources like agricultural equipment or transport) for making money or growing their own food? Who has rights to make decisions about how these communal resources are used to make money? Is money earned from these communal resources shared fairly between men and women in the community?
- Do you think that non-cash work in the household and in the community is fairly shared between young women and young men? How do the sharing arrangements in the non-cash economy affect young women's and young men's free time and availability to attend training, school or create an income?
- Do you think there are differences between the workloads of women and men in the formal, informal and non-cash economies?
- Which activities do you think are likely to be the highest paying activities in the formal and informal economies? Do women and men have equal access to these types of activities? What are some of the barriers faced by different groups to doing high paid work.
- What can families and communities do to share work opportunities, and the benefits of these opportunities more equally between members.



Examples of barriers faced by women in Vanuatu in accessing paid work:

- Lack of time and mobility due to care work responsibilities and pregnancy
- Limited access to communal resources, equipment or infrastructure
- Lack of agricultural extension services
- Lack of support from family members
- Limited access to education and training
- Jealousy from husbands
- No capital to start the business
- Attitudes about women's role, skills and capacity to work outside the home

FACILITATOR TO SUMMARISE

- Each family is different and not all families split the work in the same way.
- Unpaid activities bind households and communities together and put food on the table, but tend to be valued less than cash work. This means that much of women's work is often undervalued, as they do the majority of non-cash work in the home.
- A household is typically perceived as a 'women's domain', where she is primarily responsible for care work that includes all forms of domestic work, such as cooking, cleaning, washing, gardening and home maintenance. It also includes bearing and taking care of children, caring for the elderly or sick family members. Women's role in the unpaid economy means women do not always have the time or opportunity to access informal or formal work that pays high income. More sharing of unpaid, informal and formal work, can mean better outcomes for the whole family.
- For women in many communities the main economic activities are agriculture, unpaid house and care-giving work, gifting, voluntary labor, inter-household exchange and unregulated income-generating activities. The availability of formal sector work is often very limited, particularly in rural areas. While all these activities contribute in important ways to sustaining people's lives and creating wellbeing, many governments (and others) tend to focus on developing and measuring activity in the formal economy – that is, the economic activity above the water. This makes economic activity in the formal sector more visible and appear more important than the activity below the water. In reality, activity in all parts of the economy are important and need to be recognised as such.





ACTIVITY 2.2: GROUP RANKING – JUSTICE AND THE ECONOMY

PURPOSE

- To highlight and better understand injustice in the economy based on gender, sexuality, education, family, age, and (dis)ability.

INTRODUCING THE ACTIVITY

Give following instructions to participants:

'We have spent some time focused on what women and men do in the economy. But acknowledging that not all women are the same, and not all men are the same, lets now look at men, women, SOGIESC people, people with disabilities, people with different levels of education and from different families (e.g. chiefly family).

We will look at different parts of the economy – and the extent to which each group participates in the economic activity – how much they benefit or decide how benefits will be distributed, and the risks of backlash faced by each group.'

In the large plenary group, ask for reflections from 2-3 participants (whoever is comfortable with sharing) on following question:

- Even if we are the most active people doing the work in each part of the economy, do we always benefit from our work? (Example to highlight: *Landless farmer working on someone else's land*)
- Are you always in a position to decide how your income or time is utilised?

MATERIALS

6 sets of 'People in the Community' flashcards cards (each group gets 2 sets) – see illustrations below ([you can access the full-size flashcards here](#)):

- Flip chart paper
- Flipcharts
- Tape or blu-tac to attach the cards to the paper



Ranking of gender justice in informal sector work, Timor Leste, 2016.

FACILITATOR TIP

1. Remember that there is no real right or wrong answer. The important thing is the discussion and particularly the reasons given for the rankings, and reasons for any differences of opinions about the rankings.
2. Remember that the aim is to inspire people to change in future (and not to make either men or women just feel guilty about past behavior).

OPTIONAL ACTIVITY

- Can this person stop work at any time when they feel like it? Or change what they are doing? What would happen if they did this? Are they likely to do this? Why not?
- Does the person earning the income have control over it? Can they decide what to spend money on? Are they able to spend some of the money on themselves, or is it expected that their income is to pay for things others in the household need?



PROCESS

1) Separate participants into 3 groups. Allocate each group one part of the economy. Provide each group with 2 sets of flashcards.

2) Ask each subgroup to give as heading on a flipchart the part of economy they are working on today. Next ask them to make two columns where they write following two questions (see illustration).

Group 1 - Formal economy activities		Group 2 - Informal economy activities		Group 3 - Non cash activities	
Who spends the most hours per week doing formal work?	Who has control over the income earned and goods exchanged?	Who spends the most hours per week doing informal work?	Who has control over the income earned and goods exchanged?	Who spends the most hours per week doing non-cash activities?	Who has control over the income earned and goods exchanged?

3) Create rankings. Ask groups to place the provided flashcards in a vertical line under each question, ranking the people in order of 'most likely' to 'least likely' for each question.

4) Plenary presentations. Bring groups back together and ask them to present and explain their rankings and the answers to the questions asked above.

5) Encourage other groups to ask questions. Together the whole group might agree to move some of the rankings or change the answers to their questions.

6) Clarify any misunderstandings about different group's contribution to the economy. For example, sometimes people think that people with disabilities are unable to contribute to economic activity, however this is not necessarily true. Every person with a disability is different, with different skills and capabilities, and many people with disabilities do contribute to the economy.

FACILITATOR TO SUMMARISE

- Sum up the activity by highlighting the extent to which participants feel the economy is just or not just, listing the main losers as identified in the activity. These are women who have a set role of doing care work, SOGIESC people who lack the social status and power to access resources, people with disability who may be dependent on others or have negative perceptions about their ability to contribute to economy.
- Developing a deeper understanding of peoples' vulnerabilities in a community set within a specific context can give us a comprehensive gender and power analysis enabling program teams to design initiatives with multiprong integrated strategies that range from building resilience, providing economic opportunities, addressing discriminatory and rigid social norms to addressing local solutions to climate change.
- Around the world, women are responsible for 75% of unpaid care and domestic work in our homes and communities. A recent ILO report on the care economy found that unpaid care work is the main barrier to gender equality and women's participation in labor markets globally. As women's lives are disproportionately impacted by care work, very often a 'productive role' means an additional role in a woman's life and a 'double work burden'. The care work that women do is not only considered low skilled work, but also earns no economic returns. It also takes away from the time they can invest in productive work. While women do the bulk of care work, they often do not have access to 'free time' to decide what they want to do other than their domestic responsibilities. They often do not have control over household income and key decisions like buying and selling of assets like livestock or land.
- Disability is a human rights issue. People with disability are among the world's most discriminated people, often experiencing violence, prejudice and denial of autonomy as well as facing barriers to care. Disability is a development priority – it has a higher prevalence in lower-income countries where disability and poverty mutually reinforce each other. This makes it necessary that our inclusive designs and projects 'leaves no one behind' and make tangible efforts to include and work with the most vulnerable people like people living with disabilities.
- The concept of intersectionality needs to be highlighted in conclusion of this exercise (see exercise 1.4 – Web of identity for concept of intersectionality). A person can face multiple vulnerabilities at one time, multiplying their chances of being poor and without access to resources and a voice. For example, imagine a person who identifies as a SOGIESC person who is also living with a physical disability. Or a woman who is a widow and living with a disability. Where will they be on the ranking exercise above?





ACTIVITY 2.3: GROUP WORK – THE SEA OF NATURAL RESOURCES

PURPOSE

- To explore how different groups of community members use natural resources for their work, and any links between natural resource degradation and economic activity.
- To identify gendered and economic impacts of environmental damage and loss of natural resources.
- Explore the level of inclusion and justice in current approaches to managing natural resources.

INTRODUCING THE ACTIVITY

Give the following instructions to participants:

'We will now go into an exercise looking at one other important part of the economy: natural resources. We will look at what resources are needed by the different groups to do their work, what is available, how this is changing over time and what this means for economic opportunity and wellbeing'.

In the large plenary group, ask for reflections from 2-3 participants (whoever is comfortable with sharing) on the following questions:

- Who has control and access of natural resources within the community?
- How does economic activity impact on natural resource availability and the environment more generally?
- What are the gendered impacts of natural resource depletion and environmental damage?

MATERIALS

- Flipchart paper
- Flipcharts with ‘floating coconut’ group work from Activity 2.1 Mapping our economy.
- Sticky notes
- Dot stickers in three colours: green, orange and red - enough for each of the four groups
- Four sets of marker pens in at least three colours – black, green and red – one set for each group

PROCESS

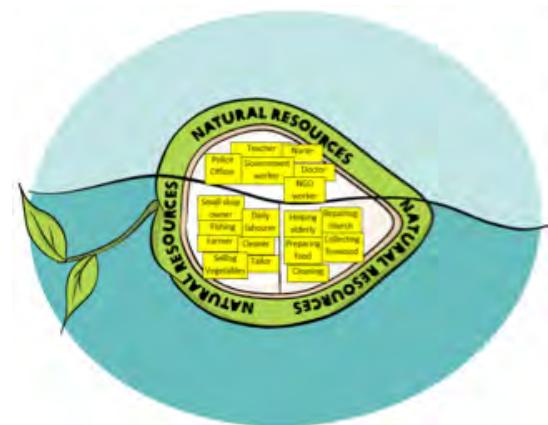
1] Separate participants back into the groups that were formed for the floating coconut exercise and give each group their respective coconut chart.

2) Ask each group to brainstorm on all natural resources they can think of and write one each on a sticky note. They can also draw the natural resource on the sticky note if this is easier for them. Ensure there is one idea per note, and that there are not any repeats. Encourage groups to check their economic activities on the coconut to make sure they cover all areas.

What are natural resources?

Natural resources are useful raw materials that we get from the Earth. They occur naturally, which means that humans cannot make natural resources. Instead, we use and modify natural resources in ways that are beneficial to us. The materials used in human-made objects are natural resources. Some examples of natural resources are coal, natural gas, minerals, water, wind, air, solar energy, soil, forest, wildlife etc.

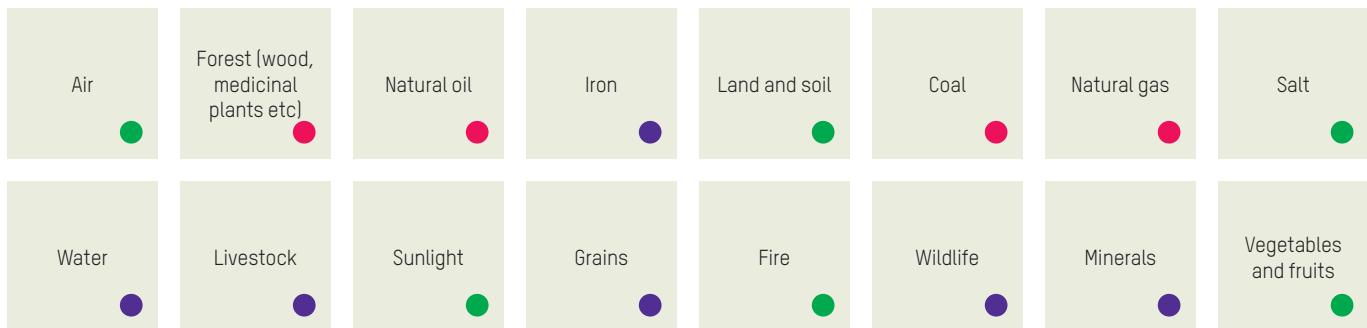
Natural resource management (NRM) is making efforts to maintain a balance in our ecosystem - to avoid further destruction or over-consumption of the natural resources.



FACILITATOR TIP



1. Natural resource use can be seasonal so encourage participants to consider activities in each season.
2. This discussion can unsettle existing conflict regarding natural resource management. Steer group members away from judging or blaming anyone for harm done. The purpose is to reflect on the way things are so that the community is able to make good decisions about what to do to make sure everyone benefits now and in the future.
3. To further highlight the damaging impacts of unsustainable economic activities, ask which activities of our grandfathers /mothers are no longer practiced due to environmental changes such as loss or damage to natural resources or sale/reuse of natural resources.



3) Place dot stickers onto the sticky notes to show the current availability of each resource.

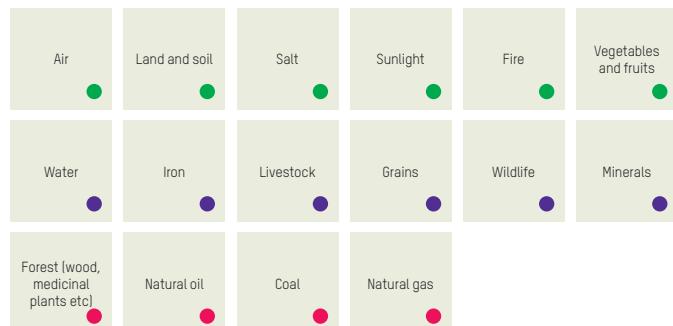
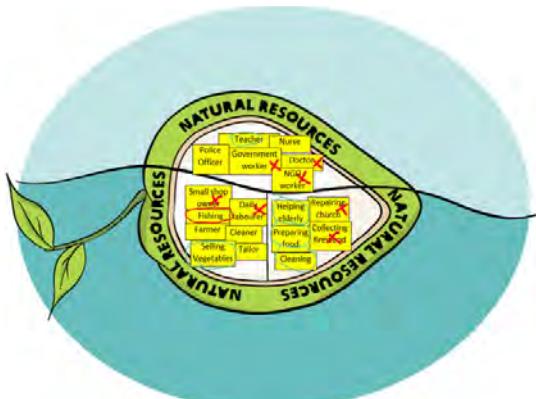
- **Readily available** – use green dots
- **A bit scarce** – use orange dots
- **Very scarce** – use red dots

Create legends (aka keys). Get each group to create a legend to the side of their coconut. Put the dot stickers onto the legend writing/drawing the meaning of each colour.

4) Ask group members to place their sticky notes onto the coconut shell. Ask groups to place all sticky notes with greens dots next to each other, all sticky notes with orange dots next to each other, and all sticky notes with red dots next to each other.

5) Make crosses. For each scarce resource, consider how this impacts on current and future economic activities. Mark a cross on all the economic activities in the coconut that are negatively impacted by this scarcity.

6) Circle activities. Ask groups to circle (in red) current economic activities that have negative environmental impact, and circle (in green) those with positive environmental impact.



7) Promote discussion about access and ownership of resources, and how communal resources can be best managed, using the following prompts:

- Who owns and can access the resources the group needs for their work?
- Do they have rights to sell it, and if they did would the group receive any payment from the sale?
- Does everyone have equal access to these resources, even the scarce ones?
- Can changes be made in the way activities are done to reduce negative impacts?
- Is anything being done by the community, or by governments/NGOs to help manage the scarce resources?
- Would you like to see anything changed about who looks after, makes decisions about or has access to these resources? What and why?
- Is there anything the community or households could do to better manage their resources so that they last longer? For any suggestion, clarify WHO would do the job.

8) Presentations. Bring the groups together for group presentations where their sea of natural resources will be explained along with the answers to their questions.



FACILITATOR TO SUMMARISE

To sum up, ask one or two people from different groups to share what they have learned from the discussion. Make sure the following points are made:

- We are all dependent on natural resources for everything we do – sometimes we take these things for granted. It is important to appreciate and preserve natural resources.
- It is important for those who use resources to have a say in decisions about those resources
- Negative environmental impacts on water and land make unpaid care and subsistence work – much of which is done by women – so much harder. If it takes more time to do these things, this is less time that is available for other productive activities
- Often scarce natural resources are due to population growth – in our grandparent's time there were more fish – the reality may be that there are still the same amount of fish but a lot more people fishing...more often than not it is a combination of issue - more people, unsustainable practices, new technology (eg the gill net or chain saw). When we look at our current natural resource management practices, we need to ask ourselves why we are adopting these usage and management practices and assess what long term impact our income generating activities on the environment and our future.



ACTIVITY 2.4: COMMUNITY RESOURCES AND DECISION-MAKING

PURPOSE

- To understand the different types of decision-making about natural resources

INTRODUCING THE ACTIVITY

In most developing communities and countries natural resources are closely linked to how people generate income. In an agrarian or ocean economy, use and management of natural resources are of huge significance – who has access to these resources, who gets to decide how to use what, who controls these resources (etc.) often define the line between economic well-being, power and influence for some versus poverty and marginalization for others.

Give the following instructions to participants:

'We have just looked at natural resource use and management, and the links between economic activity and environmental degradation. Now we will discuss decision-making processes about natural resources.'

MATERIALS

- Markers
- Flip chart paper
- Sticky-notes

PROCESS

1) Participants continue in the same sub-groups as for floating coconut activity (2.1 of this module)

2) Hold up a large triangle (which has been drawn on the ground or on paper) at the front of the room. Explain that it represents all types of decision making – from the bottom which depicts a collective agreement between women and men of all ages, genders, sexuality and ability to the top which is one or two people making a decision on behalf of everyone else. Explain that participants are going to work in their groups to consider how decisions are made about how resources are used and managed in their community.

3) Demonstrate using an example – have a couple of post-it notes with a symbol for water. If water is managed by a water committee composed of elected male and female representatives and used by all residents of the village then the symbol for water would be placed at or close to the bottom of the triangle. BUT if a water pipeline is owned by the Chief and its exclusive use is sold to a plantation company then this would be drawn at the top of the triangle.

4) Ask the groups to draw their own triangle. Ask each group to look back at their floating coconut posters to remember all the natural resources that they use for their work. Ask each group to consider how decisions are made about how each of those resources are used or managed.

5) Give sub-groups 30 mins to choose 5 natural resources from their work in previous activity and discuss among themselves the decision-making patterns for these in their community. Do all people have a say in how these natural resources are used and managed?

6) All groups present their work in a plenary session. In the presentations, ask following prompt questions to generate a discussion:

- Who makes decisions about how resources are used?
- What kind of sanctions are in place regarding the use of resources? Are they effective?
- Who can and can't use different resources?
- Who has least decision-making control over resources? Who has the most?
- Are there any resources that are disputed or are a cause of conflict or tension?
- What is the impact of not having decision making control over a particular resource?
- Does anyone have any examples of where not having access or decision-making control has had a major impact on them or their family?



FACILITATOR TO SUMMARISE

- Not all decision-making processes about resources is done fairly. Sometimes people who use a resource for their work are excluded from making decisions about that resource
- It is important for those who use a resource to have a say about managing that resource, since these people are have knowledge about that resource and will be most affect by decisions made about the resource. Women and other marginalised groups around the world are disproportionately affected by climate change, deforestation, land degradation, growing water scarcity and inadequate sanitation. Climate change multiplies existing injustices impacting those who have done least to cause it. Hence, it becomes important that women, SOGIESC people and people with disability understand what using and managing natural resources looks like so that they can influence how resources are redistributed and power is decentralised in times to come.
- Important to note that sometimes traditional or customary management systems are also known to be discriminatory. They are also the same power structures that underlie practices such as bride price that are key social practices that contribute to gender inequality.



ACTIVITY 2.5: MAPPING SOCIAL POWER

PURPOSE

- To identify the range of, and gaps in organisations and groups available to support the community's social and economic wellbeing and resilience and who has access to these.
- To build understanding of the importance of ensuring that all economic actors have equitable access to organisations, groups and services
- To learn about the organisations and groups are active in the community and determine how they are perceived by their members, and any issues relevant to accessing these organisations.

INTRODUCING THE ACTIVITY

Social power is the capacity of different individuals or groups to determine who gets what, who does what, who decides what, and who sets the agenda.

Start the activity by telling participants the following (could be in your own words):

'We are going to take a look at the organisations and groups operating in the community and how they contribute to the wellbeing and economic opportunities for community members. This will help us think about ways we can work with these organisations and groups to achieve just economic opportunities and outcomes. It will also identify groups that we need to engage with to get change we might be looking to create.' Use the following questions to facilitate a discussion:

- What are the markets or key businesses to buy or sell goods?
- Which groups, networks, organisations impact on economic activities in positive and negative ways?
- What organisations service the community? What is the ownership (including looking at who owns in terms of women and men) and size of different organisations?
- What barriers exist in accessing these organisations (including distance, transport, gender-based mobility, safety concerns for different groups and cultural acceptability)?
- Which organisations/groups give back to the community and how do they do this?
- How and why do women and men differently value these organisations?

MATERIALS

- Circle-cut outs (paper) of different sizes: At least 100 (25 per group) in 3 different sizes.
- Marker pens in several colours (must include red)
- Flip chart paper

FACILITATOR TIP

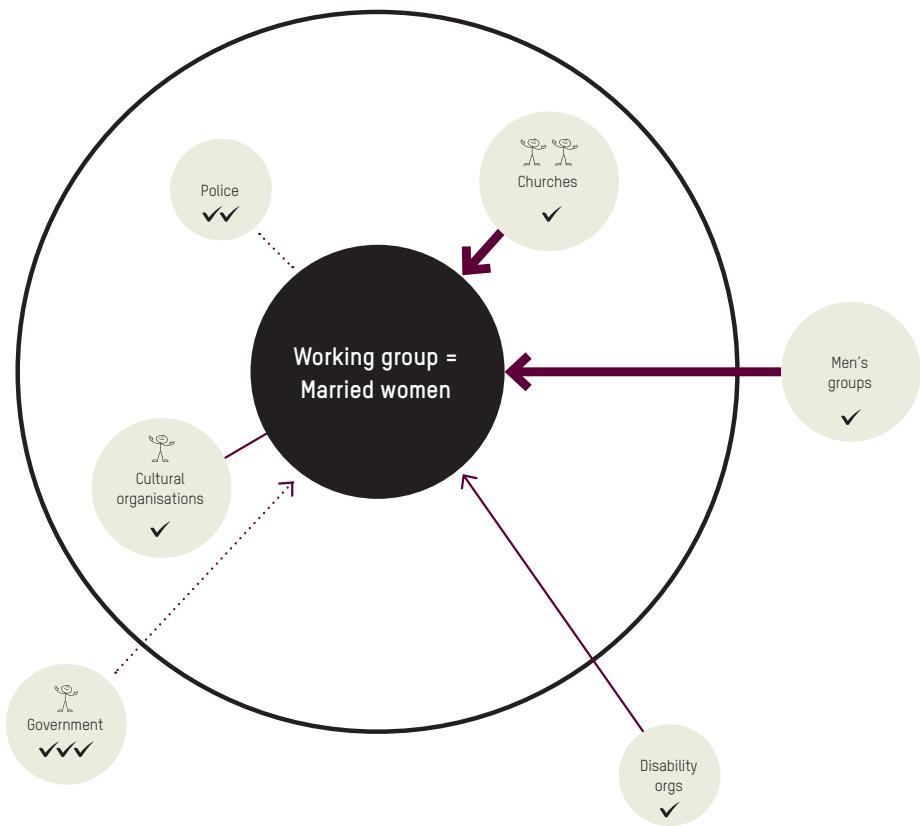
- The mapping of social supports may take some time and is very detailed. Work hard to keep everyone busy and engaged by keeping the atmosphere light and fun. Give everyone a task to do. If some people begin to lose interest, give them a specific role such as drawing symbols or placing sticky notes or circles in the right place.
- Give positive feedback for all contributions to encourage everyone to take a role. Use an energizer (from the Facilitation Guide) if needed. You can also reassure participants that there will be lots of movement and variety later in the workshop.
- Encourage participants to think about any people who are more excluded/for whom barriers to access are greater than for others.



