

**Community
Conversation
facilitators manual on**

**Women's
Participation, Control
and Benefits in FO's**

WFP P4P Gender

July 2014

1. BACKGROUND

Purchase for Progress (P4P) aims to improve income and livelihoods of female and male small-holder farmers through the farmers' organizations (FOs). Though women participate in farming except ploughing, the sale of larger amount of crops is considered the male's responsibility and the income is entirely controlled by the man. Women are allowed to sell small quantities of crops (in some areas for example up to 50 kg at once) in local markets, and spend the money on household consumptions such as buying kerosene, oil sugar, salt and the like. Such divisions are supported by the overall perception that women do not have the experience, the capacity, or the skills to trade large amounts of produce.

The P4P Gender assessment indicates that in Ethiopia, women comprise less than 15% of the membership and less than 5% of the leadership positions in the FOs. Women's (especially married ones) absence from FOs together with the fact that they are not controlling and benefiting from larger sale of cereals and pulses indicate that women may not be benefiting from WFP's purchase of crops through P4P.

In rural Ethiopia women do not control the overall income of the household with the exception of female household heads. In terms of participation in FOs, women do not become members unless they are female headed household. Therefore, it can be generalized that multi-purpose cooperatives, which P4P currently works with, are "men's FOs". Discussion with community members stressed that many female farmers do not feel the FOs are beneficial for them because their membership and leadership are dominated by men, which means women's interests and priorities are not reflected. Likewise, FO leaders also think that their organization is not losing anything because of the absence of women in membership and leadership positions. Discussion with FO leaders indicated that men think women are not interested and are too busy to participate in FOs. While women strongly stressed that they could not see the benefits of their participation as FOs are often corrupted and do not fulfill even the male members' needs. They stressed that they are interested in arrangements such as saving and credits that bring some tangible benefits to their families.

Understanding this dynamics, P4P prepared a proposal to help address these concerns and benefit women from WFP's purchase of crops from farmers. The proposal outlined a number of steps including

- Increase skills and knowledge of the targeted beneficiaries and government staff to enable women to manage specific income-generation activities, establish linkages and exploit markets and enhance their income.
- Increase awareness on women's participation, benefits and control in the communities and especially in FOs through conducting a series of community conversation (from now on CC)

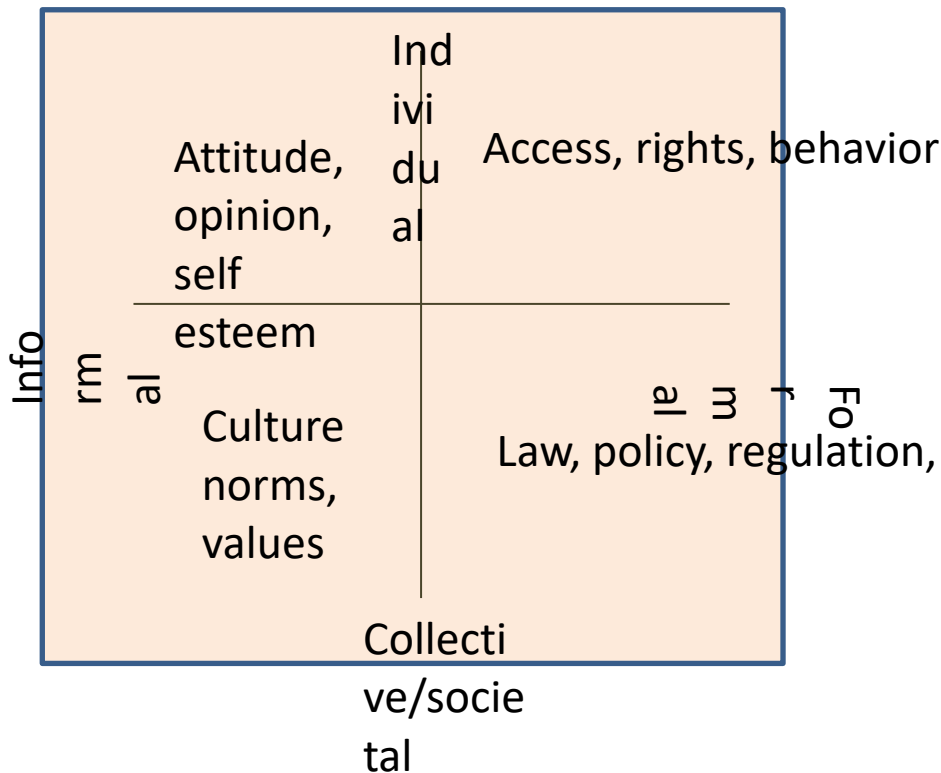
Therefore this manual is part of P4P Gender's plan of conducting CC among targeted communities in three regions of Ethiopia i.e. Southern Nations, Nationalities and People's Region (SNNPR), Amhara and Oromia regions.