PROCESS

1. Separate participants into four groups (older men, older women, younger men, younger women)
2. Ask each group to think about the different organisations and/or groups they belong to in the community. These could include:
 - Women's/men's groups
 - Churches
 - Schools
 - Local council
 - Police
 - Businesses
 - Cultural organisations
 - Activity specific groups (e.g. agriculture, savings, youth, sport, peace and justice groups)
 - Government bodies (district, national and local) including disability-specific organisations
3. Draw each organisation/group onto different sized circle cut-outs. The size of the organisations should correspond to the size of the circle cut-out. Size might be in terms of numbers of people employed, geographic reach etc.
4. Create a social supports mapping diagram by placing the circle cut-outs on the flipchart. Draw an image in the middle of flip chart paper to represent the group you are working with (e.g. married men). Draw a circle around this figure, leaving enough space to include some of the circle cut-outs inside the circle.

EXAMPLE:



LEGEND

	Frequently visited		Give back to peer group
	Moderately visited		
	Infrequently visited		

 Promote engaged and connected community

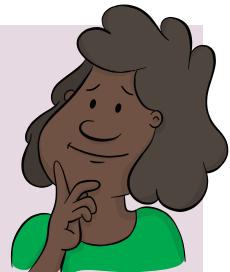
Importance in community management, employment, service or goods provision:

Very important Moderately important Somewhat important

5. **Position organisations/groups.** Place the circle cut-outs on the flipchart -- organisations that are physically in the community are included inside the circle and those physically outside of the community/ location, are placed outside of the circle. Support the group participants to discuss each organisation and place them either closer or further away from the central image depending on how easy it is to access the organisation.
6. **Discuss why the organisation is easy or difficult to access and document your discussion using symbols for each barrier to access.**
7. **Link organisations/groups to the central circle.** How often would members of this peer group in general typically visit? Use thicker lines for the most frequently visited and thinner or dotted lines for organisations with which the group has less contact. Ask whether there are any particular times of the year / circumstances when you are more likely to visit and why?
8. **Which organisations/groups give back to your peer group and how do they do this?** Consider how different groups may distribute funds or other donations to local community groups, marginalised people, or take action to support the community's growth and development and to protect marginalised people. Document this on the flip chart using symbols and arrows pointing back to the person on the flipchart. If organisations/groups give back to a certain marginalized community, draw on a sticky note to represent the recipient group and stick this next to the arrows.
9. **Which organisations promote an engaged and connected community?** Discuss if any organisations encourage people to come together to discuss their community's economic activities, goals and to improve the way the community operates and the way people relate to each other? Do any of the organisations consult people from your peer group about their work / economic issues / community management? Who is consulted and on what matters are they consulted? Mark the organisations that consult with the peer group with a few stick figures.
10. **Discuss the relative importance of the organisations to the specific group.** Consider the organisation/group's role in community management, employment, service or goods provision. Document this on the flip chart using tick symbols (one tick for somewhat important, three for very important)
11. **Create legends (aka keys).** Get each group to create a legend to the side of their map. Draw the different symbols on the legend and write/draw the meaning of each symbol.
 - Summarise key learnings from the activity. Ask groups to consider:
 - Of all the challenges listed, what and who are the largest barriers to the group members getting access to critical services? Circle these on the map using a red pen
 - What (if anything) would you like to change and any suggestions about how this change can be made? Who would need to be involved in this change?
12. **Presentations.** Each group to briefly present their map poster and answers to the questions above (in k). Provide others with opportunities to comment on these.
13. **Highlight the differences between the maps/drawings of different groups and the key issues raised in the group presentations.** For example:
 - differences in access to social supports
 - Highlight how limited access to supports will affect certain groups in the community e.g. women with limited access to support for new enterprises will have less chance to access an income and contribute to the cash economy. This will have flow on effects for their family and the community as a whole.

FACILITATOR TO SUMMARISE

- The level of support the community has from outside organisations and groups to build their economy relative to what is available
- Any discrepancies between each groups' access to organisations and groups. Highlight how this can result in advantages for some over others?
- Suggested improvements raised by different groups to organisations and groups.
- Organisations operating in the community, including private sector organisations, can contribute to community cohesion and social security.
- Many barriers exist to accessing goods and services we need, some include poor infrastructure and disinterest on the part of the organization, others are specific to certain groups (e.g. women or people of trans and diverse genders).
- In some cases, we don't have access to the organisations and services we require. In these cases, we need to find ways to either advocate for better service provision, or find incentives to attract certain businesses to the community (or to create these businesses/services ourselves)



MODULE 3: BUILDING FAMILY FOUNDATIONS

Description/Purpose	Activities	Time	Page
<p>Module 3 of CET explores the concept of care work and helps identify all the different kinds of care work being done in the family and community. This is followed by some activities that enable analysis and discussions to identify practical solutions to patterns of care.</p> <p>This section also includes an excellent resource that will enable users to track change in power and relations at the household level.</p>	<p><u>3.1 Mapping Work and Leisure Over Time</u></p> <p><u>3.2 Addressing Unpaid Care Work (Ucw) Through Rapid Care Analysis (Rca)</u></p>	<p>20 mins</p> <p>1-2 days³</p>	<p><u>100</u></p> <p><u>102</u></p>

INTRODUCTION

This module takes a closer look at unpaid care work (UCW). As touched upon in the economic activity and natural resource mapping module, UCW is core part of the economy and without it the functioning and wellbeing of a community would collapse. Despite its importance, UCW is often overlooked as part of the economy and sometimes thought to be not 'real work'. Because of this, the distribution of UCW remains unequal, with women and girls doing a disproportionate amount of the labour. This module helps participants distinguish between work and leisure, and understand the value of care work. This section would help participants to identify all the different kinds of care work being done in the family and community. This module also discusses practical solutions to problematic tasks and patterns of care, and provides activities to help track power and change at the household level.

A second, and related, part to this module is the topic of power. Power is a key concept in each of the Community Engagement modules, and is particularly important when discussing household division of labour, income, and decision-making. This section also includes an excellent external resource that will enable users to track change in power and relations at the household level.



ADDITIONAL RESOURCES:

[Who Cares: Unpaid care work, poverty and women's /girl's human rights](#)

[Women key to economic growth](#)

[Gender Equality English \(Burden of care work\)](#)

³ The RCA is designed as a **one-day or two-day** continuous process. However, depending on context, staff time and unplanned circumstances, this might not be possible. In such situations, you might have to stagger the exercises over a longer period of time. It is recommended that staggering only works if you can complete the RCA **within a week** and with the **same people** (*Participatory methodology: Rapid care analysis guidance for managers and facilitators 2013*).



ACTIVITY 3.1: MAPPING WORK AND LEISURE OVER TIME

PURPOSE

- To understand 'care work' and explore how its complexity and simultaneous nature impacts women's daily lives

INTRODUCING THE ACTIVITY

Ask participants to form small groups of 3-4 people and reflect on the image. Ask them to share their thoughts on the following:

- What is happening in this scene? How many 'types of economy' can you identify?
- It looks like some women are spending time together – laughing and enjoying a day outdoors. Can you describe which activities below are 'productive work', 'care work', 'community work' and 'leisure work'?
- Mothers often describe caring for children a source of happiness and satisfaction for themselves. So, if it's a pleasurable activity, is it still work?
- The girls in the background are feeding goats. They seem to be enjoying the activity, spending time with the livestock and helping mom. What do you think? Is what they are doing leisure or work?

MATERIALS

- None

PROCESS

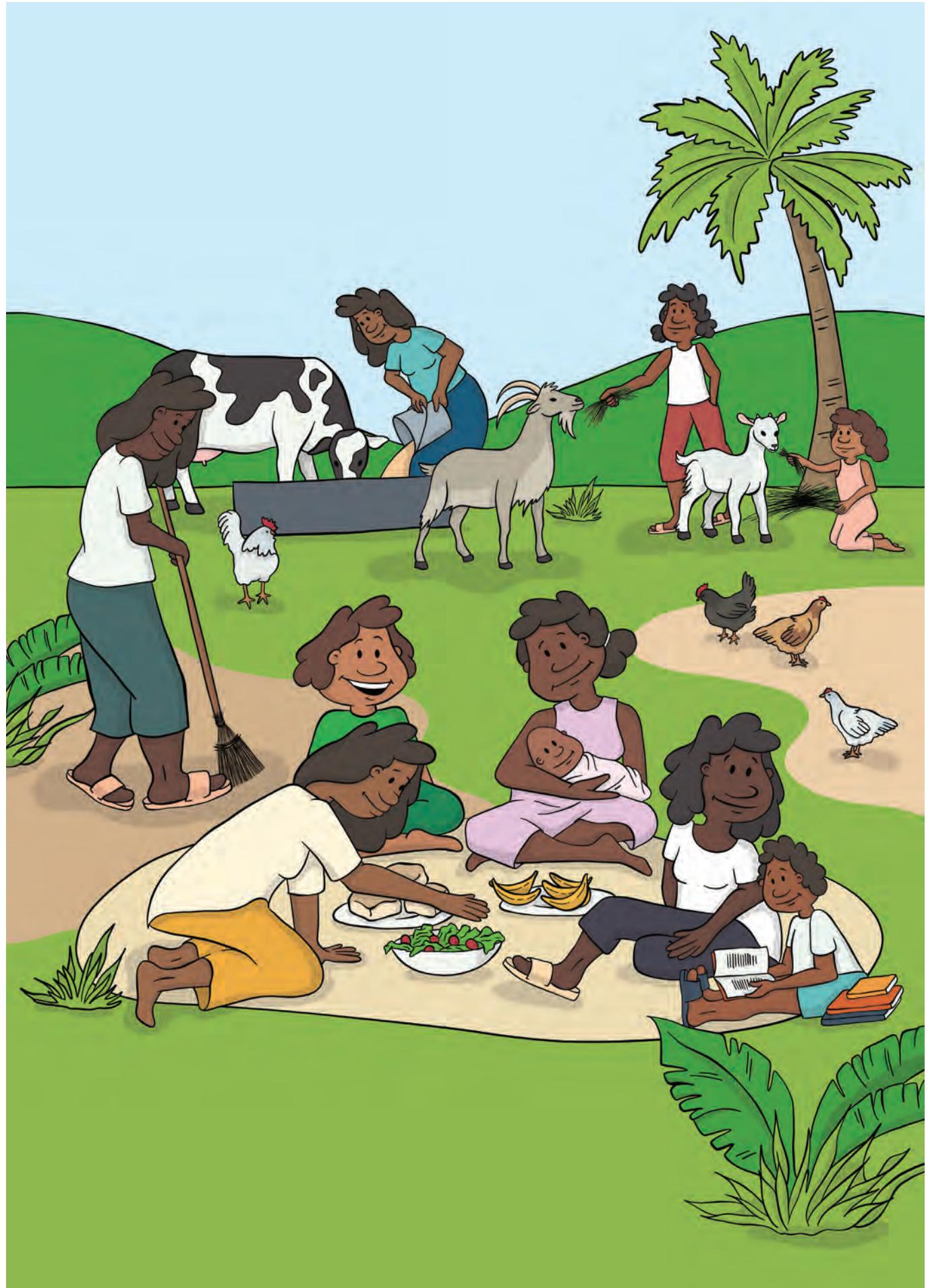
1) Ask participants to differentiate and list all types of work and leisure activities seen in the image. Encourage some of them to share their reflections in plenary on what they considered 'work' and what they thought was 'leisure' – and why?

2) Ask participants if they notice any woman doing more than one task at the same time. Does this happen in real life? Allow 5 minutes for participants to share any reflections before summarising points below

FACILITATOR TO SUMMARISE

- Care work is differentiated from market or productive work, paid/ income generating work or unpaid labour in family farms or businesses. Unpaid care work includes all forms of domestic work, such as cooking, cleaning, washing, gardening and home maintenance. It also includes taking care of children, the elderly or a family member with a long-term health condition or disability as well as voluntary community work. Dressing and bathing yourself, education, watching TV and sleeping is non-work.
- Often care work is misunderstood as leisure activities and, as such, care work is not regarded as 'real work'. This means that UCW remains unaddressed in communities, with women and girls bearing the brunt of this labour.
- Often housework like collection water/fuel and cooking takes place simultaneously with caring for children. In their daily lives, women often go about simultaneously doing household chores while fulfilling the responsibility for supervision for children and elderly. Care activities are often overlooked because they're carried out at the same time. Or supervision is deemed 'non-work' even when it limits women's mobility, productivity and the ability to plan ahead. As per data collected during Oxfam's Rapid Care Analysis in various contexts and communities, women reported 12 hours a day when simultaneous care tasks and supervision was included compared to 3.7 hours for men. And these tasks limited her mobility and productivity.







ACTIVITY 3.2: ADDRESSING UNPAID CARE WORK (UCW) THROUGH RAPID CARE ANALYSIS (RCA)

PURPOSE

- To identify all the different kinds of domestic and care work being done in the family, to allow further discussion and analysis.

INTRODUCING THE ACTIVITY

Give following instructions:

'We have just looked at the different parts of the economy and the ways in which different groups are involved (or excluded) in the economy. We will now spend some time thinking about all the work that needs to be done to keep a family healthy and happy.'

Ask for participants thoughts on following question:

- What are the daily or regular tasks required to keep the family healthy and happy and who does these different kinds of tasks?

Unpacking unpaid care work (UCW) is central to the SEED process. RCA enables communities to understand care work in their area and find practical solutions to problematic tasks and patterns of care. This leads to a more equitable division of labour between men and women and is a key part of achieving gender justice. RCA seeks to achieve 4 main objectives:

Objective 1: Explore relationships of care in the community – having participants identify who they care for and who cares for them, creating visibility and an understanding of care

Objective 2: Identify unpaid and paid work activities performed by women and men. Create an estimate of the number of hours spent on each category of work, including care, by women and men in an average week.

Objective 3: Document the care activities that women and men undertake at household level and identify how changes in the context affect activities. Identify which care activities are most problematic for the community, and for women in particular.

Objective 4: Discuss the support, services and infrastructure related to care that are available in the community. Identify options for reducing and/or redistributing care work.

The RCA methodology is composed of following two 'companion' documents:

a. *'PARTICIPATORY METHODOLOGY - RAPID CARE ANALYSIS Guidance for Managers and Facilitators'*: This provides the background for making adequate and effective use of the RCA tool, and for making decisions in terms of resources, timeframe, and choice of exercises based on the specific programme objectives and types of outputs required. It should be read before undertaking the exercises in the second resource 'PARTICIPATORY METHODOLOGY - RAPID CARE ANALYSIS Toolbox of Exercises'

b. *'PARTICIPATORY METHODOLOGY - RAPID CARE ANALYSIS Toolbox of Exercises'*: This toolbox of exercises presents a concrete method for implementing RCA using participatory exercises which can be adapted to various contexts and programmes. The toolbox also includes the documentation template for capturing findings; the reporting template for presenting findings and lessons learnt; and the 'action points for advocacy' template.

4 The RCA is designed as a **one-day or two-day** continuous process. However, depending on context, staff time and unplanned circumstances, this might not be possible. In such situations, you might have to stagger the exercises over a longer period of time. It is recommended that staggering only works if you can complete the RCA **within a week** and with the **same people** (*Participatory methodology: Rapid care analysis guidance for managers and facilitators 2013*).

RCA HAS THE FOLLOWING 8 FOCUS GROUP EXERCISES

You can access them [here](#).

Exercise 1: Understanding care roles and relationships in households.

Exercise 2: Time use - estimated average hours/week spent on women's and men's work activities.

Exercise 3: How care roles are distributed by gender and age.

Exercise 4: Perceptions about care work, identify social norms about men and women and care.

Exercise 5: Exploring changes in care patterns - seasons, policy.

Exercise 6: Problematic care activities.

Exercise 7: Infrastructure and services that support care work.

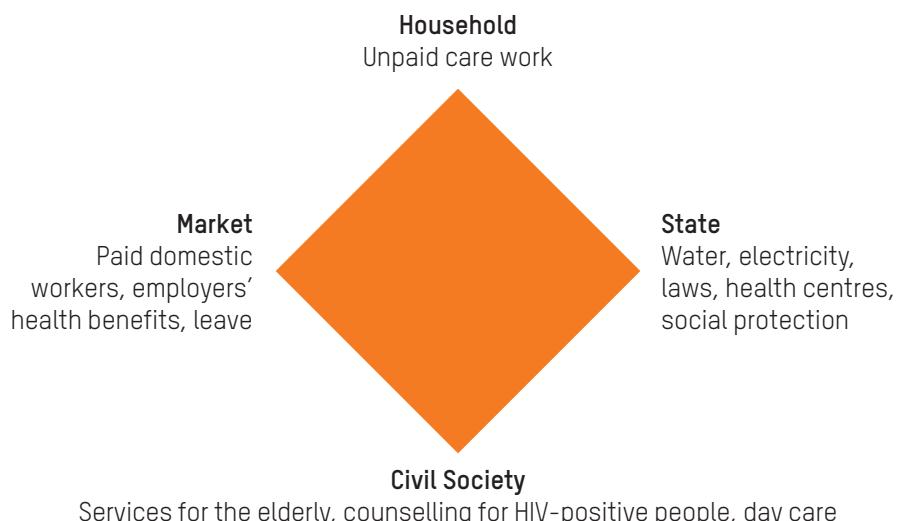
Exercise 8: Identify, prioritise options to address problems.

FACILITATOR TO SUMMARISE

- Remind participants how important and valuable caring work is and how much time every day, week and month is needed to keep everyone healthy and happy. If this work is not shared equally, the whole family suffers because it will limit the opportunities for the whole family to engage in other important activities such as developing skills, contributing to community decision-making and earning income.
- Through the RCA process, having an estimate number of hours spent on work makes it more visible and tangible for communities, often allowing women and men to appreciate how much care is done in their communities, and especially by women. It can also then be a powerful tool for advocacy at the local level with government and other key stakeholders (private sector, employers, etc.)
- Oxfam's RCA framing and process outlines a simple way to explain the changing patterns of care work. As communities we need to remember the **4 Rs approach**:
 - **Recognise** care work – make it visible! Measure it! Monitor it! Value care work as WORK.
 - **Reduce** what is difficult. We're not wanting to reduce CARE, but to reduce inefficient tasks, like carrying water, washing clothes by hand, and cooking over an open fire.
 - **Redistribution** of responsibility – from women to men (and from daughters to sons), and to State/employers who should pay for and provide more for poor communities that have inadequate infrastructure and services. Change social norms.
 - And Carers should be in decision making – often elected women are exactly those who have shifted care work to daughters or domestic workers – we want carers **represented**.



So care is provided by four parts of society – households, the state, civil society and employers/businesses. This CARE DIAMOND is a really powerful way for programme teams to think about how change could happen.



MODULE 4: ENSURE DO NO HARM

Description/Purpose	Activities	Time	Page
SEED's Do No Harm Module seeks to build understanding of men and women on the complex relationship between violence, social norms and economic power. Hence this module contains activities related to power, masculinity and engaging men in positive ways to come up with solutions that work for all.	<u>4.1 Understanding Gender Based Discrimination</u>	20 mins	<u>106</u>
	<u>4.2 Understanding Discriminatory Practices and Linkage to Patriarchy</u>	45 mins	<u>108</u>
	<u>4.3 Understanding Power</u>	3.5 hrs	<u>110</u>
	<u>4.4 Relationships of Power</u>	1 hr	<u>114</u>
	<u>4.5 Dealing with Anger Part 1 (for men)</u>	1 hr	<u>115</u>
	<u>4.6 Dealing with Anger Part 2 (for men)</u>	1 hr	<u>117</u>
	<u>4.7 Dealing with Anger Part 1 (for women)</u>	1 hr	<u>119</u>
	<u>4.8 Dealing with Anger Part 2 (for women)</u>	1 hr	<u>120</u>
	<u>4.9 Understanding Violence</u>	1 hr	<u>122</u>
	<u>4.10 Identifying and managing risks in women economic empowerment programs</u>	1 hr	<u>126</u>
	<u>4.11 Tracking gendered impacts of economic change at the household level</u>	2-3 hrs	<u>129</u>
	<u>4.12 Being a Champion of Change (For Men)</u>	1.5 hrs	<u>132</u>

As activists, we are concerned about the injustice, inequality, marginalization, exclusion, discrimination, stigma, and violence that we see around us. But do we always recognize that power is at the heart of each of these, and at the heart of every social problem? Do we realize that injustice and inequality of every kind is actually an expression of power or a symptom of power structures? The fact is that power lies at the heart of human relationships and of how societies are organized. So when activists try to change people's lives, or tackle the injustices they face, we are actually trying to change power equations.

Understanding power is complicated. Each of us understand it in our own way, within the context of the issues we work on, the people we work with, what we have read about it, or based on our own experience of power. In order for us to effectively work on rights and equality – it is important for us to invest time and efforts in understanding what power is to us and build a shared understanding of power, so that all of us who are committed to social and gender justice can build our strategies from a more comprehensive, shared definition and analysis of power as it operates in society, regardless of our specific issues or socio-economic, political, and cultural contexts.