1.1 . Objectives of the gender community conversation

- Facilitation of CC on women’s participation and leadership in FOs.
- Promote women’s participation, benefits and control from membership in FOs.

1.2. Manual preparation process

The process of preparation of this manual included field visits where group discussion were held with P4P organized women groups, and concerned government institutions who would be the principal targets and also responsible for the implementation of the CC. Efforts were also made to incorporate learning from similar WFP programs such as “Leave no Women Behind” program. In addition, information was compiled from desk review of various reference materials including P4P documents. It employed the Gender at Work Framework for its gender analysis and also to identify deeper structural issues to be looked at and incorporated in the CC manual.



Gender at work: Gender analysis framework

1.3. Manual Outline

The CC manual has four major sessions. The first session is taking stock and setting the stage aimed at warming up participants to the CC and the need to engage in the conversation, it tries to raise several issues including some new trends observed during the field visit such as the overall

thinking “things have changed”. It tries to see the extent and depth of the claimed changes in the areas of gender equality, and tries to understand why the need to focus on women.

Second session is mainly about the relationship between gender and culture. It raises a number of issues such as division of labor which is socially and culturally ascribed rather than naturally acquired. It tries to look deeply at the thankless redundant and tiresome yet unaccounted contribution of women through effort to monetizing her contribution to the household economy. It also looks at gender based violence especially domestic violence, how people try to justify it using the culture and its consequences in the family and in the community. Most of the issues raised under this chapter are “normal” and widely accepted practices that hinder women from benefiting, controlling and deciding on their lives let alone the fruits of their labor. And therefore, behavioral changes among community members are expected with better understanding of the issues and passing resolutions.

The third session is about FOs. The field visit confirmed that there is low level of understanding of FOs, their role and service oriented nature even among leaders of FOs. The lower level of understanding of FOs and complaint emanating from unrealistic expectations is also well spread across the board including among the leaders of FOs. Hence, the third section is aimed at focused discussion on FOs, who they are, their role, responsibilities, membership... and also tries to unpack some unrealistic and well founded complaints on FOs.

The fourth session is mainly on women participation in FOs why do they have to be members, tries to understand reasons behind their absence, possibilities of bringing more women to FOs, and also some major activities that may be done to attract women as members, leaders and ensure their benefits from their participation.

Besides the main session, the manual outlines the opening and closing sessions of the CC process as well as some important guides to show what should happen to make the CC more successful. Some quotes both from desk review and from the field are incorporated in the manual for further discussion and/or remind participants and facilitators about the gravity of the issue at hand. Facilitator’s notes overviews and key learning under each subject are provided with the aim of giving general information for the facilitators. Individual reflection questions are also included. Facilitators should stress for such reflection from themselves and the CC participants as it is important to anchor the ideas raised in the CC which is pertinent for the change process.