– All About Power, Srilatha Batiawala, CREA

INTRODUCTION

Within a household, a woman's journey towards economic empowerment can be complex. On the one hand, earning an income and owning assets has the potential to protect women from violence in the home and in family relationships, through increasing their negotiating power, self-worth and value in the eyes of men. However, for many women, place of work can be locations of violence, sexual harassment and fear. In other contexts, women who gain income and economic power may find that they are subject to increased violence from their husbands, families or other community members as they are challenging predominant social norms. These complexities mean that a gender resource like SEED also provides tools that can enable partners and communities to unpack some of the concepts, social dynamics and cultural norms that can negatively impact women and other marginalised groups – in WEE programs.

Long-term empowerment in economic and social aspects of women's lives cannot happen without shifts in men's traditional power. Do No Harm work is an intentional process that monitors the shifts in existing power structures in a community. This process includes a constant dialogue with everyone involved (men and women/marginalized groups at household and community levels) on why there is a need to unpack power relations as well as negative social norms and how they impact us all. Given that gender transformation at the personal level is a foundation for change at other levels, this module has some activities earmarked for specifically men – to provide a safe space where men can explore and reflect on gendered power relations, notions of what it means to be a man, and their support for gender justice



ADDITIONAL RESOURCES:

[Do No Harm in a nutshell - A simple introduction into conflict sensitivity](#)

[Gender Inequality & Domestic Violence](#)

[What is Gender Based Violence?](#)

[Why Gender Equality Is Good for Everyone — Men Included | Michael Kimmel | TED Talks](#)

[Let's change the story: Violence against women in Australia](#)

[Can you solve this riddle? \(Mindspace\)](#)

[Intersectional identities - Power Privilege and Oppression](#)

BEFORE YOU FACILITATE ANY ACTIVITIES FROM THIS MODULE, PLEASE NOTE THE FOLLOWING POINTS:

1. It is important that you prepare a list of available resources and referrals to specialized services for participants – in case they approach you with a request for counseling or legal support, etc.
2. Acknowledge that all men do not use physical or sexual violence. Highlight that although men may not choose to use violence, remaining silent on the topic allows the violence to continue, so it is important to talk about these issues in the community.
3. Talking about equality and justice in our communities may come across to some as threatening, with a view that perhaps we are challenging all of our customs. It is important to therefore have an open conversation on what culture and traditions mean to us and explore the link between gender equality, inclusion for all groups and custom. Concepts of inclusion and equality have many things common with traditional norms and practices. For example, values of respect, fairness and caring for others are common across both.
4. Together, we are seeking to address social systems and norms that make women have less power. Acknowledge that men may not be the only perpetrators of violence against women (as it may be caused by social structures and others who are powerful in a social setup). It's important to approach men as partners in solving the problem and creating a safer future for their families and communities, rather than as cause of the problem



ACTIVITY 4.1: UNDERSTANDING THE SYSTEM: GENDER BASED DISCRIMINATION AND PATRIARCHY*

PURPOSE

- To better understand the concept of patriarchy
- Unpack the social expectations that the patriarchal system sets on men and women in a society

INTRODUCING THE ACTIVITY

Using following dot points, introduce and explain Patriarchy to participants:

- The word patriarchy literally means the rule of the father or the “patriarch”, and originally it was used to describe a specific type of “male-dominated family”- the large household of the patriarch which included women, junior men, children, slaves and domestic servants all under the rule of this dominant male. Now it is used more generally to refer to male domination, and to the ‘power relationships’ by which men may dominate women in a social set-up. Patriarchy describes a system whereby women are kept subordinate in a number of ways.
- Linked to this system is the ideology that men are superior to women, that women are and should be controlled by men and that women are part of men’s property. If a woman wants to come out of this system, then she is termed as shameless. Patriarchy can be present in our families, social relations, religion, law, school, school textbooks, public communication, offices, etc.

A Feminist Look at Power and Patriarchy

A feminist perspective considers violence as a means of asserting and maintaining power over another person or group. Thus, men’s individual and collective power over women— maintained by patriarchal gender norms, values and structures—is a core driver of men’s use of violence against women.

We understand **patriarchy** as a socially constructed and institutionalized system of male domination that creates gender inequalities and women’s subordination.

Taken from Learning from Practice Series No. 7: Research Perspectives, Raising Voices

MATERIALS

- White board and markers

* Adapted from Gender and Identity transformative training - A training manual for facilitators as part of a People-to-People Approach, The Asia Foundation, Aug 2018

PROCESS

1. Ask participants to define the word 'partiarchy' in their own words
2. Note down what they say on the white board
3. Show a slideshow or a chart paper with its definition;

4. Have a discussion with participants using following questions:

- Are we all affected by this system?
- Does it affect women and men in the same way?
- Can we change this system?
- Are women enemy of women themselves?



FACILITATOR TO SUMMARISE

- The institution of the family is where patriarchy is reinforced and passed on from one generation to the other. A man is usually considered the head of the household. Within the family he controls women's sexuality, labour or production, reproduction and mobility. There is a hierarchy in which man is superior and dominant, woman is inferior and subordinate. The family is also important for socialising the next generation in patriarchal values. It is within the family that we learn the first lessons in hierarchy, subordination, discrimination. Boys learn to assert and dominate, girls to submit, to expect unequal treatment. Again, although the extent and nature of male control may differ in different families, it is never absent.
- Mention that gender does not mean only about women. Talk about how gender-based discrimination equally impacts men as well in terms of social expectations. The expectation on men to always be in control, never show any weakness and be breadwinners is unrealistic and is a source of stress and great pressure on boys and men
- Many boys and men realize now that the privileges and rights given to them by patriarchy come at a very high price. Patriarchy, for example, binds them in aggressive masculinities – robbing them of gentleness, caring and emotions. Both women and men have realized that unless women are free men cannot be free, because we are part of the same families, communities and countries.



ACTIVITY 4.2: UNDERSTANDING DISCRIMINATORY PRACTICES AND LINKAGE TO PATRIARCHY*

PURPOSE

- To enable participants to recognize and reflect on common practices that reflect the subordinate status of women in most societies and its linkage to patriarchy.

INTRODUCING THE ACTIVITY

Following on from exercise 5.1 on understanding Patriarchy, explain that often this patriarchal system seeks to control labour, reproductive power and sexuality of women for the benefit of men. Norms and practices which define women as inferior to men and impose controls on them are present everywhere in our families, social relations, religions, laws, schools, textbooks, media, factories, offices.

As we listen to each other we realise that this subordination is not the fate of a few of us who are unfortunate, nor is it some "vicious" men who exploit or oppress some women. We begin to understand that what we are up against is a system, a system of male domination and superiority, of male control, in which women are subordinate.

MATERIALS

- Four pre-made cards that have two statements each. See below

PROCESS

1. **Divide all the participants into small groups.** Each group discuss two of the following statements pre-written on cards. Following are the four cards to draft and distribute among sub groups:

Sons take care of their parents in their old age	A woman leaves her parent's house after marriage	A woman's place is in the house	Only men can be priests
A child gets the father's surname	A woman is a woman's worst enemy	Boys don't cry	It is a man's duty to earn a living for the family

2. **Ask the groups to share their reflections with all the participants** and, thereafter, discuss the following:

- What do these statements reflect about men/ women's status?
- What is the role of different institutions in perpetuating these practices and beliefs?
- Who benefits from such a gender-based hierarchy in society?

3. It is likely that some participants may talk about patriarchy' or 'patriarchal mindsets'. **Use the opportunity to have a detailed discussion on patriarchy**

* Adapted from CARE Gender, Equity, and Diversity Training Materials, 2014

FACILITATOR TO SUMMARISE

- Patriarchy is a social system that maintains a male-dominated society, where men benefit from a higher status and greater power in most aspects of life. They are the ones who carry on the family name, inherit property and take decisions. Most property and other productive resources are controlled by men and they pass from one man to another, usually from father to son. Even where women have the legal right to inherit such assets, many customary practices, emotional pressures, social sanctions and, sometimes, plain violence, prevent them from acquiring actual control over them. In other cases, personal laws limit their rights, rather than enhance them. In all cases, they are disadvantaged. This can be seen in UN statistics: "Women do more than 60 per cent of the hours of work done in the world, but they get 10 per cent of the world's income and own one per cent of the world's property."
- Women face subordination, regardless of the socio-economic class they might belong to. It takes various forms - discrimination, disregard, insult, control, exploitation, oppression, violence - within the family, at the place of work, in society. The details may be different, but the theme is the same. Women face many forms of violence – emotional, economic and sexual. Such violence and the continued sense of insecurity that is instilled in women as a result keeps them bound to the home, economically exploited and socially suppressed.
- We have all witnessed times when women themselves have often treated their sons better and deprived their daughters of education and freedom. Women are often seen to mistreat daughters-in-law and so on. All this needs to be analysed in the context of the respective power and position men and women have in the family and in society. A rural woman explained this very graphically in a manual on Patriarchy from India (Bahsin, Jagori). She said, "Men in our families are like the sun. They have light of their own [they own resources, have income, they are mobile, have the freedom to take decisions, etc]. Women are like satellites without any light of their own. They shine only if and when the sun's light touches them. This is why women have to constantly compete with each other to have a bigger share of sunlight, because without this light there is no life*."



* What is Patriarchy? Kamla Bhasin, Jagori, Aug 2017



ACTIVITY 4.3: UNDERSTANDING POWER

PURPOSE

- To better understand the concept of power, different types of power, and how they can be used in effective community leadership

INTRODUCING THE ACTIVITY

Explain that in this session, we will look at power. Power can be a very negative force, or a very positive force. Ask the group for examples of power that they experienced, positive or negative.

This is a very powerful activity that may make people think about power in ways that they have not before. Be sure to give enough time for people to process the experience after part 1. It may also be useful to have a quick and fun energizer between parts 1 and 2 to relieve tension. Also, if there are PWD in the room with wheelchairs, be sure to include them (see below).

MATERIALS

- A4 sheets of paper and markers

PROCESS

PART 1: Power Tapping Game. Read the rules of the game, exactly as written:

1. Make sure everyone understands the rules, to do exactly as they were read. Everyone sits on the floor (if there are PWD, tell them they are already seated). Tell participants the following:
 - No one can talk
 - If you are tapped once, you can stand up
 - If you are tapped twice, you can do whatever you want – jump, walk, whatever.
2. Once everyone is on the floor, go around and randomly give ONE tap to about half the people in the room. Select two individuals to tap TWICE. Then give ONE tap to the remaining people, but leave 2 or 3 people without taps. (if there are PWD in wheelchairs, be sure to give them two taps)
3. Wait for a few minutes and then stop the activity.
4. Next, ask people how they felt. Explain that power has an effect on us, that can be good or bad
 - The ones who got 2 taps probably felt free and special,
 - the ones with 1 tap were probably ok, at least they got a tap,
 - the ones with no tap probably felt powerless and excluded
5. Next, explain that power can be *visible* or *not visible*. The visible part is about rules and who is in charge. Ask the following questions in the larger group and allow people to share thoughts on these questions for the next 10 mins:
 - What were the visible parts of power in this exercise (facilitator, rules)
 - What were the invisible parts of power?
 - If people cannot see the invisible parts, ask: Why those rules and not others?
 - What did we *assume*: what was not said but we thought it was: "Follow the rules, follow the rules exactly, don't mess things up, don't make your own decisions".
6. To unpack the idea that 'we follow rules', revisit the instructions that we given at the beginning of the activity. Process the following:
 - Even with one tap, most people did not move even if the instructions said you could move
 - When tapped twice, people could do whatever they want – yet very few people moved
 - Even those who were tapped once – why did people not think of tapping others and "freeing" them?

Wrap up of Part I

Discuss the following points:

1. Being conscious of our choices and access to power is very important, if we want to create an empowered community and become leaders in that community.
2. Note: People may feel “tricked” – if they do, explain that power often does exactly that, it tricks us in obeying the system.
3. Take a look at the group – they may need an energizer as a break or for tension relief.

PART 2: Power to Control, Power to Transform

4. Divide the participants into small groups (can be mixed groups or not)
5. Give each person a sheet of A4 paper and a marker and ask them to draw, individually, and quickly:
 - On one side of the paper: a situation that made them feel very powerless
 - On the other side of the paper: a situation that made them feel powerful
6. As they look at their drawing, ask them to think about the following:
 - What made you feel powerless? How was power used to control your life or suppress your voice?
 - What made you feel powerful and why? How did you use your power individually or with others to enhance your life, make your voice heard or change a situation?
7. Ask participants to share the drawings and answers in the small groups of 4-5 people, focusing on about positive and negative use of power.
8. Prepare a flip chart or a power point slide with information given in handout below:

FACILITATOR TIP

Do point out that participants should select examples that they are comfortable to share, not too private. Also note that this is not a drawing competition or art judgment



HANDOUT 4.3: Having power is not a bad thing – we can use our power in positive ways, for example, to make change in our communities, and protect our families. Power can be used in different ways.*

POWER OVER is what we usually think of when we think of power. Power over is sometimes known as force, pressure, discrimination, corruption or abuse. Power over is when an individual or group tries to control others. It is used when people believe they are superior to (better) or have more rights than others. When someone is using power over others they do not listen to different opinions or ideas. They think that their way is best and that they have the right to make decisions for others. This can make others feel like they have no power.

POWER WITH is finding something in common with others and working together to build strength and achieve goals. People who use their power with others are happy to share control and take time to discuss decisions, allowing more people to be involved. They listen to each other and respect one another's opinions. Power with each other can be very strong, because it uses everybody's strengths and knowledge.

POWER WITHIN is about understanding ourselves as individuals and what we are good at. It is about our confidence and self-esteem. Power within is the ability to see the skills and strengths we all have inside us. Some of these strengths and skills might be things you can already do (writing, building, weaving, talking to leaders, etc.) and others might be things you think you would be good at but you have not done yet (public speaking, leadership, managing money, etc.). Power within is about believing in yourself.

Examples of Power over:

- Telling people what is wrong with them
- Blaming and judging other people
- Excluding others from decision making
- Not allowing others to participate or join in
- Stopping people from making their own choices

Examples of Power with:

- Respect for others and their individual skills and opinions
- Sharing information and knowledge, resources, skills and decision making.
- Working together with others and including them by asking and listening to their opinion
- Not being secretive. Making sure others can see what you do.

Examples of Power Within

- Having a sense of their own capacity and self-worth
- 'Power within' is a core idea in gender analysis and approaches to empowerment. It is our power within that enables us to find the strength to fight against inequality and discrimination

* Taken from RED CARDIM VAELENS - Lumi Man Save Stopem Vaelens. A male advocates' guide to stopping violence against women in our communities

Wrap up of Part II

1. In the small groups, ask participants to:
 - Think back on their drawings, and look for examples of “power over” and “transformative power”
 - Think back on the “tapping game” and think about power over/transformative power
 - Think of leaders they admire – are any of them transformative leaders? How and why?
2. Ask participants to think about an example of a transformative leader, and reflect on:
 - What qualities do they have as a person?
 - How do they make decisions?
 - How do they treat other people?
 - How do they treat themselves?
3. Ask each of the groups to share their examples of transformative leadership and how to become a transformative leader.

PART 3 – Internalizing Power

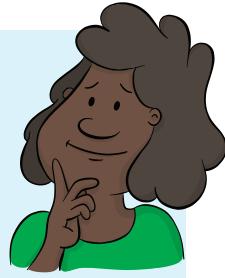
1. Divide participants into three groups. Tell the groups that they will need to create a picture with their bodies to represent one of the kinds of power.
2. Explain that this means they use their bodies without moving or talking to create a picture or scene.
3. Give each group a type of power: 1. power over, 2. power with or 3. power within. Allow the groups five minutes to prepare their ‘stand still’. Walk around and make sure each group is clear on what their kind of power means.
4. When each group is ready, bring them together to demonstrate their ‘power picture’.

Wrap Up of Part III

1. When each group makes their ‘power picture’, ask the audience these questions:
 - What kind of power is this?
 - What is the group doing to show that kind of power?
 - Have you experienced this kind of power before? How did it feel?
 - Is this kind of power common in family or community? Share an example of when it has been used.
 - Are there times when other kinds of power might work better?

FACILITATOR TO SUMMARISE

- Power is the ability to achieve a purpose – it can be used positively or negatively. Power can be visible or invisible – we often get trapped in the invisible part of power
- Explain to participants that it is important to understand different kinds of power, Negative use of power – power over – controls others. Whereas ‘power to’ or ‘power with’ share power and have the potential to transform norms and structures that create and maintain inequality
- Gender shapes power, from the ‘private’ relationships of the household to the highest levels of political decision-making. Gender relations are power relations. Often what it means to be a ‘woman’ is to be powerless (quiet, obedient, accommodating). A ‘real man’, by contrast, is powerful (outspoken, in control, able to impose his will), particularly in relation to women. Understanding power can therefore significantly enhance our understanding of gender and vice versa. Most political and economic institutions, historically dominated by men, are focused on men’s experience. They idealize ‘masculine’ forms of behavior and rely on men’s power over women. A power perspective shows that gender inequalities are tied to power relations at all levels of society.
- Throughout the world, women and girls perform long hours of unpaid domestic work. In some places, women still lack rights to own land or to inherit property, obtain access to credit or earn an income. At all levels, including at home and in public spaces, very few women can be decision-makers. In the context of women economic empowerment, an important point to note is that failure to assess and transform power results in productive economies that maintain inequality and will not benefit the poor. A good example are projects that focus on agriculture productivity – they might increase yields and income but it may not result in any social change as the better educated farmers with the most assets (men) will produce more but the poorer framers with least assets and least access to extension services (such as women) actually will produce less as they cant access the information, the seeds, the inputs, labor/time etc.
- Collecting evidence and an understanding on how social norms act as a barrier to women’s empowerment is important, as we can use this knowledge to design our programs and policies. Changing these social norms however, is not quick and easy work because it is about values and beliefs that are deeply embedded in us. It is a long uncomfortable struggle that forces us to ask ourselves some hard questions
- Women’s economic empowerment can be a transformative process by which women and girls go from having limited power, voice, and choice to having the skills, resources and time needed to access economic opportunities and the agency to control and benefit from economic gains. Hence, they gain more power – over their own lives as well as to influence decisions of others. For women, increased power can result in reducing and redistributing unpaid care, ending the gender pay gap, and promoting equal access to resources such as land.





ACTIVITY 4.4: RELATIONSHIPS OF POWER

PURPOSE

- To increase women's and men's awareness about the existence of power in relationships, and reflect on how we communicate and demonstrate power in relationships.

INTRODUCING THE ACTIVITY

Explain to participants that we will be exploring power and ways that we exert power over each other. Describe in your own words following two points:

- Power is something that we have all the time – it is not fixed, but is constantly changing, based on the situation of our lives. Sometimes we have less power and in other times we have more
- Power in and of itself is not bad; it is how we use power or our strength that makes a difference

MATERIALS

- No materials needed.

PROCESS

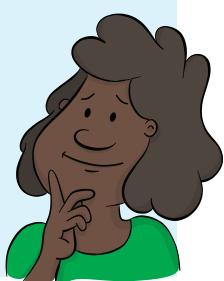
1. Divide the participants into two groups, and have the groups form two lines facing each other with an imaginary boundary. Each side should have the same number of participants, and each participant should have a partner.
2. Tell the participants that we will be asking one group to be "People" and the other group to be "Things".
3. Read the following directions to the group:
 - **THINGS Group:** You cannot think, feel, or make decisions. You have to do what the "persons" tell you to do. If you want to move or do something, you have to ask the "persons" for permission.
 - **PERSONS Group:** You can think, feel, and make decisions. Furthermore, you can tell the "things" what to do.
4. Ask the "persons" to begin the activity, instructing them that they can order the "things" to do any kind of activity. The "persons" can also direct the "things" with hand gestures, using their hands to show they must move ahead or back, move up and down or jump, or move to one side or twirl around.
5. Give the groups two minutes for the "things" to carry out the designated roles.
6. Finally, ask the participants to go back to their places in

the room, and use the following questions to facilitate a discussion

- **For the "things,"** how did your "persons" treat you? What did you feel? Why? Would you have liked to have been treated differently?
- **For the "persons,"** how did you treat your "things"? How did it feel to treat someone as an object?
- Why did the "things" obey the instructions given by the "persons"?
- Can you think of relationships in our daily lives where someone treats another person like a "thing"?
- In your daily life, do you treat others like "things"? Who? Why?
- Why do people treat each other like this?
- What are the consequences of a relationship in which one person might treat another like a "thing"?
- How can power or using power be positive? That is, what are some positive ways we can use power?
- How does society or culture perpetuate or support these kinds of relationships, in which some people have power over others?
- Are there particular groups in society who tend to have more power than others?

FACILITATOR TO SUMMARISE

- There are many different types of relationships in which one person might have power over another.
- As you discuss relationships between men and women, it is important to remember the connection between how you might feel oppressed – or treated like "objects" – in some of your relationships and how you, in turn, might treat others (including women) like "objects."
- Thinking about these connections can help motivate you to construct more equitable relationships with women in your homes and communities.





ACTIVITY 4.5: DEALING WITH ANGER PART 1 (FOR MALE PARTICIPANTS)

PURPOSE

- Enable participants to better understand their emotions beyond their comfort level.
- Recognise the difficulties men face in expressing certain emotions and the consequences this inability has on their relationships.

INTRODUCING THE ACTIVITY

Discuss with participants how sometimes emotions can be considered only 'male' or only 'female', when in fact everyone shares these emotions.

Introduce the activity with the following statement "*Men sometimes feel ashamed of the emotions that they feel and they have difficulty expressing them. It is natural to feel difficult emotions like pain and anger, but individuals are responsible for how they handle these emotions*".

Ask participants if they can think of an emotion that they sometimes feel discomfort in expressing.

FACILITATOR TIP

Remember to **NOT** push for a response from the male participants if no one answers your prompt.



MATERIALS

- Flip chart.
- Sheets of paper and pens for each participant.



PROCESS

1. On a flip chart, give a heading "Expressing Emotions" and draw five columns. Next, write the following emotions in each column as headings: fear, affection, sadness, happiness, and anger.
2. Explain to the participants that they will be thinking about and discussing how easy or difficult it is for people to express these emotions.

EXAMPLE

Emotions usually linked with men				Emotions usually linked with women			
Rational	Sure	Brave	Determined	Loyal	Understanding	Sentimental	Needy

3. Give each participant 5 cards (listed 1-5 like below) and give the following instructions:

- “Think about which of these emotions (listed on the flipchart) you express with greatest ease. Put a number one (1) next to the emotion that is the easiest for you to express. Then think about the next-easiest emotion for you to express and put a number two (2) beside it. Put a number three (3) next to the emotion that is third-easiest; it may not be too hard, but it also may not be very easy. Put a number four (4) next to the emotion you have even greater difficulty expressing. Finally, put a number five (5) next to the emotion that you have the most difficulty expressing.”