1.4. Overall Objective of the CC

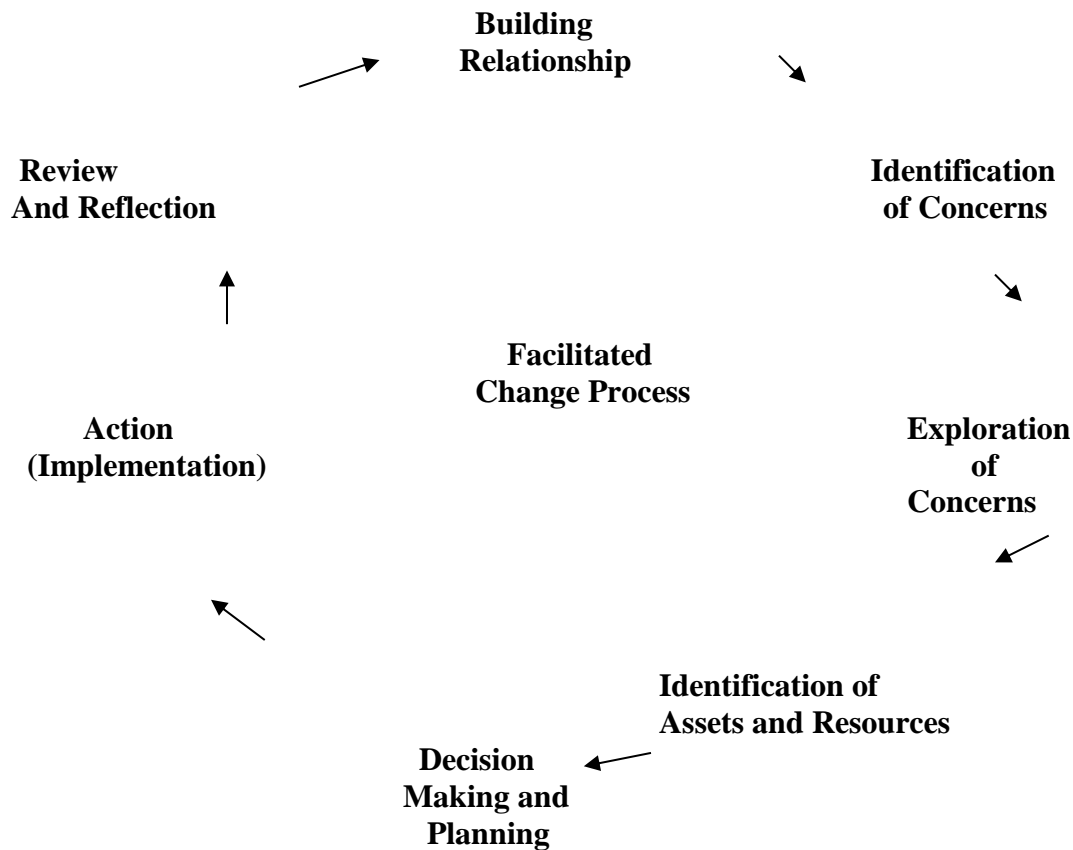
- Identify issues that interest and hinder women from participating and benefiting from FOs and assuming leadership positions in FOs.
- Jointly analyze understand the issues and the root causes, and build confidence, self-esteem and accountability
- Explore and agree on possible solutions that are suggested and discussed upon by the whole community
- Reach some kind of resolution against the issues with which the community will abide by.

1.5 Steps of Community Conversation

Community Conversations (CC) is one of the ways that P4P is planning to increase awareness and secure some practical change over the issues of women participation, benefit and control over resources through membership in FOs. This CC involves, dialogical approach which involve series of dialogues among community members on issues hindering women from actively participating in FOs. The aim is to promote understanding of the issues involved, identifying and exploring deeper structural issues concerning women's participation, benefit and control, create better understanding of discriminatory practices, how they manifest and impact our daily life, mutually learn and decide on what should be done. Community members engaged in the discussion are also expected to come up with resolutions (social contracts) on emerging changes with the aim of sustaining and expanding them.

The challenge pertaining to women's participation, control and benefits are complex and are related to deeply rooted discriminatory practices that are assumed to be normal. Changing such mindset is not possible without systematic and sustained conversation in the community over a period of time (preferably one year). Here the idea is not only about creating awareness among community members but also to generate the will that would enable some actions that transforms prevailing discriminatory practices and replaces them with new and transformed practices that contribute towards achieving women's strategic needs.

CC is a guided process that lasts over a period of time. Such process warrants the need to plan the CC process properly and have trained facilitators to accompany the conversation. These are important to keep participants interested, see the benefits of their engagement and be willing to act on commonly agreed and understood issues. The planning process among others includes determining in detail the time, place, content, target (including compositions of participants) and process of the CC. Facilitators can be selected from the community and be trained on what CCs are, how the CC is organized, what is required for CC sessions, the content and how to generate conversation on emerging issues etc. They also need to be trained on various participatory methods that would enable them to facilitate the dialogue. All in all, the CC process takes place in a cycle of seven steps (see the figure below)



CC methodological approach (adapted from **Manual for comprehensive Community Conversation for Action (CCCA) on HIV/AIDS, Sexual and Reproductive Health (SRH) and Gender**, (June 2007)

1.5.1 Relationship Building

Relationship building is an important aspect of the change process and a crucial element in the process of engagement. I.e. establishing and maintaining working relationships with the community and stakeholders are important and therefore requires consistent efforts throughout the community conversation cycle. Facilitators need have skills of relationship building and maintaining including giving due respect to community values and norms, and show appropriate behavior including in their dressing and appearance. These are important as they are the gate for a trusting and productive engagement thereby nurturing confidence on each other especially through challenging times. Once such relationship is built, effort should continue to maintain the relationship throughout the process. Participants should feel confident enough to challenge the facilitators and fellow participants, and not take personally when their ideas are questioned. Such relationship must lay the ground for ideas

to flow, reasons to prevail, opinions to be respected and people feel listened to even while their opinions are being questioned. Facilitators should refrain from imposing their views and ideas in due course of the dialogue in order to avoid uneasiness and loss of confidence in the process.

1.5.2 Identification of Concerns

This stage is where people identify what is generally thought as problems that challenge their daily lives, or hinder people from advancing in their lives. Community members, list out their challenges and how they are manifested or experienced in reality. Identification of concerns might be a tricky process as sometimes; participants might be talking about what they think the facilitators want to hear. These are evident in situations where the relationship is not trusting or no confidence has been built in the relationship. However, the identification of concerns is a crucial step in the community conversation process as it is a basis for eliciting authentic response from everyone concerned. The importance of the concern is identified in due process as conversations take place to understand what the concerns are, how they are experienced, or how they manifest themselves in the community, what consequences are there because of the situation they are in.

1.5.3 Exploration of Concerns

Try to unpack the concerns raised in order to understand underlying causes, consequences and how important they are in the participant's opinion. The role of the facilitator here would be to ask open ended questions with the aim of facilitating dialogue and understanding of the issue at hand. In doing so, participants will understand how important the issue/challenge is in their lives as they have now understood, how deep and complex the causes are, grave the consequences are and affect their lives individually and collectively as community. This process also helps individuals involved to understand their personal roles in perpetuating and/or resolving the problem. This stage also helps to prioritize the issues according to their relevance and gravity as well as complexity. Open opportunities for further discussion on the issues identified so as to help suggest potential solutions, strategies, actions by the people involved, identify who should be involved or contacted in order to sort out the situation. Solutions and decisions should not be proposed before exploring the identified problems thoroughly. Encourage active listening from everybody involved.

Here is the stage where dialogue takes place in order to bring issues to people's attention or create awareness on the concern but also shift them from mere awareness to the desire to act and recognize their individual role in solving the problem.

1.5.4 Identification of Assets and Resources

Here, participants identify positive social values and assets that will help sort out the issues identified. These values are the basis for social cohesion and smooth implementation of the process and the resolutions suggested. In addition, identify resources human (for example role models, influencers, opinion makers), material and financial resources that already exist in the community in order to help facilitate the smooth implementation of the conversation as well as reinforcing the resolutions of the conversation. Here explore also where and how these resources can be accessed, who can be contacted to gain access, and how these might be managed. Implementation of the

conversation also includes dissemination of information to those who are not part of the conversation directly but are members of the community where the resolutions are to be enforced.

1.5.5 Decision Making and Commitment to Action

Once the participants deeply explored the concerns identified, understood what these mean in their lives, they are now ready to make decisions on actions and commit themselves to the cause. Commitment is very hard to gain without at least better understanding of the concerns and seeing where the change process must start. Therefore, this stage involves brainstorming of strategies, potential solutions and a simple plan of action on who will be responsible, when, how to follow up, resource allocated (when needed) and how to enforce decisions...

1.5.6 Action (Implementation)

Implementation or the enforcing of prioritized action and decisions is not only about individual commitment but also about involvement of others such as for example, service providers and law enforcements such as health service providers and the police. It may require communicating the issue to them so that services are provided accordingly and resources are allocated appropriately. Identifying, making clear and agreeing on the roles and responsibilities of individual community members as well as resource providers and other actors, is very important in the smooth implementation of the change process. Here it is very important to understand expectations from each actor, and visualize the future together as it gives them the bigger picture, and also check periodically on progress and challenges. Here facilitators together with concerned Women, Children and Youth Affairs Offices structures at the different levels play as bridges to link the community to available resources and systems to help facilitate the change process as some of the decisions may have direct implication on services provided.