1 2 3 4 5

- After all the participants have finished ranking their emotions on the flipchart, **allow 5-6 minutes for the participants to reflect on their ratings** and discuss with each other in an informal setting. They need not share these thoughts in a larger plenary.
- To sum up the exercise, explain that the emotions they numbered as “one” and “two” are those they have often learned to express in an exaggerated way (or learned to express very well). Numbers “four” and “five” are those they haven’t learned to express as well or that they may have learned to repress or keep hidden. Number “three” may represent an emotion they do not exaggerate or repress but probably deal with more naturally.

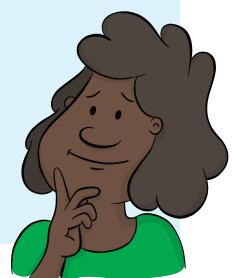
FACILITATOR TIP

- Do ensure that participants are aware of group norms so that ensures a safe space for people to share.
- If the process of sharing and discussion pick up momentum among participants, then allow for about 10-15 mins for the sharing to continue in the larger group.
- Remind participants to share examples that they are comfortable to share, not too private.



FACILITATOR TO SUMMARISE

- Encourage everyone not to interrupt the sharing or comment on the feelings expressed by others. Reflect on the similarities and differences among the participants by asking the following questions:
 - Why are emotions important? (Give examples: fear helps us handle dangerous situations, and anger helps us to defend ourselves.)
 - Why do you think that we feel discomfort in expressing certain emotions? When and how do you think that we learn to do this?
 - Do you think that the ‘expressing emotions’ chart would look different if and when women would do this exercise?
 - What are the differences between how men and women are “supposed to” express emotions?
 - What types of emotions do you feel “safe” showing in front of your friends? Why do these emotions feel safer to show than others?
- Our culture and socialisation process teaches us how to respond in a certain way as men or women. Our ideas around what ‘good masculinity’ looks like can be very fixed and involve cultural pressures for men to behave in a certain way. In many cultures, men need to act tough. Men may feel the pressure to seem physically strong, emotionally unapproachable, and behaviorally aggressive. This ‘ideal male’ picture often includes the idea that men should reject anything that is considered ‘feminine’, such as showing emotion or accepting help.
- We sometimes see men facing negative consequences when they are being nurturing, helping in the house, performing caregiving, and supporting others - made to feel that somehow they are ‘less of a man’. There is also the constant pressure that men must work toward obtaining power and status (social and financial) so they can gain the respect of others.
- Many cultures don’t allow for men to talk about their feelings. Avoiding conversations about problems or emotions may increase feelings of isolation and loneliness.
- Often, men also feel the pressure to reinforce their concept of masculinity in company of other men. Men may criticise, make fun of or put down women as the weak “other.” This may involve behaviour such as catcalling, harassment, or belittling women in an attempt to reinforce their status as “manly.”
- To conclude the exercise, reinforce the fact that gender-based ideologies and social systems negatively impacts men as well in terms of social expectations. The expectation on men to be a certain way is unrealistic and is a source of stress and great pressure on boys and men





ACTIVITY 4.5: DEALING WITH ANGER PART 2 (FOR MALE PARTICIPANTS)

PURPOSE

- Help participants identify when they are angry and how to express their anger in a constructive and non-destructive way.

INTRODUCING THE ACTIVITY

Start the activity by explaining following point:

Anger is a normal emotion that every human being feels. However, cultural norms sometimes confuse people. Sometimes anger and violence are expressed in a similar way. Sometimes we witness that violence is seen as an acceptable way of expressing anger.

MATERIALS

- Dealing with Anger worksheet

PROCESS

- Give a copy of the **handout 'Dealing with Anger' worksheet** to each participant. Tell the group to choose 2 scenarios from the given list that best describe a situation that can happen to them in their lives.
- Ask each participant to talk about **how would they feel if they actually faced one of the situation they have chosen**
- Once everyone has had a chance to express their feelings, ask each participant to take 5 minutes to brainstorm and individually reflect on ways that **they can address the 2 chosen situations in a positive way**.
- Next, ask if anyone is comfortable to share their positive ways in the larger group. Give about 10 mins for sharing in plenary.



FACILITATOR TO SUMMARISE

- Lead the group in the following discussion. *Why do you think we did this activity? Generally speaking, is it difficult for men to express their anger without using violence? Why? What have you learned from this activity? How can you apply this to your lives and relationships?*
- Although you are not responsible for feeling certain emotions, you are responsible for what you do with what you feel. It is critical to distinguish between "feelings" and "acting" in order to find forms of expression that does not cause damage to yourselves or to others.
- Anger is an emotion, a natural and normal one that every human being feels at some point in life. Violence is a way of expressing anger, but there are many other ways of expressing anger that are better and more positive. It is common to see that men hide fear, sadness, and even kindness, and sometimes express anger through violence. Learning to express anger in a safe, positive and constructive manner is better than bottling up emotions inside.

HANDOUT: DEALING WITH ANGER – WORKSHEET

- A police officer stops you at the bus station and insists that you have broken the law. You don't know what he is talking about. Police man does not listen to anything you are saying.

- Your sister has borrowed your phone to talk to her friend. While she is talking, the phone drops and is broken.

- You are standing at a crowded bus stop with your mother. You have a disagreement and she starts yelling at you in front of everyone.

- You are trying to help your little brother with his school work. However, he is not listening to you and even talking back in a disrespectful way.

- You miss the bus to the city and realise that you will not be able to get to your appointment on time.

- You are out with your friends. You are all having a good time, but then suddenly the conversation turns towards you and your friends start to make fun of you. You try to stop them but no one listens.

- You find out through someone that a friend has been spreading some rumours about you.

- 4 weeks ago, you loaned your camera to your cousin. You have asked for it repeatedly, but your cousin keeps making excuses.

- You have a girlfriend. Today you see her in a café having coffee with a boy you have never seen before.

- You come home one day and you hear your father shouting at your mother. Suddenly you hear your mother gasp and you realise that your father has hit your mother.



ACTIVITY 4.7: DEALING WITH ANGER PART 1 (FOR WOMEN)

PURPOSE

- Help participants identify how they internalise anger (as women).

INTRODUCING THE ACTIVITY

Start the activity by explaining the following: *'Anger is a normal emotion that every human being feels. However, cultural norms sometimes teach women to internalize their anger and not express it. In this session, we will try and learn more about our feelings and how anger may impact our lives in hidden ways.'*

MATERIALS

- Flipcharts

PROCESS

1. Invite the group to call out responses to the following four open-ended sentences (record women's responses on the flip chart):

• I express my anger indirectly by...	you can give following examples to the participants – e.g., being silent, complaining to others about the person who made us angry, etc)
• I internalize my anger by...	(you can give following examples to the participants – e.g., being depressed, getting a headache, etc)
• If I express my anger directly, I fear...	(you can give following examples to the participants – e.g., I would be called a bad woman, be seen as difficult, will face violence, etc)
• I feel angry when others...	(you can give following examples to the participants – e.g., when I am not heard, when family members are being unfair, when I feel helpless, etc

2. Initiate a discussion in plenary group on how the answers recorded on the flip chart reflect the socialization messages and training we have received about getting angry. Give the following examples to explain this point:

- We have been told by our culture that women do not visibly express anger. Women who show anger are called 'bitchy' or masculine. Sometimes this socialisation is so complete that we are completely unaware that we have feelings of irritation and anger
- If we are taught not to express these feelings visibly, we soon learn to express them indirectly or turn anger against ourselves. Most often anger turned on ourselves means that we become depressed. For example, we may overeat and then become depressed
- You can use the following images to as prompts for women to think about how what may happen as when they internalize anger.



- Allow time for women participants to share their thoughts on some of the ways women express anger. This sharing can be done in small groups of 2-3 participants or in the large plenary session. Let the comfort level of women (with each) decide if you want to form smaller groups or remain in the plenary setting



ACTIVITY 4.8: DEALING WITH ANGER PART 2 (FOR WOMEN)

PURPOSE

- Help participants learn assertive ways to express anger.

INTRODUCING THE ACTIVITY

Start the activity by explaining the following: *Now that we have seen the impact anger can have on us in visible and invisible ways, let's explore how we can express our anger in healthy ways.*

MATERIALS

- Flip charts
- "Anger Situations" worksheet

PROCESS

1. Distribute the "anger situations" worksheet and ask participants to:

Think of a specific situation or incident in which they have felt irritated or angry but have not expressed their feelings directly.

2. Once each participant has thought of a situation (described in point 1 above) ask them to answer the questions provided on the situations worksheet. Give them 15-20 minutes to do this.
3. Give participants additional 5 minutes to make notes and organise their thoughts.

ANGER SITUATIONS WORKSHEET: QUESTIONS

1. Who were you angry with? Why?
2. What did you actually do and say?
3. What did you want to do and say?
4. What were your fears behind what you wanted to do and say?

4. Once all participants have finished answering all the questions for themselves, **initiate a discussion with women in plenary by highlighting the following points:**
 - Anger is a healthy normal and real emotion.
 - When you are angry, try not to give mixed messages with your face and body language. For example, when you are angry your voice words and facial expressions should match. Don't smile while you are saying that you are angry.
 - Start your message with "I". Rather than saying that 'you make me so angry' say that 'I am feeling angry' and then try to describe why you are angry.
5. **Divide participants into two sub-groups.** Ask them to take turns in describing the situation they just thought and wrote about while using 'angry situations' work sheet. Ask both groups to choose one situation and prepare a role play where they practice expressing their feelings of anger directly. Give women 15 mins to practice their role plays.
6. Each group then presents their role play in plenary and the other group gives them feedback.

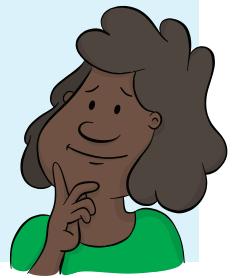
FACILITATOR TIP

If your participants are uncomfortable expressing anger, have them pretend to be an animal who is angry, and as a group, move about the room for 5 mins, behaving like an angry animal. This will help women release some bottled-up energy and make everyone laugh!



FACILITATOR TO SUMMARISE

- The messages society gives us as men or women really impact us in how we see ourselves and how we behave with others. Our families, neighbourhoods, media and movies define the expectations society has on women. Women become who they are told they should be. For example, women need to be beautiful, loving and patient. These expectations are impossible to meet for most women, leading to personal dissatisfaction and lack of self-confidence.
- When women internalize feelings of anger, it causes them to turn against themselves and become self-critical and self-hating. If this process reaches serious proportions, it plays a significant role in feelings of depression and worthlessness.
- Women can exhaust their bodies with anger, which then leads to weaker immune systems. And a weaker immune system means a greater risk of becoming sick. Other than anger, women tend to suppress other emotions like sadness, grief or frustration, which can lead to physical stress on their body. It can affect blood pressure, memory and self-esteem.
- To conclude the discussion, point out that children are often learn what are 'good' or 'bad' emotions to express in their households, based on their gender. Girls are socialized to repress their anger- act patiently and submissively, while boys are socialized to suppress their sorrow and act tough—often from an early age. Different expectations from boys and girls start early on in life, potentially disadvantaging girls.
- Many women may not be even aware of their negative emotions—they've been encouraged all of their lives to be positive and to smile. Becoming aware of their anger and accepting it can be the first important step towards developing a stronger sense of self and speaking out against discrimination or injustice.





ACTIVITY 4.9: UNDERSTANDING VIOLENCE

PURPOSE

- Understand what the term 'violence' means in the context of household and community
- Identify and understand forms of violence

INTRODUCING THE ACTIVITY

Ask the group what they think of when they hear the word 'violence'. Ask them to suggest any words or thoughts – they do not have to be clear sentences or definitions.

After a few minutes, read out the following definition of violence:

Violence is any use of force, or the threat of force, by an individual or group that causes harm to another person or group. Violence can be:

- *Physical – beating someone, pushing, kicking, punching*
- *Emotional – ignoring someone, insulting someone*
- *Verbal – teasing, bullying, making threats, shouting*
- *Economic – withholding money, paying someone less than you should, controlling all the money*
- *Sexual – rape, sexual harassment*

MATERIALS

- Three pieces of paper with these headings: 'Violence', 'Not violence', 'Not sure'

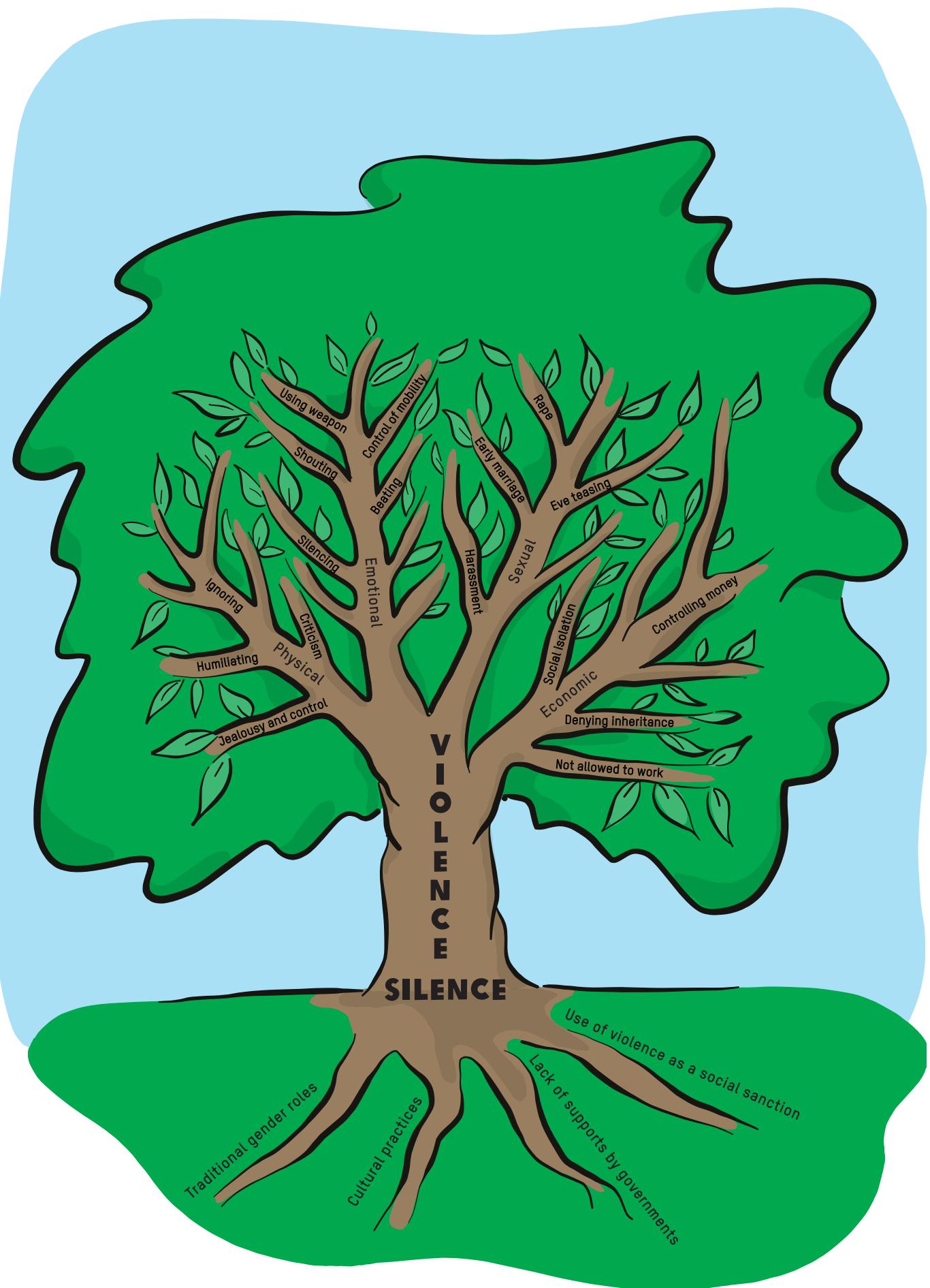
PROCESS

1. **Lead a discussion with the group by asking:**
 - Do you agree with this definition of violence? Why? Why not?
 - Does any part of the definition of violence surprise you?
 - Can you think of examples of the different types of violence? Ask examples for physical violence, emotional violence, verbal abuse, economic violence, sexual violence
2. **Take the three pieces of paper and write words "Violence", "Not violence" and "Not sure" on each and place them around the training room (in three separate corners). Ask the participants to stand up.**
3. **Explain that you will read out different situations** (For situation see handout 1 below). After hearing each situation, participants should move to the piece of paper that they think matches the situation – 'Violence', 'Not violence', or 'Not sure'.
4. Once the participants have moved to their position, **ask some of them to explain why they are standing where they are.** If anyone wants to change, s/he can.
5. After spending 5-6 minutes getting comments from participants on a situation, read out the 'sum up' for that situation (See handout 1).

FACILITATOR TIP

We recommend before doing this exercise, *you do exercises 5.1. and 5.2 (Understanding the system) from this module. This will enable you to first set the context and build rapport with participants. Starting from earlier exercises will enable you to reinforce the reality that our training is not about 'men versus women' but transforming *social systems of discrimination* that impact both men and women, as well as our children.*





UNDERSTANDING VIOLENCE – EXAMPLE OF SITUATIONS FOR YOU TO INTRODUCE TO PARTICIPANTS

(You can use other situations that may be better suited to your culture and context)

Situation: A 12-year-old boy comes home from school – he has failed his examinations. His mother refuses to give him food and his father gets angry and says he will hit him. Is this violence?

Sum up: The boy's father has threatened physical violence, and the mother's behaviour will hurt the boy physically and mentally. So this can be described as violence. It is natural for the parents to be disappointed and concerned and want to discuss this with their son, but this cannot be an excuse for using physical force or not providing his basic needs, like food.

Situation: A 13-year-old female relative has come from the village to stay with a family in the city. She wants to go to school, but the family need her help around the house. She stays home all day and looks after the small children and does the cleaning and cooking. She does not get paid. The parents think this is fair as they are providing her with a house and feeding her.

Sum up: The parents are preventing the young girl from going to school, and making her work for no money. This is a form of child labour, which is violence. Stopping her from going to school is also a form of violence.

Situation: A wife and her husband both work full time. Both their incomes go into one bank account. The husband has taken the cards for the ATM and does not allow his wife to withdraw money. Every time she wants to buy something for herself or for the house, she has to ask him first. Is this violence?

Sum up: The husband's behaviour is a form of economic violence. By withholding money from his wife, he is making her dependent on him. He is in control of all of the money and she is not included in making decisions about how it is spent.

Situation: A young woman is waiting at the bus stop when a group of boys nearby at a shop yell out to her, call her rude names and comment on her clothes and hair. Is this violence?

Sum up: The boys' behaviour is a form of sexual harassment. This is sexual violence. Even if the boys think they were just making fun, their behaviour makes the young woman feel humiliated, unsafe and that she is not free to wait at the bus stop.

Situation: A man has just lost his job and has also just found out that his wife is pregnant. He is worried about money and supporting his family. When his wife asks for money to buy some rice, he gets angry and kicks her in her stomach.

Sum up: The behaviour of the man is physical violence. He is hurting his wife and could hurt or kill their unborn baby.

Situation: A grade 4 student is being naughty in class. He is not listening to the teacher and keeps talking to his friends. The teacher gets cross, and tells the boy to stay back after class is finished. The teacher punishes the boy by hitting him with a stick across his legs.

Sum up: The teacher's behaviour is physical violence. The teacher wants to discipline the child, but it is not ok to physically hurt the child. The child will not learn a lesson but will now be angry at the teacher.



FOR A CHILD, DOMESTIC VIOLENCE LASTS A LIFETIME

Three case studies to share with participants on impacts of violence on children

Children are affected whenever you beat the mother in their presence, because these children will also treat their wives in the same way. We even have a saying that 'It is the older birds that teach the young birds how to fly.' Even this child will never respect his wife, because he will always remember how his father treated his mother. - Mother, FGD

[O]nce the children hear your husband shouting at you, they will also start despising you. Like a child can even start telling you that 'I will report you to Daddy.' Do you get that? That means that the child despises you, and thinks that you are a nobody who is always shouted at or beaten. - Mother, IDI

The reason children are beaten is because of the conditions at home. For example, the wife will tell you, 'Here are your children. You don't want to feed them'... She will act out of anger, and because she cannot fight you, she will transfer the anger to the children and beat them. - Father, FGD

Examples taken from Learning from Practice Series No. 7: Research Perspectives, Raising Voices

FACILITATOR TO SUMMARISE

- Lead a discussion with the group. Here are some questions you can ask, or you can think of your own questions to talk about.
 - Were you surprised that any of these situations was an act of violence?
 - Do these kinds of situations happen in your community?
- In every situation, there was some form of violence. Sometimes it was easy to see. Other times it was less clear.
- The violence takes many forms – sexual, physical, emotional, verbal and economic. In each case, the victim of violence was hurt, either physically or emotionally. Violence is not only about causing physical injury. It also includes causing emotional or mental trauma.
- Violence against women is both a cause and consequence of gender inequality. It is rooted in historically unequal power relations between men and women. The vast majority of perpetrators of the violence are male while victims are female. It is this disproportionality that frames the discussion of violence against women as a form of systematic discrimination. A feminist perspective considers violence as a means of asserting and maintaining power over another person or group. Thus, men's individual and collective power over women— maintained by patriarchal gender norms, values and structures—is a core driver of men's use of violence against women.





ACTIVITY 4.10: IDENTIFYING AND MANAGING RISKS IN WOMEN ECONOMIC EMPOWERMENT PROGRAMS

PURPOSE

- Help participants develop a deeper understanding of risks women may face as a direct result of starting economic activity
 - at the household and in the market

INTRODUCING THE ACTIVITY

Start the activity by explaining following points:

'Women's participation in economic activities does not automatically lead to empowerment. Sometimes when we focus on economic work for women, we unknowingly introduce them to a number of risks to their already marginalised status. We can burden them with more responsibility and work, and to increased threats of violence inside and outside their households.'