1.5.7 Reflection and Review

In this manual reflection is given a much wider role as it is required in the process of the conversation. Reflections are required to explore opinions, attitude, and roles as individual and as collective member of the society. Additionally, participants are asked to reflect on solutions, possible strategies, changes achieved, how to sustain them, challenges new trends and unintended impacts. They also reflect on issues that indicate changes or what they considered changed, how it was achieved, and what actually changed, how the new changes feels, capacity created, how it can be improved, resistance and how it is manifested, where it is coming from and why, and how to deal with it, backlashes including unintended impacts and how to minimize them. This is a way to maintain deeper understanding of the issue, critical thinking around the strategies, roles and practice, commit oneself to the cause and ensure change is happening. It is also about learning how change happens and apply learning on next steps/conversations. It helps to reinforce skills such as articulation of issues, communication to different actors with different interests, and not to take things personally or be unnecessarily defensive about issues.

2. OPENING

2.1. Opening of the first day

2.1.1 Participants Introduction

This is the time when participants and facilitators get to know each other. This moment can be considered as the threshold for a purposeful and trusting relationship. Things that unfold during this time either encourage participants or discourage them to commit themselves to the process and make a meaningful contribution to the process. Therefore, make sure that each participant is introduced because all of them are important and will make valuable contribution to the whole process. Once the process starts to move smoothly, it is possible to give the chance for participants to facilitate sessions especially women participants as part of encouraging them to become leaders.

Objectives:

- Participants introduce themselves.
- Participants shared their concerns, expectations and hopes, felt heard and valued
- Participants developed interest in the process of community conversation and felt a sense of responsibility towards changing norms that hinder women from reaching further in their lives.

2.1.2 Process Description

Facilitator's Guide

- First introduce yourself, and provide a bit of detail about yourself and work. Please do not talk for too long for this makes participants lose interest easily.
- Pair up participants to discuss on the following questions. Make sure that individuals who came from the same place are not paired up for this exercise. You can ask them to pair up with someone whom they have never seen before.
- Let each participant introduce herself/himself based on the questions below.
- Inform the participants to listen carefully while the other person is introducing him/herself.
- Please note that from the start both the facilitators and participants use names when addressing each other at all times.

Discussion Questions

- Name,
- What you do?
- What gives you hope in your life?
- Your strengths (Or one thing you like the most about yourself)

2.1.3 Introducing the Objective/purpose of CC: Why are we here together?

Objective

- Participants clearly understood and are convinced about the need for community conversation on Gender equality and women's participation, control, benefits and leadership issues.

Now it is time to introduce the purpose/objectives of the community conversation in detail.

Here it might be helpful to write the objectives beforehand and place them in a visible place for those who can read.

Note

Since there might be some participants who are unable to read and write, the facilitators need to read the objectives out clearly. Make sure all participants understood the activities, objectives and the task at hand at all times. Remind all to be mindful of those participants who cannot read or write.

- Why community conversation (CC) for example
 - how it works
 - why this method,
 - the expected end result
- Objective
 - The purpose of our coming together here (stress the objective that relates to women's participation, access and control over resources, benefit and leadership)
- Why focus on women
- how long will each session be (duration should not exceed 2 to 3 hours maximum in order to keep participants interested)
- Assignments and responsibilities as well as expectations
- the need to agree on the place, timing and frequency of the meeting

Overall Objective of the CC

- Identify issues that interest and hinder women from participating and benefiting from FOs and assuming leadership positions in FOs.
- Analyze deeply, understand the issues and the root causes together
- Explore and agree on possible solutions that are suggested and discussed upon by the whole community
- Reach some kind of resolution against the issues with which the community will abide by.

2.1.4. Determining the timing, frequency and place of meeting

Facilitator's guide

Once they are convinced about the importance of CC and show them the relevance and meaning in their life, it is important to ask them to agree on the frequency, timing and place of the meeting.

Location: Encourage them to choose a place nearby (it can be in a meeting hall, class room or even under a tree) but it has to be a place agreeable to at least majority of the participants. As much as possible try to encourage discussion on the location and participants convince each other.

Timing: Determining the timing (day and time) of the meeting is as important as determining the place in order to get their commitment. They may agree to meet during holidays such as St. Gabriel Or St. Georgis and the like - the days they both rest from working on their land and when women have less work out side of her house. It may also be useful to match it with the day they will collect their saving. Consider meeting less frequently during the farming seasons. During such time women may be extra busy as they are also involved in farming.

Frequency: We suggest they meet twice a month in order to help maintain the momentum. Politely suggest if this is possible. If not, try to reach into an agreement as to when it should be and make should it is not too wide apart so that they will not forget the ideas raised in the previous discussions. However, if they are meeting once a month let the duration a bit longer at least 3 to four hours so that you are able to cover the issues raised in this manual. They can also agree to determine the frequency of their meeting based on the season, for instance, during the rainy season they can meet once in a month because they are busy with their agricultural activities.

In order to agree on timing, frequency and place of the meetings follow the following steps.

- Ask them to form 5 groups (10 to 15 participants in a group) and discuss on the following questions for 20m.
 - Where would you like us to meet? and why? is this place convenient for all? majority? small number of people?...
 - What days (twice a month i.e. every two weeks, first or second week of the month) of the month and at what time is convenient for us? (OR when should it be conducted?)
- Once they finished the discussion, ask them to come to plenary and
- Each group present their suggestion,
- Record each suggestion on a flip chart on a visible place and encourage discussion on the suggestions and fix the date, time and frequency of the meeting.
- Record the agreed upon idea on the flipchart and also repeat/explain them in order make sure everyone understands them.

2.1.5. Setting up ground rules

Participants jointly develop simple and clear “ground rules” for the duration of the CC. Explain that this is their time together and there is a need to use the best out of this time. Hence it is

useful that everyone agrees to some rules that govern the group. You can suggest some ideas that should not be forgotten.

Objective

- Participants formulate rules and regulations that govern their behavior and interactions throughout the course of the CC
- Participants develop rules that hold all of them accountable and are not considered as impositions

Facilitator's guide

Examples of “ground rules”

- Be on time.
- Switch off mobile phones during the session
- Do not interrupt others while they are speaking
- Respect other's opinion, etc.

Once the “ground rules” are developed and agreed upon, post them in a visible places for everyone to see and moreover, explain to all verbally in order to make those participants who cannot read are not left out. This should be displayed in a visible place each time the conversation is taking place for the next few months until people memorize them. Repeat the rules from time to time until people are used to them.

2.1.6. Assign a group for recap

It is important to recap the previous session before moving onto the next session to enable to connect the previous session with the current one therefore assign three people from the participants to take notes of the major points from the discussion and report back when given time. This will help participants to track ideas that were raised and recall major agreements made during the earlier session. So facilitator decides on the time for recap who does it and what should be focused on... Recap should be done after the individual reflections at the beginning of each day's session.

2.1.7. Arranging for proceedings

Each time the CC takes place; there should be two people who are taking notes on what is happening from start to the end without analyzing or generalizing anything. These people are support facilitators who are trained by the facilitators. The proceeding writers should make sure that they capture the moment by writing what people said as they said it. They are not going to be

part of the discussion but their role is only to take notes, compare and compile it at the end and then submit it to the facilitator at the end of the process, throughout all the CC sessions.

Facilitator also make sure that you discuss for few more minutes with those who record the discussion and those who are working on the recap in order to make sure that things are in order before they leave the session.

2.1.8. Reflection time for facilitators

The facilitation process takes a lot of energy and effort. Especially because of the prevailing thinking that “we have changed” ... Therefore, facilitators should be able to reflect among themselves and individually, to understand what is happening, what is changing in their own personal life because of this, and also some of the resistance they are facing from people in the community. Facilitators should be able to allot time for themselves to discuss their observations, feelings of achievement and frustrations, emerging trends, resistances, and the like. They should organize a quick reflection process together with the support facilitators every month to follow up emerging issues, challenges, evaluate progress and plan next sessions. The three principal facilitators should also meet every three months with Woreda Management committee to discuss on similar issues.