MATERIALS

- Understanding risks case studies worksheets – Copy and paste each case study below as a separate worksheet. You will have 8 worksheets to use for this activity
- Meta cards or post-it notes

CASE STUDIES (TO MAKE WORKSHEETS)

CASE STUDY 1

Mario is a 32-year-old man who has been happily married for 6 years. He has three children – 10-year-old boy, 5-year-old daughter and 2-year-old son. Since a few months, his wife Rita has started going to a saving group. Through this saving group, Rita has been able to save money and start a household level poultry farm. She now goes to the saving group once a week, and to the market 3 times a week to sell the eggs she gets from her hens. Although Mario is happy about the extra income coming to the household, he feels very uncomfortable that his wife goes to the market on her own. He feels like he is not a successful man as he is not able to sufficiently provide for his family's needs and protect his wife. Mario's parents are also feeling concerned that their son has to be 'mother' to the children three days a week. Soon, Mario has to stop Rita's business. This way he can ensure that Rita is safe and elders are happy

CASE STUDY 2

Since childhood, Costa's mother had told him that men are carers, breadwinners and protectors of women. Women of the household are answerable to him. God has given men a superior intelligence and a stronger body to guide and manage women. On the other hand, women are naturally emotional and dependent on their household men. Women are not capable of high-level education or making good decisions for themselves or their children. Women are very good at caring and nurturing. This is their natural role. It is up to the men to discipline women and keep them in line.

CASE STUDY 3

Susan is a mother of 5 children. Her day revolves around domestic work of washing, cooking, cleaning and caring for her children. When she was a young girl, she had many dreams of having a career and earning an income. Her dreams had made her work very hard in school and achieve excellent academic results. However, when she was 18, her parents got her married to John. She put her dreams aside and focused on building a strong household with her husband. Three months ago, a project had come to her village. This project was offering women of the village some vocational training and a seed fund to set up their own business. Susan is very excited! She can't believe she is getting a second chance to realise her dreams! She discusses the opportunity with John and he says, 'Yes, my wife can work as long as this work does not have an impact on the smooth running of the household and the needs of my children'.

CASE STUDY 4

Silvia says, 'My husband is a good man. He is strong and everyone respects him. He is usually caring but sometimes he gets angry because of my carelessness. I try not to make mistakes, but I am weak and too preoccupied with children and housework. I must try harder so that he doesn't get angry and is forced to raise his hand on me. I don't like it when my children see us fighting and my husband shouting and slapping me'.

CASE STUDY 5

Terry joined the local saving group for women in 2018. She has been a regular member in the group and feels that she has developed strong friendships with other women through the regular meet ups. This month in the meeting some women started talking about conflict and fighting within the household and why this happens. During discussion, Terry ended up sharing her story with group women – which also involved sharing that her husband sometimes slapped her and the children, and how this situation makes her feel sad and helpless. Terry didn't realise that Bridgit was also attending the meeting that day, who is best friends with Terry's sister-in-law. After the meeting, Bridgit told Terry's story to the sister-in-law, who in turn shared this with Terry's husband.

CASE STUDY 6

Clara was 30 years old when her husband died due to illness. She has four children. Soon after her husband died, her husband's family got together and decided that the land that belonged to her husband would now belong to his brother. When her husband was alive, both had been farming on their land together and sharing the income. Now the situation became very different. Clara had lost her husband as well as the main source of household livelihood. How will she run her household and feed her children? Suddenly she found herself totally helpless and dependent on others

CASE STUDY 7

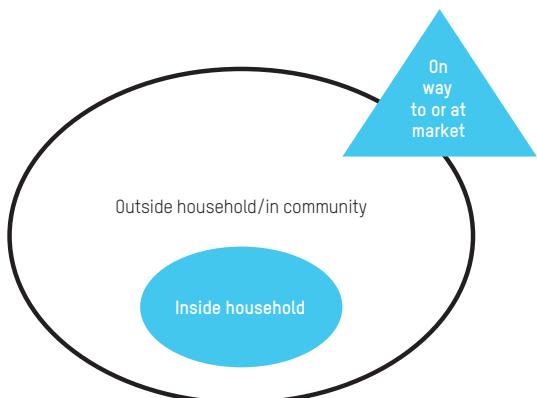
Helena is earning some money for the first time in her life. She always thought that earning an income would increase her value and respect in her household. However, this is not what has happened. Her husband seems angry and cross with her now. He tells her, 'I am still the one wearing the pants in this house'. Yesterday Helena discovered that her husband has taken the money she had been saving for her son.

CASE STUDY 8

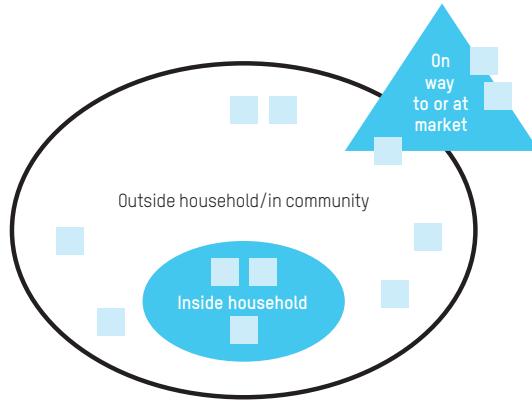
Through an NGO program in her village, Jill had managed to get good quality seeds for vegetables. Jill wanted to grow some value crops like mushrooms and eggplants to sell in the market. Jill had two children, both school going age, and her mother-in-law, Susan lived with them. Her mother-in-law was a big help around the house. Both Jill and Susan had divided up daily household chores. Because Jill had the support of Susan and her husband, she knew that she could make her vegetable garden a success! When her hard work paid off in form of a high yield, Jill set off for the local market with sample products. Jill's husband worked all day for a government office, so he could not help her to go to the market. As Jill got onto the bus, Jill quickly realised that she was the only woman in the vehicle. Soon a tirade of cat calls, singing and suggestive comments started, making Jill very uncomfortable. When the bus reached the market, she did not feel safe at all. While walking, she prayed that none of the men follow her. Jill had been on the bus for more than two hours, so she started looking for a toilet. Much to Jill's dismay, she soon discovered that there was no women's toilet in the market!

PROCESS

- 1. Divide participants into sub groups of 2-3 people.** Give each sub-group a worksheet to read and discuss among themselves. Ask them to identify the key risks that women are facing in the given scenario.
- 2. After 5-7 minutes of reflection and discussion time, ask each sub group to pass on their worksheet to another sub-group and take their worksheet to read and discuss for the next 5-7 minutes.**
- 3. Draw the following diagram on a flip chart and paste it in a place where the sub groups can clearly see and access it (on a flipchart stand or wall).**

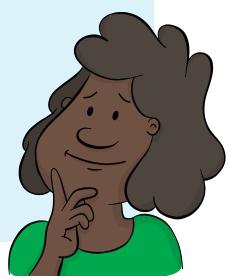


4. Ask all sub groups to list all the risks they have identified on meta cards (or post it notes) and plot them on the diagram
5. Allow for 10 minutes for all sub groups to write and put up the meta cards and then read each other's work. Ask for comments and reflections from all participants in the plenary group.
6. After about 5 mins of reflections in plenary, ask participants to brainstorm on some basic standards that every project must think about and ensure when working with women on economic empowerment. Finish the activity by highlighting points below.



FACILITATOR TO SUMMARISE

- Very often we note that when an economic project is introduced, it is the women themselves who welcome the opportunity of learning new skills and becoming economically productive. However, as development workers we need to ensure that economic work with women is not done in isolation, as this will result in adding to the burden of their domestic workload. Women will be having the "double burden" of paid labour and traditional care work, making them even more time-poor than before.
- Sometimes when women get access to money in isolation, without adding to their social power and agency (both within the household and the community as whole), this money can become a source of added violence in their lives.
- Teaching vocational skills and helping with creation of a 'product' (for example, vegetables, fish or milk processing, poultry, handicrafts, etc) is just the initial step of an income generating process. A successful women economic empowerment program identifies and addresses all barriers that women may face from product creation to selling it in a marketplace. Women may face a range of issues and risks in taking the products to the market - that include inaccessibility of transport, lack of safety, lack of appropriate facilities (toilet, childcare), sexual harassment or bullying, etc.
- Women 'empowerment' remains incomplete when we focus on just providing economic opportunities. Many other dimensions of women's empowerment are equally critical, but exist beyond easily measured economic factors. WEE programs need to essentially invest in addressing the social and political aspects of women's lives as well. Sole economic programs can temporarily improve the 'condition' of women's lives, but not their long term 'position' that defines what they have access to, who makes decisions for them and who sets the agenda for their lives (Refer to illustration on practical and strategic needs of women on [page 54](#)).
- About 20 years ago, it was common for development projects to solely target women in communities for vocational training, microfinance loan schemes and income generating activities. However, over time, development agencies have realised that working with women as a category separate from men has not worked very well. In many communities around the world, this strategy has alienated men and made them suspicious of women focused programs and projects. Often we have heard the phrase, 'NGOs have the hidden agenda of breaking homes and corrupting women.' Now projects put a lot of emphasis on 'engaging men and communities' in all women empowerment programs. The latest empowerment frameworks now stress upon including men and women, as well as people living with disability and people with diverse genders – in integrated, inclusive and community-based dialogues that focus on transforming adverse social norms that impact all. Community-based approaches recognize that ending discrimination and violence is the community's responsibility, not a problem of individual women. It's not about having a dialogue on 'men versus women', but rather changing the system to create more harmony and equality.
- It is essential to include women and girls in the identification of risks and proposed solutions. A holistic, community-based approach is needed to understand the real complexity of social norms and traditional roles and responsibilities that continue to dictate women's relationship to work, their social surroundings, and their sense of self-worth. From the onset stage, project designs need to invest in thorough data collection and consultation processes that effectively inform design team on specific barriers that women and other marginalised groups are facing in that particular community. Our power and risk analysis needs to be comprehensive, context specific and co-created with people we wish to work with.





ACTIVITY 4.11: TRACKING GENDERED IMPACTS OF ECONOMIC CHANGE AT THE HOUSEHOLD LEVEL

PURPOSE

- To track change across women empowerment, household power dynamics and women's collective action
- Enable women and men to have a voice in analysing change that has occurred in their community.
- Promote discussion between women and men on how to address inequality and create a better life for all community members.

INTRODUCING THE ACTIVITY

The economies of developing countries and communities are changing and these changes are having significant impacts on the nature of rural and urban life.

Increasing numbers of people are on the move to the cities and towns of their home countries and beyond. Economic change has the potential to affect men and women differently, both positively and negatively. Understanding how economic change is affecting gender relations makes it possible to act in ways that minimise negative impacts and promote the kind of economic development that benefits both women and men.⁵

PART 1 OF ACTIVITY: PROCESS

1) The four flash cards shown are to be used in a group activity to gain an understanding of women's ability to manage and control their personal income and how this is affected by dishonesty and bullying within the household. Divide participants into sub-groups and give each of the sub-group one flash card to reflect on and discuss following questions:

- What does this flash card show?
- How common is this behaviour in the community?
- How acceptable is this behaviour in the community?

After five minutes of discussion, ask sub-groups to exchange their flash card with one from another group and reflect on the image and questions.

This process would continue until each sub group has gone through all 4 flashcards

For this activity we are bringing in IWDA's 'Participatory activities for tracking gendered impacts of economic change in Melanesian communities': You can access the flash cards for this activity [here](#).



FACILITATOR TIP

- To promote discussion and consensus on the meaning of the flash cards, ask participants to focus on the emotions shown on the participants faces. Ask them: What are the faces in the drawings saying to you? After discussion, if the meaning of the cards is still unclear, explain each card to the participants.
- Share your own stories to help warm up the group.
- Do not permit personal attacks or blaming of individual people in story telling activities.



5 The overview of this activity is taken from the IWDA's 'Participatory activities for tracking gendered impacts of economic change in Melanesian communities' flashcards.



This card shows a woman who has control over her money. She may talk to her husband when deciding how to spend her money, but she makes the final decision by herself.



This card shows a man controlling how his wife spends her own income.

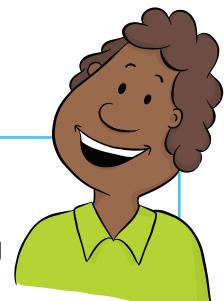


This card shows a husband taking his wife's income without asking.



This card shows a man threatening his wife, until she gives her money to him.

FACILITATOR TIP



Prepare ways for managing sensitive discussions safely before undertaking any of the activities. Moving the discussion from a participant's personal experience to more general experiences of community members can make the environment safer and can also encourage discussion on sensitive issues.

As STEP II of this exercise, ask participant in plenary to reflect on following questions. Allow 10 minutes for participants to share their views

- Have these practices have become more or less common over time in the community. If the participants perceive these practices to have increased or decreased, discuss the reasons why they think this is so.
- What have been the impacts of the positive or negative change on the woman's life and what factors that helped change the situation. For example, if money and the ability to make decisions on the use of that money has had a positive impact on a woman's life, then what factors in her life and household enabled this positive change to happen – was it the positive influence of her husband and children. Similarly, if money earned by a women has negatively impacted the relations in household with husband and other family members in terms of not being able to decide how the money is spent or increase in violence she faces – then what factors are contributing to these behaviours?

STEP III OF ACTIVITY: PROCESS

1) The four flash cards shown below are to be used in a group activity to gain an understanding of the different approaches to managing household finances. The purpose of this activity is to identify the different ways families manage their incomes and women's and men's opinions about different approaches used. Divide people into sub-groups again (could be the same ones as in part 1 of this activity). Give one flash card to each sub-group to reflect on and answer the following questions

- What does this flash card show?
- Are there households in this community that manage their money like this?
- What are some of the reasons that households do so?

After 5 minutes of discussing one flash card, ask sub-groups to exchange their card with another one from another group. This process is to continue until all sub-groups have had a chance to reflect on all 4 flash cards



This card shows a household where both the husband and wife have separate sources of income and keep this money separate from each other.



This card shows a household where all the household income is shared between the husband and wife, and both have access to it and can make decisions about it.



This card shows a household where the husband controls all the income, giving the wife a fixed sum for household and personal expenses.



This card shows a household where the wife manages all the income, giving the husband an allowance for his personal expenses.

2) Ask the participants if they can think of other financial management approaches used within households in the community that are not described by these cards, encourage them to create new cards to show these approaches.

3) Make small groups and ask to discuss the following:

- What barriers do you think members of a household can face in trying to change existing financial approaches? For example, if a man has always earned and managed income within the household, what happens if the woman in the household starts making an income as well? Do the ways in which money is managed in the household also change or the same system of man managing money continues?
- When woman in a household starts earning money, what factors can impact her – negatively or positively in existing household income management norms? For example, if she previously has not had much of a say in household spending, how will her earning money impact this household decision making dynamic?

FACILITATOR TO SUMMARISE

1. Remember that women's 'empowerment' is a complex, multi-dimensional and context-specific concept and there is no universal definition that can define it for all of us. It's upto the woman, first and foremost, to define what 'empowerment' would mean for her. For successful women economic empowerment programing, ICRW (*International Center for Research on Women*) says that the presence and balance of following two elements are very important: i) when a woman has the ability to succeed and advance economically and ii) when she also has the power to make and act on decisions.

The flash cards in this activity enables communities to understand and have discussions on how decisions are made relating to income at household level. If we are to look at ways to improve household level decision making in terms of having more equality and harmony between men and women, it is important to start this journey by seeing what social norms impact these decision-making patterns. Through this exercise, an important point to highlight is that earning an income might not be enough for a woman to have a stronger voice at household level. Infact, sometimes introducing income generating activities and giving women an opportunity to earn an income may have a negative impact on her life. For example, it may increase her time poverty and increase her workload. Money is often translated as 'power', and a woman making money may be threatening to the existing household relationships power dynamic, which means that she can face more controlling behaviors, or face an increase in violence towards herself and her children.

2. When we are designing or implementing gender or inclusion focused programs we face a key challenge - how to measure change in the context of gender relations within the household. We need strong monitoring tools that enable us to regularly and periodically track how gender relations are changing as a result of our program work. It is dangerous to assume that our program work will only have a positive impact on the communities we are working with. Do No Harm methodology in M&E work is intentionally monitoring the shifts in gender and power dynamics at household and community levels. This can provide crucial information for adjusting programs and activities in order to better achieve gender equality related goals, as well as enabling us to mimimise chances of potential harm to already vulnerable people like women.

As gender and inclusion work is context-specific, 'one size' monitoring indicators do not work for all communities. Alongside tracking changes in power, we also need to consult with local people and adopt a participatory approach in designing and selecting indicators to 'do no harm'. Doing this is necessary for us to understand what 'meaningful change' would be for the people affected. For example, women and men from target groups may measure changes against important cultural or local elements that are specific to them.

3. Many economic programs target work with specifically women (in order to build their skills, knowledge and give access to resources). This sometimes leads to men feeling excluded from accessing the same opportunities, leading to mistrust and backlash. In addition to tracking all changes happening in gender power relations at household level, it is also important for us to not see women as a separate category from men but as integral part of a community and households where men and women co-exist. When we focus our efforts on men and women separately, it keeps us from exploring opportunities for community cohesiveness. Hence, the latest WEE and empowerment frameworks put a lot of emphasis on engaging **communities** that include men and women, as well as people living with disability and people with diverse genders –in integrated, inclusive and community-based dialogues that focus on transforming adverse social norms that impact all. Community-based approaches recognize that ending discrimination and violence is the community's responsibility, not a problem of individual women. It's not about having a dialogue on 'men versus women', but rather **changing the system** to create more harmony and equality.





ACTIVITY 4.12: BEING A CHAMPION OF CHANGE (FOR MALE PARTICIPANTS)

PURPOSE

- Identify positive change needed within ourselves at various levels to ensure safer communities and happier families
- Initiate process of personal and mutual community commitments to lead positive change in being men

INTRODUCING THE ACTIVITY

Take four flip chart papers and put following four headings on each.

Work on myself

Be a role model

Take action as neighbour or friend

Be a champion

MATERIALS

- Flip charts and markers

PROCESS

1. **Explain to the group that we will be brainstorming on different ways that we can change our culture to reduce toxic masculinities and change norms** that discriminate against women and other marginalized people, so that we can build safer communities.
2. **Divide participants into four groups**, and give each group one of the four topics written on the flipchart paper above.
3. **Ask each group to brainstorm a list of things that men can do**, under one of the four headings assigned to them.
4. Use the information given in the handout below to generate a discussion in groups. After giving participants 15 mins for discussion, ask each group to present their work
5. After presentations, ask participants to go back to their respective groups and have a look at handout 2 (below). Tell everyone that now we will try and **identify 2-3 'promises' or commitments to ourselves** that could lead to us building **safer communities and happier families**.
6. **Allow five minutes for participants to think of which two commitments they will make.** The commitments can be from any of the brainstorms from the last activity (working on myself, being a role model, taking action as a neighbor or friend, or being a champion) or the men can think of their own pledge.
7. **When everyone is ready, ask one person at a time to come to the front and pledge two actions or commitments to change that he will make.**
8. Continue until **all men have had a chance to voice their commitments.** If someone is not comfortable making a commitment in front of the group, do not force them, but encourage everyone to participate.



ACTIVITY 4.12 – EXAMPLES OF MEN LEADING CHANGE IN THEIR FAMILY AND COMMUNITY BY...