2.1.9. Dissemination

The six facilitators with the support from Woreda and Kebele Women, Children and Youth Affairs representatives and Cooperatives Promotion Office (who received the ToT) should train 20 more support facilitators, who

- Will be responsible to take the proceeding of the meetings,
- Support facilitators with the organization of each sessions,
- May replace facilitators in case they stop their duty based on decisions made by the CC Management committee
- Will disseminate learning for 200 (i.e 1 support facilitator/10 people) people who are from the same community but are not part of the CC

Each CC participant are also expected to disseminate their learning to 5 more people who are not part of the CC.

Occasionally, During the beginning of a day’s sessions, while people are reflecting about their learning, ask them if they have any point they want to make about their effort to disseminate, what achievements they have gained so far, what are some of the challenges, methods they use, and the like so that they learn from each other and also do not cut hope in the process. Here also notes should be taken on the individual reflection on dissemination. There is no need to spend too much time in addressing issue arising from this process unless it is absolutely relevant to the CC session. However, every three month take time to explore deeply and document the trends emerging out of the dissemination process, especially on challenges including resistance to reinforce resolutions and emerging issues.

2.1.10. Social sanction

It is expected that participants after discussing thoroughly on a given topic they will pass resolution on issues that are no longer beneficial. The resolution would be binding for all community members young and old. But before passing the resolution, facilitators have to make sure that participants have deeper understanding of the issue at hand and the consequences and are committed to the proposed change. These resolutions are manifestations of the changes desired as a result of understanding emerging from CC. If they are passed prematurely it is very difficult to reinforce them. Therefore, there is a need to ensure that people have at least agreed that those practices are not helpful and need to be changed.

Examples of sanctions

The sanctions might differ based on the gravity of the issue or the extent of the problem. However, it should come out of the participants themselves and be in line with the community's capacity to enforce them. Such as withdrawing collaboration such as

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2.1.11. Reporting

Facilitators are responsible to collect information on progress against the plan, challenges, observable changes (together with examples and emerging trends to the Kebele level, agriculture development agent and Women Children and Youth structure together with the proceeding. At the quarterly meeting with the Woreda level Women Children and Youth the facilitators are expected to compile progress reports comprised of the above which will then be submitted to WFP P4P office.

3. OPENING AND CLOSING OF SESSIONS

3.1. Opening

3.1.1. Reflection on previous session

Each day after the first day of the CC should be opened with reflection on their learning and occasionally on dissemination from at least few participants depending on the time, and the task at hand, you can ask for reflection from all participants. See below for reflection questions and steps

- Ask up to 10 participants sitting in a row or together to reflect on
 - What was raised in the previous session?
 - What were the major points raised, learning and points agreed on?

Once they discuss in small groups, then ask for reflection on major conclusions they reached, questions, concerns, and the like ...

Recap and Proceeding

- Do not forget to arrange for recap and proceeding writing each day at the beginning of the session.

3.1.2. Reflection on learning and observation (20 minutes)

Process

- After every discussion on major issues give some five minutes for individuals to work on their own in order to revise their notes and remember what they have learned in the last session/s
- Using the following guiding questions ask them to reflect individually
 - Which one of my attitude, behavior, thinking, assumption, or value potentially has negative effects on the prevalence of gender equality? Or contributes to subordination of women and girls?
 - Am I contributing to the prevailing gender inequality in any way? Which of my assumptions, behavior, attitude, and thinking are contributing towards that?
 - What is it that I would also like to change?
 - What have I started to change these days? (this should be asked only after about six months of discussion)
 - What are some of the challenges I am facing while trying to change?

Facilitator's note

Let participants start with reflection on observation and learning at the start and end of each session. At this moment, participants reflect on their learning, thoughts, new ideas and the like before the recap of the previous session. This will help participants consolidate their learning/thoughts and also learn from other's insight.

Ask them to reflect on the questions individually (silently) and be true to themselves at all times. People can share their reflection as they feel comfortable and once they developed trust in the group but respect their silence if they are not sharing especially during the first few weeks. Later, the facilitators should start asking people to share their reflections in plenary. While doing so facilitators should be careful not to judge or discourage in any ways people when they talk about their personal attitude and values or their take of what is happening. Rather, if need be ask open ended, non-judgmental questions that can help them reflect further.