Work on myself

- Be a positive and strong family man
- Think about who has power, and how power is used in the family
- Value the work that women do in the family and the community
- Show how disagreements and anger can be managed

Be a champion

- Challenge the stereotypes and ideas of masculinity that contribute to violence.
- Raise their sons and daughters with equal respect
- Champion a different behavior towards women and girls.
- Openly support women's views in public
- Select women to play leadership roles in the community

Be a role model

- Be a role model on how to resolve conflict without violence
- Share the work load of women by helping out with household chores, looking after the children and preparing food.
- Walk besides my wife in public

Take action as neighbour or friend

- Speak to their friends who use violence and encourage different behaviour.
- Take care of their female relatives if they need support or help.
- Men speak up, condemn and report cases of violence in their community

MODULE 5: INCLUSIVE AND GENDER-JUST CLIMATE ADAPTATION

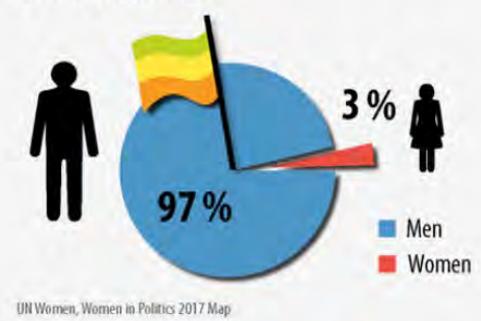
Description/Purpose	Activities	Time	Page
<p>This module will enable SEED users to unpack complex terms in climate justice work and understand how they are linked to issues of gender justice and inclusion. It provides guidance on unpacking and linking concepts like climate change, just energy transitions and loss and damage to our own lives – facilitating understanding on why the time is right to challenge extractive, profit-driven economic systems that have historically existed to exploit earth's resources, workers and people living in poverty. The exercises in this module will generate discussion and ideas on how to build communities that are resilient and ready for the future.</p>	<p><u>5.1 What is climate change and how does it impact me?</u></p> <p><u>5.2 Lived Experience of climate change</u></p> <p><u>5.3 Community web</u></p> <p><u>5.4 Vulnerability and coping with shocks</u></p> <p><u>5.5 Context analysis – Life's Journey</u></p> <p><u>5.6 Community Energy Mapping</u></p> <p><u>5.7 Gender-Just Energy Transitions</u></p> <p><u>5.8 Resilient Horizons: Inclusive Disaster Preparation</u></p>	<p>40 mins</p> <p>30 mins</p> <p>20 mins</p> <p>60 mins</p> <p>70 mins</p> <p>70 mins</p> <p>70 mins</p> <p>80 mins</p>	<p><u>137</u></p> <p><u>139</u></p> <p><u>140</u></p> <p><u>142</u></p> <p><u>146</u></p> <p><u>149</u></p> <p><u>151</u></p> <p><u>154</u></p>

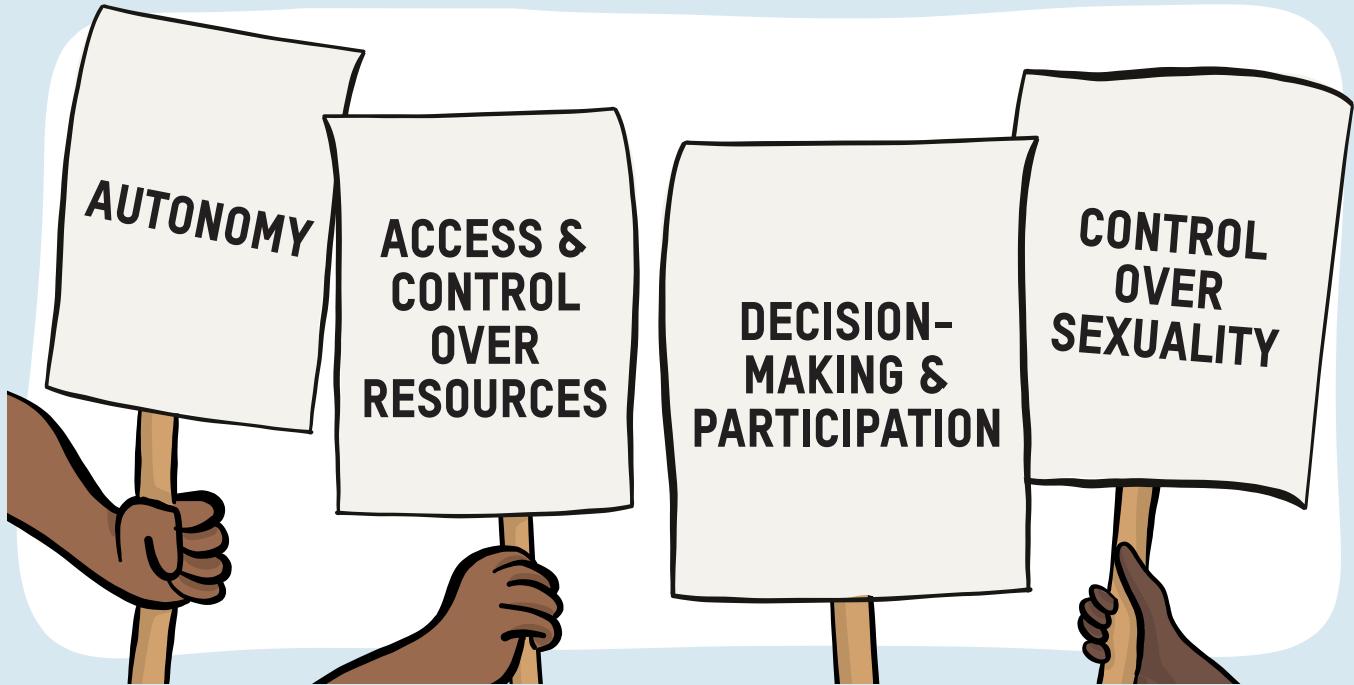
KEY CONCEPT	WHAT DOES IT MEAN AND WHY IS IMPORTANT TO UNDERSTAND?	HOW CAN IT IMPACT ON WOMEN AND OTHER MARGINALISED GROUPS?
Climate justice	<p>Climate justice is recognition that while everyone is affected by climate change, we can experience those effects differently. It recognises that climate change affects vulnerable groups more. Women and girls often bear the brunt of climate change because they are typically responsible for food, fuel, water, and family care. Climate justice means making sure that everyone is treated fairly. It is about addressing the unfair impacts of climate change on marginalised communities and ensuring fair solutions.</p>	<p>The poorest communities and women are bearing the brunt of the climate crisis. The consequences of natural disasters faced by women include loss of income, early school drop-out and forced marriage. Furthermore, the undervaluing of the care economy is pushing women deeper into time and income poverty.</p>
Loss and damage	<p>Refers to the negative effects of climate change that people and communities cannot avoid or recover from. Loss includes permanent impacts such as losing homes, land, or lives due to extreme weather events like floods or hurricanes. Damage can include harm that can be repaired but still causes significant hardship, like damaged crops, infrastructure, or health issues. As climate-related losses grow, vulnerable communities need comprehensive support to cope with and recover from these impacts.</p>	<p>Women often face food insecurity, health issues, and sometimes gender-based violence due to climate change. Droughts and floods damage crops, forcing families to find other income sources and buy food, which increases women's workload and limits their time for other activities.</p> <p>Any attempt to account and understand the extent of loss and damage should include non-economic loss and damage and ensure that women's voices are heard in discussions around loss and damage finance.</p>

KEY CONCEPT	WHAT DOES IT MEAN AND WHY IS IMPORTANT TO UNDERSTAND?	HOW CAN IT IMPACT ON WOMEN AND OTHER MARGINALISED GROUPS?
A Just Energy Transition	<p>This means moving away from fossil fuels like coal and oil to clean energy sources like wind and solar in a way that is fair and inclusive. A high-carbon economy means that dependence on fossil fuels like coal and natural gas in energy production is high. On the other hand, a low-carbon economy relies on energy sources that are less carbon-intensive than fossil fuels, such as wind, solar, and power generated from water pressure. JET is about making sure all voices are heard, especially those who are often left out, like women, people of diverse genders, low-income communities, etc</p> <p>Investing in reskilling or upskilling workers and communities is crucial for people to thrive in a just energy transition. It involves creating new job opportunities, providing education and training, and supporting communities that rely on old energy industries.</p>	Gender roles influence how we respond to climate change, so increasing women's knowledge, participation, and leadership is essential to prevent harmful policies and practices. For women, access to clean energy can improve economic opportunities, social status, health, and safety by reducing the time spent on care responsibilities. Women's knowledge and ability to implement local sustainable development models are key for just transitions.
Building climate resilience	<p>The ability of women and men to understand their rights and improve their lives despite shocks, stresses and uncertainty. The Oxfam Framework for Resilient Development recognizes that the contexts we work in are increasingly characterized by natural and human-made risks, widening inequalities, rapid demographic change, and more frequent environmental and weather-related shocks and stresses linked to climate change. Oxfam seeks to build communities' capacities to proactively and positively manage this change, in ways that contribute to 'a just world without poverty'. Resilient development is connected to sustainable development that says that it is important to meet the needs of the present without endangering the ability of future generations to meet their own needs.</p>	Women are more affected by climate-related disasters due to gender inequality, which makes them more vulnerable. Despite this, women are crucial in dealing with climate change and disasters. Women use natural resources like water and firewood more due to their domestic roles. They are also usually the holders of traditional knowledge on how natural resources are used in a variety of contexts like food security, livestock management practices, collection and usage of water, etc. And yet they are not part of community conversations on conservation and management of those resources, which often happen between men at a community leadership level.

Oxfam's **Global Climate Influencing Strategy** defines a 'just, equal and feminist transition' that ensures protection of the human rights of all individuals, groups and peoples impacted by the climate crisis, especially women, girls, the most marginalised and disadvantaged. True test for such a transition is that it must be decolonial, gender just, must reduce inequality within and between countries and primarily benefit those who contributed the least to it but are at its frontlines. The transition should also be fast enough to prevent the catastrophic impacts of climate change on them.

Women are underrepresented in environment, energy, planning and science ministries





"The big polluters have [a] responsibility to make sure that communities can go back to their lives after a disaster has happened."

CLIMATE ACTIVIST AND OXFAM PARTNER MARINEL UBALDO



JUST ENERGY TRANSITIONS – ADDITIONAL RESOURCES:

Video: Six Elements of Just Energy Transition Video: [The 6 key elements of a just energy transition | Canary Media'](#)

Video: [Oxfam – Just energy transition](#)

Video: [Implications for communities in lower- and middle-income countries – Oxfam Towards a Just Energy Transition](#)

Video: Earthrise x Bloomberg – [The Just Transition](#)

"Before you disturb the system in any way, watch how it behaves. Learn its history. Ask people who've been around a long time to tell you what has happened... learn to dance with the system."

DONELLA H. MEADOWS



ACTIVITY 5.1: WHAT IS CLIMATE CHANGE AND HOW DOES IT IMPACT ME?

PURPOSE

By watching a video, participants identify interconnected local and global issues relating to climate change. Participants gain a deeper understanding of complex problems and how these can impact their everyday lives in terms of effects on income, health, quality of life, and future opportunities. By the end of the activity, participants would be motivated to engage in meaningful actions to address climate change in their own communities

INTRODUCING THE ACTIVITY

Explain to participants that we will be exploring certain concepts and trends today that are impacting all of us in present times. They are impacting our incomes, health, current quality of life and future opportunities.

MATERIALS

- Multimedia projector or TV to play the video
- A blank wall or screen (if using a multimedia projector)
- Paper and pencils for participants
- Flipchart and markers
- Internet!

PROCESS

1. Tell participants that they will be watching a video. The video is of approximately 8 mins. Ask them to have a pen and paper ready to note all issues they hear about in the video.

2. Play the video linked below:

What is Climate Justice and building resilience? From Global Landscape Forum

3. After the video, ask participants if they understood most of what was being explained. The video is very rich in content and talks about many interlinked issues with good global examples of how these issues are impacting people. If majority of participants feel that they want to see the video once more to completely understand all that is being explained, consider the request and play it again

4. Once most participants are confident that they have understood the content explained in video, have a brainstorming session in plenary on what issues were presented. Note these issues on a flipchart that is visible to participants throughout the session (for reference later)

5. Using the issues identified by participants on the flipchart, lead a discussion with the group. Here are some questions you can ask, or you can think of your own questions to talk about.

- Were you surprised about any of these situations? Which issues would you define as 'an act of violence'?
- Do you face any similar issues in your community? Which groups would be most impacted in your community? What makes them more exposed to harm than others?
- Which issue would you consider most relevant to your community? Why?

FACILITATOR TIP

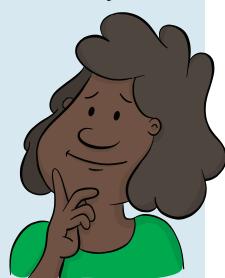
This exercise needs some preparation before workshop starts. As facilitator, you need to ensure that you have access to a multimedia projector or a TV screen so that you can show the given video to the participants. You would also either need to have access to good internet or remember to download the video beforehand.

Lastly, make sure that your training venue is suitable for showing video in terms of managing light and noise in the room.



FACILITATOR TO SUMMARISE

- The climate crisis has intensified over the past few decades, with stronger hurricanes, more frequent droughts, and rising global hunger. Use of fossil fuels must end soon. However, the shift to clean, renewable energy must be equitable. Wealthy countries are the largest contributors to carbon emissions. Yet, the developing countries are most affected by the climate crisis even when they are not the ones most responsible for it. That is a very unfair situation. This is why activists all over the world are calling for bold climate action! This is being done by four main strategies:
 - **Holding rich, high carbon using countries accountable** for their promise to support lower-income countries with funding for climate action
 - Making clean energy solutions **affordable and accessible for everyone**.
 - Ensuring that energy solutions for the future are developed by **engaging those who are being hit first and worst by climate crisis**
 - Increasing resilience and coping capacity of a community **before the occurrence of an extreme weather or slow-onset events**
- Economically disadvantaged women bear the brunt of climate change more than other groups. When the environment suffers, the traditional roles women hold in many parts of the Global South—like fetching water, gathering fuel, and ensuring food security—become even harder. Discuss following ways that women can be impacted:
 - During food shortages, which are likely to worsen with climate change, women often go without food so that children and men can eat.
 - During times of crisis, instances of gender-based violence tend to rise, further endangering the safety and well-being of women.
 - Women frequently lack access to essential resources, such as land, credit and technology, which are crucial for adapting to climate impacts.
 - Women are typically expected to manage household responsibilities, which limits their participation in community leadership and political decision-making structures. This lack of representation means that women's voices and needs tend to be overlooked in climate action plans.





ACTIVITY 5.2: LIVED EXPERIENCE OF CLIMATE CHANGE

This activity has been adapted from World Wildlife Fund. Explore full resource [here](#)

PURPOSE

To foster connection and understanding among participants by sharing their personal experiences with climate change and its impacts on their lives.

INTRODUCING THE ACTIVITY

Set the context by explaining to the participants that this exercise will help us to connect on a deeper level by sharing our experiences with climate change and its influence on our lives. This exercise aims to mix things up a bit, so we don't just engage with familiar faces but get to know new people and their perspectives.

MATERIALS

No materials needed

PROCESS

- 1. Once seated, give participants a few minutes to think about and prepare a response to the following question:** "How has climate change or extreme weather impacted your life or those you know?" Ask them to draw from their personal or professional experiences.
- 2. After a few minutes, ask participants to divide themselves in sub-groups of 2 people each and share their answers to the question.** Allow about 10 minutes for these discussions
- 3. Ask each sub-group to select one story to share with the whole room.** Sharing time for sub-groups is 3 mins each. If time is limited and there are many sub-groups, select 2-3 volunteers to share their experiences.
- 4. Conclude the activity by summarising the shared experiences and emphasising that climate change and extreme weather are significant issues affecting many aspects of our lives.**

FACILITATOR TIP

This activity is best implemented early in a workshop and is ideal for large groups of participants



If you are only using this module from SEED (*Inclusive and Gender-Just Climate Adaptation*), this exercise can be a good alternative to traditional self-introduction activity for participants, as it can help build the context of climate justice, in addition to giving participants an opportunity to get to know each other.

In some cases, participants may not feel comfortable sharing their personal experiences with others. Be mindful of this when moving participants into different groups.

FACILITATOR TO SUMMARISE

- Firstly, it's crucial to acknowledge that climate change affects everyone, but in different ways. Recognizing commonalities and differences in experiences helps to build a sense of shared purpose and urgency.
- Hearing personal stories can help participants connect emotionally with the issue, making the impacts of climate change feel more real and immediate rather than abstract or distant. Engaging in open conversations fosters empathy, mutual understanding, and collaboration, which are essential for addressing climate challenges collectively.
- The exercise highlights both the local impacts of climate change and their connection to global patterns, fostering a more comprehensive understanding of the issue. Highlight the fact that many of us see climate events like cyclones and weather extremes as an 'act of God' whereas many of these extreme events are a result of many years of irresponsible human action that can be prevented if we as communities take action.
- To conclude this activity, highlight key themes and recurring patterns from shared stories. Emphasize the importance of individual and collective action. Encourage participants to carry this sense of connection and awareness into future discussions or initiatives.





ACTIVITY 5.3: COMMUNITY WEB

PURPOSE

In a visual and interactive way, demonstrate how interconnected and interdependent community members are in managing natural resources and preparing for disasters.

INTRODUCING THE ACTIVITY

Explain to participants that we all rely on each other in households and communities. We are interconnected in how we use resources, produce and prepare food, deal with a crisis, etc.

MATERIALS

- A piece of thread or yarn
- A large space where all participants can stand in a circle
- Community 'Role cards' prepared in advance that reflect the context of the community you are working with in the workshop

PROCESS

1. Ask all participants to stand in a circle.
2. Distribute the role cards to each participant or assign roles verbally.
3. Give one participant a ball of yarn and ask them to name a resource or skill their assigned role contributes to the community (e.g., "I grow crops"). They then pass the yarn to someone whose role is connected to theirs (e.g., "I depend on your crops for food").
4. Continue until everyone is holding a piece of the yarn, creating a web.
5. Once all participants have shared and all are holding the web, introduce a disaster scenario (e.g., a flood destroys the farmland).
6. Identify which roles are directly affected first (e.g., farmers lose water for crops). Cut their part of the yarn.
7. Ask participants to reflect on following questions in plenary (still forming the circle).
 - How did it feel to see the web weaken when parts were removed?
 - Who was most affected by the challenge? Who was least affected? Why?
 - How could the community work together to prevent the web from breaking?
 - What role does inclusion play in strengthening the web?
8. Allow for 2-3 minutes for participants to think, then encourage 5-6 people to share their thoughts

FACILITATOR TIP

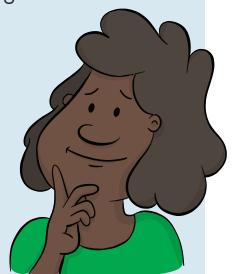
To prepare for this activity, you would need to create a list of community roles specific to the local context. For example, coastal community that relies on ocean for natural resources, farming community, etc. You would need one role per participant. See some examples below. You can also use some character cards from table 5.1. in annex. Just remember to link the character cards with a natural resource for use in this activity.

- Farmer who relies on the river for irrigation.
- A mother of 4 children who needs to collect firewood to cook food
- Fisherperson who depends on ocean for livelihood.
- Single mother who needs access to safe shelter.
- Village leader responsible for resource allocation.
- Youth volunteer involved in disaster response.
- Elderly person with limited mobility
- A man who sells fish in the local market
- A woman get milk to sell from 3 goats and 1 cow
- A young girl who fetches water from a river for household use



FACILITATOR TO SUMMARISE

- As the yarn is cut, the web weakens, showing how interconnected roles are impacted when one part of the system fails. Our personal identities and livelihoods are closely related with our environment and the climate. A climate related disaster affects people differently. Some individuals may face the damaging effects of a cyclone or drought more intensely than others within the community. The poorest and most marginalized people suffer the most, even though they have done the least to cause the crisis. Disasters make people already vulnerable more prone to poverty, risk of abuse and exploitation
- Ask participants to reflect on how inclusive planning can make the web stronger. How can communities ensure that all voices are heard so that the community's ability to respond to challenges is strengthened? Point out that every community member plays a role in resilience, even if their contributions aren't always visible. Some groups (e.g., women, the elderly, or those with disabilities) may face greater risks, but their inclusion is vital for effective planning.





ACTIVITY 5.4: VULNERABILITY AND COPING WITH SHOCKS

Taken and adapted from Oxfam's Resilient Development Learning Package. You can access this full resource [here](#)

PURPOSE

Participants explore and understand how social differences influence vulnerability to various risks, both climatic and non-climatic. The activity builds understanding of how factors like gender, disability, caste, and ethnicity affect people's ability to cope with risks. Participants will feel the impact of these social differences through role-playing, fostering empathy and a deeper understanding of others' experiences.

INTRODUCING THE ACTIVITY

Set the context by explaining to participants:

- The ways in which people, households and communities are different determines how vulnerable people are to the range of risks they are exposed to (climatic or non-climatic)
- Gender, along with other parts of identity like class, age, religion, disability, and sexuality, affects people's opportunities and challenges. It shapes how they can access resources, information, and take part in their communities. During natural disasters and crisis situations, these social factors determine the specific risks and strengths of women, girls, men, and boys, and their abilities to recover from shocks

MATERIALS

- **Space:** A large space is required so that all participants can stand in a line and move forward 10 steps. Outside spaces are good, but consider noise factors; all participants must be able to hear you.
- **Prepared 'Character Cards':** Each participant will get one character card.
- **Yes/No questions script:** 10 questions need to be prepared in advance.

PROCESS

1. Randomly assign 'characters' (see examples of character cards' given as table 5.1) to participants and ask them to keep their character secret until the end of the game
2. Participants are asked to stand in a straight line, with enough space to move forward at least 10 steps.
3. Using your prepared script (using yes and no questions in table 5.1), ask each question in turn relating to what characters can and cannot do in different situations
4. Participants must decide for each question in turn if the person described on their 'Character Card' would answer 'yes' or 'no'.
5. Each time their character would answer 'yes', the participant takes one step forward, and each time their character would answer 'no', they remain where they stand.
6. The game ends when all the questions have been asked

FACILITATOR TIP

- 'Characters' given on the cards must be relevant to the context within which you are doing the training. Some character card are given as table 5.1 as an example.
- Some examples of questions are given as table 5.1. Use them if they fit your social and cultural setting. Otherwise, make changes to the questions to adapt them to the context.
- This activity can be a big learning moment for participants to feel and understand how gender, disability, caste, ethnicity etc. can literally leave people behind. Therefore, this activity should be approached with sensitivity.
- Encourage participants to respond to questions quickly and instinctively. This will help them to access a more emotional response.



7. Facilitate a discussion of participants' feelings during the game, and their observations and insights, whilst still standing in their end positions

8. Reflect on the game using questions like these:

- Why could you or could you not move forward?
- How did you feel when you moved forward or could not move forward?
- Where are the men? Where are the women? Where are the poor? Where are the old? Where are the young? Where are those with a disability or socially marginalised?
- What does this tell us about vulnerability?
- What are the implications of this for development activities?
- How can these situations change?

EXAMPLES OF CHARACTER CARDS:

Woman, aged 29. You are a poor subsistence farmer. You and your husband do not own the land that you farm on. You live with your husband, your two young children, and your sick mother.

Woman, aged 35. You are a poor subsistence farmer. You do not own the land that you farm on and your husband has a disability and is unable to work. You live with your husband, your two young children, and your parents.

Man, aged 31. You are a coffee [or other relevant cash crop] farmer who has received tools and training from an NGO project to strengthen coffee farming. You live with your wife and three children, who you can afford to send to school.

Woman, aged 31. You are a coffee [or other relevant cash crop] farmer who has received tools and training from an NGO project to strengthen coffee farming. You live with your husband and three children, who you can afford to send to school.

Man, aged 29. You are a sea fisherman or freshwater fisherman on a large lake. You and your brothers own a small fishing boat and earn your living from this. Your wife looks after the family and sells the fish you catch in the village. You live with your wife and two children.

Man, aged 32. You have a pond for fish or shrimp. Your wife is a local school teacher. You live with your wife, your three children, and your wife's sister and her husband, who also helps you to manage the pond and livelihood.

Man, aged 21. You are unemployed and unmarried, and live in a rural area.

Man, aged 52. You are the Village Chief of a small fishing village. You live with your wife, five children, and your mother-in-law.

EXAMPLES OF YES/NO QUESTIONS

I always have enough safe and clean water, even if there is a flood or a drought.

Strong winds and heavy rains have blown my roof away, but I am able to buy another.

When there are community meetings to discuss important matters, I can attend and fully participate.

The government has a new SMS service on offer to provide a three-day weather forecast.

- I have a functioning mobile phone that I can receive the SMS and can afford to pay for the service [TAKE ONE STEP FORWARD.]
- TAKE ONE STEP BACK IF YOU ANSWERED YES BUT CANNOT READ OR UNDERSTAND THE TEXT MESSAGE.
- TAKE ONE STEP BACK IF YOU ANSWERED YES BUT CANNOT DO ANYTHING DIFFERENTLY EVEN THOUGH YOU HAVE THE WEATHER INFORMATION.

I have savings I use to help me and my family to get through unexpected difficulties.

If I want to take up a new livelihood opportunity, I can access financial services and take a loan in my own name

I am a member of a group or association that gives me support and opportunities

I do the job or livelihood I do because I chose it. There are different jobs and business opportunities that I can do, but I have chosen to do this one.

EXAMPLES OF CHARACTER CARDS:

Woman, aged 49. You are the Village Chief in a rural farming community. You live with your husband, your three children, and both your parents and your husband's parents.

Man, aged 38. You are a business owner living in the capital city. You live with your wife and three children.

Woman, aged 29. You are a sex-worker living in the capital city. You are homeless.

Woman, aged 61. You are a widowed grandmother taking care of your four orphaned grandchildren in a rural area, with no income or assets. You rely on support from your friends and neighbours, and food you can grow yourself.

Woman, aged 27. You work in a garment factory, but the hours are irregular – some weeks you can work every day and other weeks there is no work. Your income is the most significant income your family receives, as your husband is unable to find work, and you have two children and your parents and your husband's parents to support.

Man, aged 35. You live with your wife and four children in a rural village, but there is no work there, and so you are away many months of the year in the city to find work as a casual labourer.

Woman, aged 32. You live with your husband, four children, and your parents in a rural village, where there are few work opportunities. Your husband is away for many months of the year in the city to find casual work as a labourer. You are left at home to manage the family by yourself.

Man, aged 42. You are a doctor at a city hospital. You live in the city with your wife, three children, and your parents-in-law.

Man, aged 47. You are a local religious leader.

Woman, aged 35. You are a widow and farmer cassava and maize on the land your husband used to own. You live with your three children, and your parent-in-law.

EXAMPLES OF YES/NO QUESTIONS

There is a food distribution after a disaster, I can go to the distribution point, access food, and bring it home.

I always eat at least two full meals a day, even during El Nino/the 'hungry season'.

If someone in my family is unexpectedly taken sick, we are able to manage this without any significant hardship.

If I get into debt to manage unexpected hardships, I am able to meet the repayments without significantly diminishing my standard of living.

The rains have been one month late this year:

- But neither my income nor my quality of life will be negatively impacted [TAKE TWO STEPS FORWARD],
- OR my income or quality of life will be negatively impacted but it is manageable (for example you may have lost 80% of your seeds because the rains did not come as expected, but you can afford to buy more) [TAKE ONE STEP FORWARD].
- TAKE ONE STEP BACKWARDS if the rains being late again next year will be disastrous for you.

I can read and write, so when there is official information shared about risks or opportunities, I am able to read this in the newspaper.

FACILITATOR TO SUMMARISE

- When working to build resilience against climate related risks and shocks it is important to remember that vulnerability is multi-dimensional and intersects with various aspects of identity. An example of this complex combination of identities is a woman who is from an ethnic minority, a widow and landless. Each 'identity' is adding to her vulnerability, effecting her ability to cope with shocks. Women and girls often experience higher vulnerability also due to ingrained social norms and power imbalances. Understanding these power dynamics during a crisis helps us pinpoint how different factors contribute to deeper levels of poverty for some members of the community
- Integrating gender into resilient development means transforming these inequalities so that everyone can fully enjoy their rights. Understanding the social differences in vulnerability is therefore essential to ensure that resilient development efforts are relevant, inclusive and successful and don't increase existing inequalities
- The goal of building climate resilience in communities is to ensure that everyone, regardless of their identity, has equal access to aid and protection. In many cultures, women are already at a disadvantage due to rigid gender roles and division of labour - giving women the sole responsibility of providing food, fuel, water and care for families. In times of a disaster, women can lose the structure and security of household, making them and their children more vulnerable to hunger, homelessness, threats on sexual violence, etc
- These same discriminatory social norms keep women limited to household and away from decision making spaces, preventing them from being active contributors to climate change adaptation solutions. In many countries around the world, discriminatory social norms also make it hard for women to own land and access natural resources
- Promoting climate justice and incorporating just energy systems into resilient development efforts is essential. A just energy transition seeks to move towards sustainable energy sources in a way that is fair and inclusive, ensuring that the benefits of new energy systems are shared equitably and that no one is left behind. Prioritising gender justice in energy transitions ensures the development of resilient communities where everyone has access to clean, affordable and reliable energy.





ACTIVITY 5.5: CONTEXT ANALYSIS: LIFE'S JOURNEY

Taken and adapted from Oxfam's Resilient Development Learning Package. You can access this full resource [here](#)

PURPOSE

- To introduce changing shocks, stresses and opportunities as the context for resilient development.
- Highlight disparities in vulnerability and opportunities faced by women and marginalized groups when they are exposed to shocks, stresses, and opportunities.
- Encourage critical reflections on how systemic inequalities (e.g., gender, caste, ethnicity, disability) shape access to resources, resilience, and ability to recover or thrive.
- Discuss how climate change and other factors are making development more challenging and requiring a different approach

INTRODUCING THE ACTIVITY

As facilitator, ask participants to reflect on the following questions:

- Life has its ups and downs. Are there more changes, risks and uncertainties in the world today? Why do you think so?
- Development is not a linear process. Do development initiatives consider the realities of life's ups and downs?

MATERIALS

- **Stepping Stones:** 2 sets of stones, each set has 10 stones. Mark these on the floor with removable tape
- **Prepared 'Chance Cards':** From the list given as 5.2 in annex, choose 'Chance Cards' suitable for your context. Your chance cards need to be equal to the number of participants in the workshop so that each participant has one card.
- **Envelope:** 'Chance Cards' to be sealed in envelopes or simply folded in half instead (if envelopes are not available).
- **Four prepared flipcharts:** prepare the four flipcharts in advance on four separate stands, placed in each corner of the room.
- **Flipchart pens:** Participants may need to add the flipcharts during the activity, so ensure there are flipchart pens at each stand.
- **Pre-cut sticky tape of tack:** needed at every flipchart for participants to stick on their 'Chance Cards'

PROCESS

1. All participants receive one 'Chance Card' sealed in an envelope
2. Select two participants to come to the front of the room to take on Life's Journey
3. Ask these two participants to open their envelope and read out their 'Chance card'. If the statement on the card is positive, the participant takes two steps forward, and if it is negative the participant takes one step backward.
4. After both participants have taken their positions, ask two other participants to come in front of the room, open their envelopes and read out their 'Chance card', and then move forward or backward depending on the statement on the card.
5. Repeat this process with participants in the room until everyone has read their chance cards and taken up their position in accordance with statement on the card.
6. The game ends when either one participant reaches the end point (10 steps forward or when all 'Chance Cards' have been read out)
7. Facilitate a short discussion based on how the participants felt, and observations and insights from the group
8. Next, find 4 separate positions in the room for the 4 flip charts. Each flipchart will have one of the following headings: Shock, Stress Opportunity or Other.

9. Once the flipcharts are in place, ask all participants to consider whether their 'Chance Card' was a shock, a stress, an opportunity, or something else, and to go to the correspondingly labelled corner of the room.

10. In each corner, give participants three minutes to sort out their 'Chance Cards' into the categories on the flipchart: Resource/Environmental, health, Economic, Infrastructure/technology.

11. **Each group briefly presents their flipchart.** After the shocks, stresses and opportunities groups have presented and these have been discussed, participants in the 'other' corner must now decide where their card fits.

12. **Each group will then discuss whether they think the events on their flipchart are happening more or less frequently now than 10 years, 50 years, and 100 years ago, and why.**

13. In plenary, each participants gives an example of something happening more or less frequently today, and why.

14. Close with the conclusions and learning points about the changing nature of risks and opportunities globally and nationally driving the need for us to rethink how we do development.

EXAMPLES OF 'CHANCE CARDS':

Your family has unexpected healthcare costs. Take one step backwards.

New job opportunities come to your village. You receive training and are able to start a new, more beneficial livelihood. Take one step forward.

Mobile phone technology and coverage improves and becomes more affordable. You and everyone in your community now has a mobile phone. Take one step forward.

An unexpected bad event affects the whole community, and there is no government or NGO support. Take one step backwards.

An unexpected bad event affects the whole community, but there is a timely and efficient cash transfer programme that you benefit from. Take one step forward.

A new school opened nearby when you were a child and as a result you received a very good education, which has given you more life choices and opportunities. Take one step forward.

A new factory opens nearby, anyone without a good job or livelihood can get a job there. Take one step forward.

The local factory closes, everyone loses their job. Take one step backwards.

A dam is built upstream, and all your sources of water dry. From now onwards you will need to pay for water from a truck. Take one step backwards.

Your village gets connected to the electricity supply. Take one step forward.

There is a major shift in national politics in a popular and free and fair election – the whole nation is celebrating. Take one step forward.

There is a food shortage, only imported and very expensive food is available, which most people cannot afford. Take one step backwards.

New happy healthy baby is born into your family – everyone celebrates – and friends and neighbours bring gifts for the family. Take one step forward.

The growing season is perfect, and everyone has a very, very good harvest! Take two steps forward.

Crops fail for the third year in a row. Take two steps backwards.

A severe cyclone hits your community. Take two steps backwards.

Drought decimates harvests and water supplies. Take two steps backwards.

Cholera breaks out, many people are sick, and all families are affected. Take one step backwards.

New affordable healthcare services open nearby to your village, now everyone can access the treatment and support that they need. Take one step forward.

FACILITATOR TIP

You may need to explain following terms to participants from 'building resilience' concept

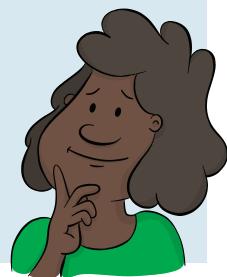
Shock: a sudden, unexpected event or disruption that significantly affects people's lives, livelihoods, or communities. Shocks can cause immediate harm and require people to adapt or recover to maintain their well-being. Examples: Floods, earthquakes, war, etc

Stress: refers to ongoing challenges or pressures that weaken people's ability to cope over time. Unlike shocks, stresses are persistent and can gradually erode resilience if not addressed. Examples: drought, unemployment, etc



FACILITATOR TO SUMMARISE

- Understanding local context is the first step in building resilience. It is crucial to assess how humanitarian crises, inequality and climate change impact your community. The humanitarian challenge involves identifying the root causes of crises at local, national and global levels. It is important to recognise that failing to meet the specific needs of your community can increase vulnerability. Women and marginalized groups are disproportionately affected by events such as droughts, crop failures, and healthcare crises due to limited access to resources (land, education, finance) and decision-making power. For example, a drought or cyclone may significantly increase the burden of unpaid labour on women who are primary caregivers and water fetchers.
- The justice challenge recognises that growing inequality is going to unevenly impact those already living in poverty, continuing existing cycles of marginalisation. The combined effects of gender, ethnicity, disability, or caste can multiply the vulnerability to shocks and limit recovery from stresses. Emphasize the importance of inclusive systems that ensure women and marginalized groups benefit from interventions, such as targeted cash transfers, access to healthcare, or education initiatives.
- The adaptive challenge requires us to consider the nature of uncertainty and volatility specific to our community. Supporting individuals, communities and institutions to adapt to change is necessary for building resilience. While marginalized groups face greater challenges, they also develop innovative coping strategies, which should be recognized and supported. For example, women's and men's traditional knowledge is still largely unrecognised in the drive to build resilience, particularly at the local level. When policy makers overlook women's knowledge and capacities in climate change action, they deprive the country of half of the available expertise and resources that would otherwise make a critical contribution.
- Encourage participants to reflect on how policies and interventions can be made more inclusive by:
 - Integrating women and marginalized groups into decision-making processes.
 - Designing context-specific solutions that address structural inequalities.
 - Ensuring equitable access to resources and opportunities, such as education and technology.





ACTIVITY 5.6: COMMUNITY ENERGY MAPPING

PURPOSE

- Identify energy access patterns, challenges, and inequalities within the community.
- Demonstrate how women and marginalized groups often face the greatest challenges but are also critical contributors to energy transition

INTRODUCING THE ACTIVITY

Explain the concept of energy mapping and its role in visualizing energy access inequalities. Share the following example: 'A year ago, a project introduced solar technology in a rural village in Vanuatu. Today, men are using solar lamps while women still rely on firewood to cook food, leading to time and health burdens.'

MATERIALS

- Large map of the community (or a blank sheet to create one)
- Sticky notes (Post-its)
- Markers
- Symbols to represent energy sources like firewood, solar panels, etc.
- Flipcharts

PROCESS

1. **Divide participants into groups.** Give the groups 20 mins to create a map of their community, clearly marking the following:
 - Energy sources (e.g., electricity, firewood, solar)
 - Points of access (e.g., households, communal facilities)
 - Barriers to access (e.g., cost, distance, ownership).
2. **Next, ask groups to use sticky notes and symbols to represent who uses what energy source (e.g., who collects firewood?), who has access to each energy source, who can afford to buy an efficient energy source?** They have 15 mins time to do this step
3. **Each group is asked to present their map in plenary.**
4. **At the end of the presentations, highlight common themes that appeared, like unequal energy burdens on women, energy may be available but not everyone can afford to buy services, decision making processes on who has access to energy sources, etc.**
5. **Ask participants to reflect on following question: How do energy inequalities affect education or health outcomes in your community?** Allow for 2-3 minutes of quiet time for participants to think and take notes. Ask 3-4 people to share their thoughts in the plenary session.
6. **Considering reflections on inequality of energy access and usage, ask participants to brainstorm on potential solutions, e.g., promoting community solar projects or providing clean cookstoves for women.** Document ideas on a flip chart for follow-up.

FACILITATOR TO SUMMARISE

- The activity emphasizes how women often bear the disproportionate burden of energy collection and inefficient energy use, which affects their time, health, and economic productivity. Many women and girls, especially in rural and off-grid communities, spend a significant amount of time collecting firewood for cooking and heating. This task often falls to them because of traditional gender norms, which assign this work to women. In some cases, it can take up to several hours per day. This impacts their ability to engage in other productive activities, such as education, paid work, or leisure. This is a significant factor in limiting women's economic opportunities and their participation in community development initiatives.
- The reliance on traditional energy sources like firewood for cooking (e.g., open wood fires) exposes women to indoor air pollution, respiratory illnesses, and other health risks. This health burden often falls disproportionately on women and children
- Gender roles can influence decisions around energy technology adoption (e.g., solar panels, efficient cookstoves). Women might be less involved in decision-making around energy investments and infrastructure projects, thereby impacting their access to modern energy solutions and the benefits associated with them (e.g., cleaner air, reduced cooking time). By bringing energy mapping to the community level, participants can engage in discussions about gender roles and social norms, allowing for a collective exploration of how to challenge them. For example, initiatives like community-based energy projects can empower women to take on leadership roles in energy management, decision-making, and project implementation





ACTIVITY 5.7: GENDER-JUST ENERGY TRANSITIONS: LEARNING FROM OTHERS

PURPOSE

- Learn from real-world experiences of gender-inclusive energy initiatives.
- Use the current need and opportunity of energy transitions to 'build back better'. Encouraging the shift to clean energy in a way that challenges existing and harmful social norms – so that everyone in the community benefits.

INTRODUCING THE ACTIVITY

Share why learning from other contexts is valuable. Give an example of 'the Solar Sisters project' in sub-Saharan Africa, which empowers women to sell and distribute solar products, creating jobs and improving energy access.

MATERIALS

- Printed case studies with reflection questions
- Flipcharts
- Markers

PROCESS

1. **Divide participants into 3 groups. Assign each group a case study (Given in Table 5.4).** Tell participants that they have 20 minutes to review the case study and answer following guiding questions:
 - Which new activities/ideas were introduced in the community?
 - How were gender and social inclusion addressed?
 - What can we learn from this for our own community?
2. **Invite each group to present their insights in a plenary session.**
3. **Highlight point in group presentations like ensuring women's participation in decision-making, breaking rigid gender roles by promoting activities/skills/platforms that are not traditionally associated with women.**

5.4 - CASE STUDIES

Case Study 1 - Energy Transition in Myanmar

Geres, a development civil society launched Rural Energy Access to Communities and Households (REACH) project in central Myanmar. This program provided training and coaching, giving women community members the confidence and space to participate in the development of sustainable energy solutions. Women received three days of training on how to sell solar kits (primarily lamps and domestic systems) as well as improved stoves.

At first, some women did not feel confident speaking, since it is usually men who participate in village meetings as household heads. Thus, Geres organized a monthly meeting that gathered women entrepreneurs to share experiences and provide peer-to-peer support. Women found these networking opportunities to be valuable to build capacities and long-standing relationships, as normally women do not have the opportunity to interact and exchange views on the development of economic activities in other spaces (e.g., markets and tea shops) as men often do.

During the training, women strongly expressed their interest in learning to make minor repairs to energy products and appliances. This has demonstrated to other community members that when women have access to information and training, they have the same ability as men to perform tasks generally envisioned as a "men's work", thus slowly changing gender norms and stereotypes that limit women's participation in the provision of energy solutions. These activities have slowly changed how women perceive themselves, expanding their view on the activities they can perform, building more confidence about what they can achieve.

Case Study 2 - Micro-Grid System in Philippines

In the Philippines, Oxfam has worked with a local organization, SIKAT, to set up a community-based micro-grid system in off-grid Hilabaan Island. This has recently been turned over to the women's association in the community, which will now manage the power generation, distribution, and maintenance as a social enterprise.

The six solar powered streetlights and off-grid solar-powered system, which sits in the evacuation centre of the island, services 124 households and the local fisherfolk community. Angelica Legria, a mother and community member, shared how the solar power system reduced her workload and enabled her husband to participate more in care work. The family no longer relies on costly and unsafe kerosene lamps, saving money and improving the quality of life. Moreover, the project has fostered a culture of sharing, with some households extending electricity access to their neighbours in need.

Some of the co-benefits for local women include access to affordable and reliable electricity to light their homes, strengthened livelihoods (for example, preparing fish for drying, or other small-scale home enterprises have become more manageable with reliable lighting), happier family life (for example, children being able to do more homework by light during evening hours) and increased voice and agency of women at village level (women are decision makers on who has access to energy, how it is used, etc)

This initiative has empowered women by equipping them with skills for managing renewable energy systems, including basic maintenance, financial management, and governance of the solar micro-grid. Women in this association now take on leadership roles in overseeing power generation, distribution, and maintenance, transitioning from traditional household roles to active participants in community governance and social enterprise.

Case Study 3 - Barefoot College in India

This program trains rural women who have had little or no formal education to become solar engineers. Rukmini was chosen by her community to attend the six-month solar engineering training program at Barefoot College in Tilonia, India. Despite being illiterate and never having travelled far from her home, she took on the challenge of learning the technical skills needed to assemble, install, and maintain solar panels.

At the Barefoot College campus, the training was conducted using hands-on methods and pictorial guides, making it accessible to participants like Rukmini, who lacked formal education. The program emphasized practical skills over theoretical knowledge, enabling her to confidently handle tools and equipment to electrify homes in her village. Upon returning to her village, Rukmini installed solar lighting systems in over 40 households. Her work not only replaced the use of dangerous and polluting kerosene lamps but also extended the hours of productivity for families, enabling children to study after dark and women to engage in economic activities like weaving and tailoring.

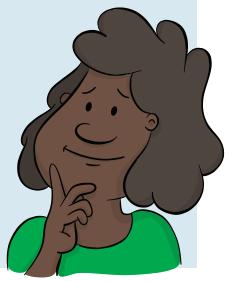
Traditionally, technical and decision-making roles in Rukmini's village were male-dominated. However, her new skills earned her respect and recognition. She became a community leader and inspired other women to seek education and vocational training.

Solar Mamas project has not only provided clean energy access to remote communities but has also transformed the role of women, positioning them as leaders and technical experts within traditionally male-dominated spaces. The program significantly improved household incomes, community energy independence, and women's social standing as skilled contributors

Barefoot College has trained over 1,700 women from 96 countries, making it a global movement. The program also extends its impact through partnerships, such as the Enriche program, which adds financial literacy, health awareness, and entrepreneurship training for the women involved. These Solar Mamas often return to their villages as community leaders, furthering economic development and sustainability.

FACILITATOR TO SUMMARISE

- In both Barefoot College and the Hilabaan Island micro-grid project case studies, women were positioned as decision-makers and managers, transforming traditional gender roles
- Initiatives like the Solar Mamas program introduced technical training in solar engineering to women, enabling them to take on traditionally male-dominated roles as technicians and leaders of energy projects. *Highlight how technical training fosters independence and builds confidence in women while addressing the skills gap in communities.*
- Programs such as the Hilabaan Women's Association's solar micro-grid management turned community energy projects into social enterprises, fostering sustainable community leadership. *Emphasize the importance of integrating economic opportunities into energy transitions for long-term community impact.*
- In all case studies, training programs were designed to overcome barriers such as literacy, using visual aids and practical learning, enabling participation by women that were not able to participate before due to lack of formal education. Tailoring training to fit cultural and socio-economic conditions ensures relevance and success. *Highlight the importance of designing context-specific and accessible training modules as this is crucial to achieving social inclusion.*
- It's important to reflect on unique community needs and challenges when designing energy initiatives. In all case studies, designed activities addressed women/gender specific needs leading to very positive outcomes at multiple levels. *Discuss what is needed to replicate or adapt similar initiatives locally.*





ACTIVITY 5.8: RESILIENT HORIZONS: INCLUSIVE DISASTER PREPARATION

PURPOSE

- Encourage participants to recognize diverse vulnerabilities and priorities within a community during disaster planning and highlight the importance of inclusive decision-making by simulating the roles and needs of different community members, particularly those who are often excluded (e.g., women, widows, persons with disabilities).
- Promote empathy and understanding of the barriers faced by marginalized groups in disaster preparedness and recovery.
- Demonstrate the consequences of exclusion by showing how critical actions might be overlooked when certain voices are not considered.

INTRODUCING THE ACTIVITY

Explain to participants the concept of **disaster preparedness**, which means getting ready for emergencies before they happen. It includes planning, gathering supplies, and learning how to stay safe during events like floods, storms, or earthquakes. This helps people, communities, and governments respond quickly and reduce harm when disasters strike.

Set the context by explaining that marginalized groups, such as women, people with disabilities, and the elderly, are often excluded from critical discussions, which can lead to plans that do not address their specific needs. Through playing a game, we will explore how decisions taken at community level are sometimes negatively impact already vulnerable groups (like women and people with disability)

MATERIALS

- 8 (coloured) index cards / paper per team
- Markers
- Timer
- Small slips of paper

PROCESS

1. Assign a 'role' for each participant in the workshop, write it on a slip of paper and seal it in an envelope. Examples of some of these roles are in the box 5.3. You can assign one 'role' to more than one participant.

2. Divide the participants into teams of 4-8 people. You can have as many teams as needed.

3. Below are three emergency scenarios. Assign one of these to each team, ensuring that there is at least one team working on each of the three scenarios.

4. Stage 1 of Activity:

- a. Ask each team brainstorms as many early actions as possible to address the emergency scenario. Participants have 5 minutes to brainstorm.
- b. Each team selects the 8 most important actions from their brainstorms list. They write or draw each action on separate pieces of paper.

BOX 5.3

1. Community leader
2. Widow with 3 children
3. Landowner
4. Farmer without who is not literate and has no property
5. Student
6. Disabled elderly man
7. School teacher
8. Mother of 5 children under 18
9. Single mother of 3 children from a religious minority group
10. A social worker
11. A man working in a government office
12. Wife of community leader
13. A community youth leader
14. An elderly man who relies on the forest for survival

Scenario 1: A severe flood has hit your community after continuous heavy rainfall. The riverbanks have overflowed, causing widespread damage to homes, farms and infrastructure. Many families are stranded, and the community is running out of clean drinking water. There is urgent need for evacuation, shelter, food and medical aid.

Scenario 2: A prolonged drought has affected your region, causing crops to fail and water sources to dry up. The community is facing severe food shortages, and livestock are dying due to the lack of water and pasture. With no rain in sight, there is urgent need to manage resources, provide relief, and plan for long-term sustainability.

Scenario 3: A powerful cyclone is approaching your coastal community, with forecasts predicting strong winds, heavy rainfall, and a significant storm surge. The community is at risk of extensive damage to homes, infrastructure and livelihoods. There is an urgent need to evacuate vulnerable areas, secure property and prepare for immediate relief efforts post-cyclone.

5. Stage 2 of the Activity:

- Once each team has 8 pieces of paper with prioritised actions, distribute the sealed envelopes with 'roles' to each participant. At this stage, each team member is asked to act as per their assigned role.
- Each team is now asked to rank the 8 actions from 1 to 8 in terms of importance. Number 1 is the most important, and 8 is the least important.

6. Ask participants to reflect on following questions in their respective teams:

- How did your assigned role make you feel? Was your participation levels different in stage 1 and stage 2?
- Did your respective assigned role impact the ranking process within your group? If yes, how was it impacted?
- Who dominated the decision-making process? Why?
- How do systemic barriers (e.g., illiteracy, poverty, or lack of mobility) prevent marginalized groups from accessing aid, participating in planning, or recovering from disasters?
- If you were to do this activity again, what would you change next time to ensure a more equitable ranking process?

FACILITATOR TO SUMMARISE

- Reflect on how prioritizing the voices of only a few (e.g., community leaders or landowners) can result in incomplete or ineffective disaster responses. The activity illustrates how power dynamics, such as the influence of landowners or leaders, shape disaster responses. Reflect on how communities can improve decision-making to include all voices.
- The decisions on disaster preparedness in terms of what actions to take and what resources to protect is significantly influenced by gender due to different roles, responsibilities, and vulnerabilities that men and women experience within a community. Women, who are often caretakers, may prioritise resources like healthcare, food, water, and shelter more highly, as these directly impact their well-being and that of their dependents. However, women often lack access to decision-making roles in many communities, leading to their perspectives being underrepresented in resource prioritisation. This can result in a focus on resources that might not address the specific needs of women. When women are included in decision-making, the prioritisation of resources tends to be more holistic, considering a broader range of community needs.
- Inclusive climate planning and preparedness is necessary to meet the diverse needs and perspectives of all community members. When everyone is involved in the planning process, the strategies developed are more likely to address the full range of challenges and opportunities presented by climate change. This collective approach strengthens the community's capacity to respond to and recover from climate-related events.
- To conclude the activity, encourage participants to reflect on the following points:
 - Empathy and understanding are crucial to designing solutions that work for everyone. This activity is a reminder that disaster planning is as much about fairness as it is about practicality.
 - Highlight that inclusive planning is not just about immediate disaster response but also about building long-term resilience by addressing systemic inequalities and vulnerabilities.



LEARNING BY DOING

SEED PARTNERSHIPS - LIVING OUR VALUES

OVERALL REFLECTIONS ON SEED PILOTING PROCESS IN VANUATU

1. In 2018, we started the SEED tools piloting process in Emua. In Epule, most of the people living come from off-shore islands. Chief owns everything and most people come to work (Farming). End of each year, they have to pay lease to the chief for the land they farm on. The chief decides on everything. If you have a big piece of land, then you have to pay more money to the chief. In Epule, the SEED piloting process took almost two years as people there were always very busy, and always under pressure to work to afford lease payment. This is why in Epule, we included the chief in everything. Over the 2 years, the chief shared that he has started looking at things a little differently. We included him in sessions like power (power over and power to) and the chief ended up playing his own role in the roleplay.
2. In Emua, there are a lot of people that are well-educated. Compared to Epule, piloting in Emua was easier as there were many civil servants, pastors, retired from the government. In Emua, we piloted two modules – floating coconut and building family foundations. People here were more open. Civil servants loved the structure of the workshop saying that it is a good example of a participatory methodology with all involved in activities
3. SEED changed us as a team. We started to see things that went beyond the superficial – for example, if someone is being violent, people judge – but we are able to analyse reasons behind why people behave in the way they do.
4. In 2018, as Oxfam staff member I did a gender training that is based on SEED with the DRR project team. I also assisted the Cash Transfer team on OiV in identifying priority needs by designing a questionnaire that was based on SEED modules.
5. IPTD (Integrated Participatory Technology Development) Project was trained using some of SEED tools to ensure that everyone has a voice and is included in the decision making processes. I have also worked closely with the PQ and Vanuatu Youth Livelihoods Network to introduce a structured, non-threatening way of starting a conversation on challenging topics like working on rights and interests of Rainbow People

CEDRIC'S STORY

- **We started the SEED process end of 2016, to-date.** We invited EFSVL (Emergency Food Security Vanuatu Livelihoods) team to be participants for a TOT in gender. At that time I was an intern 2 days a week with Oxfam in Vanuatu – with the main task of conducting a survey on Disability Inclusion in DRR, in Tana. 1st workshop of SEED was on the module "Floating Coconut", which is about developing participants understanding on existing natural resources and economic activity in the village – followed by participants brainstorming on a 'vision of change'

In this module we also started talking about inclusion, and explored how/which people benefit from available resources and opportunities. Marginalised people like single mothers and disabled people are always left behind. We also talked about conservation – this was the first time that I thought deeply about this issue, on why it is important to be careful in using resources that are on this earth as our usage today will have a great impact on lives of our children

I was not facilitating at this stage, but supported one of the SEED trainers – Brandon. We had formed four groups for piloting floating coconut module. These groups were older men, older women, young women and young men. At this time, I did not have the confidence to speak in a group. In young men's group, we had a person with disability. I helped this person understand the workshop proceedings better. Through piloting of this module, I began more aware of what's happening, of the barriers that disabled people face.

I started to look at things differently, I started to get more involved with the concepts of gender and inclusion. After the piloting of this module, we came back to the office for a debrief session, and made changes to this module so that it becomes better contextualised to the realities of Vanuatu people

- **In module 'building family foundations' we started talking about LGBTIQ people.** We talked about the issues they are facing in their daily lives. We also talked about the barriers they face in accessing economic opportunities. We wanted the target group to be diverse, so we included people with disability to our groups. Oxfam staff and volunteers came to learn about the rights of marginalised people.

In our communities, we could not talk openly about LGBTIQ people, but step by step instruction of the module made it easy – made it easy for us to talk about this challenging situation. This module enabled us to think about newer ways of thinking about a family. A family can be constituted in many diverse ways: woman/man, young man and young women, single parent with children, woman/woman, man/man, people with disability, elderly, widows, etc. this is where we started to have a platform for the LGBTIQ people and people with disability.

We have Gaitano and Ferno in our team now, both from the Rainbow community. When we would go in a community, we would be the target of discriminatory and judgemental looks, but at the end of the session, Gaitano and Ferno would be part of the group. Many people would approach them at lunch time with many questions. After piloting of BFF module, we came back and made a joint decision to refer to LGBTIQ people as "Rainbow people" from that day onwards. LGBTIQ term is considered derogatory whereas the term "Rainbow" is embracing and celebrates diversity. For people with disability and Rainbow people, church is not always accessible. Together as a group we discussed how as a community, we can increase access to services for all – including the vulnerable like PWD and Rainbow people.

GLOSSARY

SECTION 5

Term	Definition
Adaptive Management	Adaptive management is a flexible, learning-oriented approach to project planning and implementation that emphasizes continuous assessment and adjustment. In the context of gender justice programs, adaptive management involves regularly monitoring progress, reflecting on outcomes, and being prepared to change strategies based on what works and what doesn't. This approach allows organizations to respond effectively to the unique and evolving challenges of gender projects, such as community resistance or the slow pace of social change. By creating space for feedback and learning, adaptive management ensures that interventions remain relevant, respectful, and aligned with community needs, reducing the risk of unintended harm to vulnerable groups. It encourages collaboration with stakeholders, promotes context-specific solutions, and fosters a culture of responsiveness. This is particularly important in gender justice work, where deep-rooted social norms and power dynamics often require time and sensitivity to change. By embracing adaptive management, organizations can navigate complexities more effectively, ensuring their efforts are sustainable and genuinely transformative.
Confidentiality	Confidentiality means keeping information related to discussions private, and agreeing only to share information about a community partner or programme participant with their permission. Maintaining confidentiality means programme staff will never discuss case details with family or friends, or with colleagues who do not need to know that information. Only in the case where a person discloses harm to themselves or to others will the principle of confidentiality be broken
Culture	Culture refers to the shared ideas, beliefs, values, and practices that shape how a society or group lives and interacts. It influences norms, including gender roles—defining what is considered appropriate for women and men, and determining their rights, responsibilities, and access to resources. While often viewed as fixed "tradition" or "custom," culture is ever changing and evolves over time, reflecting and shaping power structures, including beliefs about gender equality or inequality.
Disability	Is a permanent injury, illness, or physical or mental condition that tends to restrict the way that someone can live their life.
	The production of goods or services which are done at the home, predominantly consumed by their own household and constitute an important basis for its livelihood.
Disability Inclusionⁱ	Disability-inclusive development specifically seeks to ensure that people with disability both participate in and benefit from development activities on an equal basis with others. It is both a process and an outcome
Discrimination	The systematic, unfavourable treatment of individuals on the basis of their gender, which denies them rights, opportunities or resources. Across the world, women are treated unequally and less value is placed on their lives because of their gender. Women's differential access to power and control of resources is central to this discrimination in all institutional spheres, i.e. the household, community, market, and state.
Do No Harm	Oxfam understands 'Do no Harm' work as ensuring that our programs and projects do not unintentionally contribute to negative consequences for individuals, communities, partners and stakeholders or further entrench or increase power imbalances. The 'Do No Harm' approach supports staff and partners to identify, mitigate or address risks and harms that people and communities may be exposed to or experience as a consequence of participating directly or indirectly in Oxfam initiatives.
Economy	The economy is made up of groups of people doing different jobs to ensure the functioning and wellbeing of an entire community. The SEED economy has 5 parts: formal sector work, informal sector work, subsistence work, unpaid care work, unpaid community
	Formal Sector Economy: Jobs or businesses that pay tax (e.g. teacher, doctor)
	Informal Sector Economy: Jobs or businesses that do NOT pay tax. Informal sector work may be legal (e.g. vegetable marketing, casual labourer) or illegal (e.g. drug seller, thief).
Empowerment	A 'bottom-up' process of transforming gender power relations, through individuals or groups developing awareness of women's subordination and building their capacity to challenge it.

Term	Definition
Feminine	Femininity is a set of behaviours, appearances and roles which are culturally associated with being a woman . Traits associated with femininity vary across societies and individuals and are influenced by a variety of social and cultural factors.
Feminist Leadership	<p>Oxfam defines feminist leadership as a transformative approach that challenges power imbalances and promotes social justice, particularly focusing on gender equality. It emphasizes shared leadership, inclusivity, and collaboration. This leadership model seeks to dismantle patriarchal structures and address systemic inequalities by fostering environments where diverse voices are heard and valued. It involves self-reflection, collective empowerment, and advocacy for structural change, promoting values like accountability, respect, and equity in decision-making processes.</p> <p>This framework encourages leadership practices that prioritize the collective good, address underlying causes of gender-based discrimination, and support women's and marginalized groups' participation and rights within communities and organizations</p>
Gender Analysis	<p>Is a methodology that helps us to:</p> <ol style="list-style-type: none"> 1. Describe current gender relations in a particular community or society, ranging from within households to a larger scale of community, ethnic group, or country. It involves collecting and examining sex-disaggregated data and other qualitative and quantitative information. 2. Organizes and explains information about gender relations in a systematic way so that gender differences become clear enough for us to plan for project/program work.
Gender Based Violence (GBV) or Ending Violence Against women/ girls (EVAW/G)	This is violence that occurs due to harmful gender norms and roles that a society has, that causes unequal power relations between women and men. A person faces this type of violence because of his or her gender, and it affects women much more than men. It includes, but is not limited to, physical, sexual, and psychological harm (including bullying, suffering and/or restrictions on freedom within the family or within the general community)
Gender division of labour	<p>Roles typically selected as 'female' are usually less valued than those assigned as 'male'. Women are generally expected to fulfil the reproductive role of bearing and raising children, caring for other family members, and household management tasks, as well as home-based production. Men tend to be more associated with productive roles, particularly paid work, and market production.</p>
	Historically, women's productive roles have been ignored or under-valued, particularly in the informal sector and subsistence agriculture. In the labor market, women are usually limited to a relatively narrow range of occupations or concentrated in lower grades than men, usually earning less.
Gender equality	Refers to the equal rights, resources, responsibilities, protections and opportunities of both genders.
Gender equity	Is the process of being fair to women and men. To ensure fairness, measures must be taken to compensate for historical and social disadvantages that prevent women and men from operating on a level playing field
Gender Integration	refers to strategies applied in program assessment, design, implementation, and evaluation to take gender norms into account and to compensate for gender-based inequalities
Gender Justice	SEED understands gender justice to mean that those most impacted and marginalized by poverty and inequality are participating equally in the economic, political, social and cultural aspects of their lives; holding positions of leadership; accessing and controlling benefits of economic initiatives; accessing information, services and resources; and participating in decisions that affect them
Gender Mainstreaming	is the process of incorporating a gender perspective into policies, strategies, programs, project activities, and administrative functions, as well as into the institutional culture of an organization.
Gender Relations	Relations of hierarchy and power between women and men that tend to disadvantage women

Term	Definition
Gender Sensitisation Training	A facilitated process of developing awareness and capacity on gender issues, to bring about personal or organisational change for gender equality
Gender socialisation	Gender socialisation is the process of educating and instructing men and women, boys and girls, as to the norms, behaviours, roles, values and beliefs that are commonly assigned, accepted and performed by their gender. In other words, gender socialisation is the process by which individuals learn the cultural behaviours prescribed to the notions of masculinity and femininity. Whilst gender socialisation occurs throughout our entire lives, it is most impactful on children because children are incredibly impressionable.
Gender Stereotypes	Are ideas that people have on masculinity and femininity: what men and women of all generations should be like and are capable of doing. (e.g., girls should be obedient and cute, are allowed to cry, and boys are expected to be brave and not cry, women are better housekeepers and men are better with machines, or boys are better at mathematics and girls more suited to nursing)
Gender Transformative Change	Any observable change in a person's attitudes and behaviours resulting from a shift in their thoughts, feelings or understanding of the world. Transformational change happens when one re-evaluates oneself and one's relationships to others, particularly in light of oppressive attitudes and power structures, opening ourselves to new ways of being.
Intersectionality	A theory that says that the overlap of various social identities, such as race, gender, sexuality, and class, contributes to the specific type of systemic discrimination a person faces. We need to think about all the identities that apply to an individual in combination, rather than considering each identity in isolation.
Localisation	Localization, as defined by Oxfam, means shifting decision-making power and resources from international organizations to local communities and leaders. This approach aims to ensure that local people are in charge of planning and carrying out development or humanitarian projects. It builds stronger, more sustainable responses by relying on local knowledge, skills, and leadership. Localization also promotes fairness by recognizing local organizations as equal partners, not just helpers
Masculine	Something male or relating to or suitable for a boy or man. Standards of 'manliness' or masculinity vary across different cultures and historical periods
Men's Engagement	Is a programmatic approach that involves men and boys a) as clients and beneficiaries, b) as partners and c) as agents of change, in actively promoting gender equality, women's empowerment and the transformation of inequitable definitions of masculinity. Men's engagement also includes broader efforts to promote equality with respect to caregiving, fatherhood, division of labor and ending gender-based violence.
Oppression	Oppression is the unfair treatment or control of a group of people by a more powerful group, often causing suffering, injustice, or lack of freedom. It can happen in society, where certain people are treated as less important or denied basic rights.
Patriarchy	Systemic societal structures that institutionalise male physical, social and economic power over women
Positive masculinities	This term refers to masculine identities, knowledge, attitudes and practices that are not harmful to oneself and others and that are based on a commitment to gender equality, non-violence and equitable relationships. Men exhibiting positive masculinities are aware of the power and privilege awarded to men by a patriarchal society, and therefore they are accountable to themselves and others as to how this power and privilege impacts others negatively.

Term	Definition
Power	<p>Power is the ability to change a situation or influence others. There are different types of power, which can be used in different ways. These are:</p> <p>Power over: To have control over someone or a situation in a negative way, usually associated with repression, force, corruption, discrimination, and abuse. This involves “taking power” from someone else and then using it to dominate and prevent others from taking it – a win-lose situation.</p> <p>Power with: To have power on the basis of collective strength and/or numbers – to have power with people or groups, to find common ground among different interests, and to build a common goal to benefit all those in the collective. This power multiplies individual talents and knowledge and is based on support, solidarity, and collaboration.</p> <p>Power to: The ability to shape and influence one’s life. It refers to having the ideas, knowledge, skills, money, and ability to convince yourself and others to do something. When many people have this kind of power, it can also create “power with.”</p> <p>Power within: A person’s feelings of self-worth and self-knowledge. This is related to people’s ability to imagine a better life for themselves and to have hope and the sense that they can change the world – the feeling that they have rights as human beings. It involves having a sense of self-confidence and a feeling that they have value because they exist.</p>
Self-reflection	<p>Means that I am able to look at myself and assess my behaviour, feelings and thoughts. It involves thinking about myself, what made me the person I am today, and how my life experiences as a child and teenager have influenced the course of my life, my relationships and my work. It also includes becoming aware of both my strong and weak points</p>
Sex & Gender	<p>Sex refers to the biological characteristics that gives a ‘category’ to someone as either female or male; whereas gender refers to the socially determined ideas and practices of what it is to be female or male</p>
Sex-disaggregated data	<p>Data that is collected and analysed separately on males and females. For example, this typically involves asking the “who” questions in an agricultural household survey - who provides labour, who makes the decisions, who owns and controls the land and other resources</p>
Social capital	<p>Refers to the networks and relationships among people who live and work in a particular community, allowing that community to function effectively</p>
Social Inclusion	<p>In every country, certain groups confront barriers that prevent them from fully participating in their nation’s political, economic, and social life. These groups may be excluded not only through legal systems, land and labor markets, but also through attitudes, beliefs, or perceptions. This disadvantage is often based on social identity, which may be coming from gender, age, location, occupation, race, ethnicity, religion, citizenship status, disability, and sexual orientation and gender identity. Social inclusion is the process of improving the terms on which individuals and groups take part in society—improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity.</p>
SOGIESCⁱⁱ (Another term to describe this is LGBTIQA+ (Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, asexual and others))	<p>SOGIESC stands for Sexual orientation, Gender Identity & Expression and Sex Characteristics.</p> <p>Sexual orientation can refer to a self-identity, to attraction to people of the same- and/or different sex, or sexual behaviour with people of the same and/ or different-sex</p> <p>Gender identity refers to each person’s deeply felt internal and individual experience of gender.</p> <p>Gender expression refers to how people express femininity, masculinity, or characteristics associated with a nonbinary gender in their appearance, speech, or other behaviours.</p> <p>Sex characteristics refer to biological aspects that relate to sex and are divided into primary and secondary sex characteristics. Primary sex characteristics are those that are present at birth and secondary sex characteristics are those that develop at puberty.</p>
Subsistence work	<p>The production of goods or services which are done at the home, predominantly consumed by their own household and constitute an important basis for its livelihood.</p>
Unpaid Care Work (UCW)	<p>Activities that involve the care of others in the household or community (e.g. children, elders, poor people). UCW also involves activities in support of this care (e.g. cooking for neighbour who is sick, elders or children).</p>

Term	Definition
Unpaid community work	Activities that contribute to community solidarity and well-being but do not involve personal cash or non-cash income (e.g. helping at the school, supporting community/family event, providing voluntary labour to mend buildings). Also includes community leadership roles.
Violence	<p>Violence is the any use of force, or the threat of force, by an individual or group that causes harm to an individual or group. Violence can be:</p> <ul style="list-style-type: none"> physical (beating someone, pushing, kicking, punching) emotional (ignoring someone, insulting someone) verbal (teasing, bullying, making threats, shouting) economic (withholding money, paying someone less than you should, controlling all the money) sexual (rape (having sex with someone without their consent – that is, without them giving permission), sexual harassment)
Women's Economic Empowerment	<p>A woman is economically empowered when she has both the ability to succeed and advance economically and the power to make and act on economic decisions.</p> <ol style="list-style-type: none"> 1. To succeed and advance economically, women need the skills and resources to compete in markets, as well as fair and equal access to economic institutions. 2. To have the power and agency to benefit from economic activities, women need to have the ability to make and act on decisions and control resources and profits.
Work & leisure	<p>Work is a physical or mental activity that contributes to personal, familial and community survival or well-being. Work includes formal sector work, informal sector work, subsistence work, unpaid care work, and unpaid community work. Leisure refers to the time spent not working (free time).</p>

- i DFAT - Disability Section, DFAT Canberra Access tools/resources to guide your work. For more info and support contact: Disability-inclusive.development@dfat.gov.au DID4All Website with sector specific resources and guidance notes: www.did4all.com.au
- ii Basic definitions of all SOGIESC categories can be found at <https://www.chp.edu/-/media/chp/departments-and-services/adolescent-and-young-adult-medicine/documents/gender-and-sexual-development/basic-definitions-sogie.pdf?la=en>

ANNEXURES

SECTION 6

FLASH CARDS