Make sure notes are taken on individual reflection, because it is the time people start talking about some of their realizations or the changes they are making in their lives. This is a good opportunity also to understand how much difference the community conversation is making in people's lives. Collecting personal stories of change also should be part of the monitoring process and therefore should be taken seriously. While doing these, be sure that the change stories are actually directly related to or attributable to the CC, by asking question as to how the CC contributed to the change.

Encourage illiterate participants to be part of the reflection and closing process through reminding them the questions as often as need be. If also required should also sit with them and accompany them in their reflection. This will be useful especially the first few processes until they get used to it. By doing so, facilitators will be able to see if everybody is on the same page with regards to an issue.

During the reflection, take notes, and identify burning issues to discuss on issues, confirm or understand better... prioritize and pick up issues raised and tie them up with the discussion for the day.

If there are questions, take all of them in a flipchart, and address them before going to the next topic, or if it is covered in the coming sessions, indicate that that and leave them in a place where it is visible not to forget to address them.

3.1.3. Closing of the day's conversation

Likewise, always provide another 20 minutes at the end of the sessions for participants to reflect on the day and occasionally on their plan for dissemination (to help stress the need for dissemination)

Process

- Ask them to work on the following individually for 5 minutes
- Then ask 4 people sitting in a row to discuss on it for the rest of the 15 m

The day's conversation will be concluded by summarizing the core points mentioned and discussed during the current session. Facilitator reminds the participants to share what they learned with neighbors and friends and get prepared for next CC session. Through the following questions

- What was raised?
- What was new for me?
- What was not new but got confirmed for me?
- What was important and I will definitely apply in my life?

- What Question do I have or came to my mind?
- And occasionally what is my dissemination plan?

Ask participants to do some homework such as based on the exercises provided in this manual.

In addition, advise and encourage participants to reflect and do a learning journal (as provided below) every time between the CC sessions. The election will also help them in their dissemination effort, as it will force them to go over what has been raised.

Facilitator's note

All the group exercises in this manual are designed thinking that the maximum number of participant in one CC is 75 people. Facilitators should consider revising the timing and the number of people in one group, when working with smaller or larger than 75 participants.

We suggest that the conversation takes place in an open air or in a room with enough air, where participants are sitting in a semi-circle. The room should have enough windows that could be opened for better air circulation. Take out all chairs if there are no enough chairs for all participants in the room. Facilitator should also avoid sitting in a chair if participants are sitting on the floor so that no one appears more important than others. Sitting positions and place will create unnecessary power stratification between the participants and the facilitators or even among the participants. When there are resource persons from outside, please, make sure they do not assume a position with table and a sit in front of the participants like a teacher. Presenters should be sited or be standing where everybody can see and listen to them in similar ways as the others. Sitting arrangements should also take participants physical and health conditions, for example physically challenged person or pregnant participants should be exempted from sitting on the floor if al are sitting on the floor.

Try to encourage movements of participants during the sessions through providing group work, arrange for role plays, and the like wherever possible to reduce fatigue and stimulate thinking. Since there might me illiterate participants, if possible try also to include visual teaching aids such as short documentary films, symbols, pictures, movements, short stories, drawings, models, role plays and the like to help them better understand the issues at hand. In such cases also make sure that anything written and displayed on the flipchart is read out loud for illiterate participants. These will help to prevent unnecessary discomfort among participants. Use simples and clear language when you present the facts and the exercises

Since the CC comprise both men and women and young and old, based on prevailing culture, and the sensitivity of the topic it might be ideal to ask women and men to be grouped separately (women only, and men only group) to do some of the exercises, the facilitator can make decision in this regard and separate them by sex or age based on needs. Lectures might be helpful occasionally. However, since you are working with adults it is better to limit lectures in order to keep them interested and facilitate learning.

Learning Journal

A learning journal is an exercise that helps participants to summarize what happened during the day and identify learning from what happened. After the end of the day's conversation, ask

participants to work on the following questions as part of their homework to help them consolidate what they have learned so far and their effort in disseminating.

- What happened in the last CC session? What was raised during the session?
- What was new for me?
- What stood out for me?
- Which ideas I took from then and started applying in my life?
- Which ideas did I share and reflected with my friends?

It is also helpful to start the day with similar reflection. Doing this at the beginning of the next day will help to summarize issues raised and main learning taken.

During the morning, for reflection purpose, you can also

- Let participants work in a group of three or four sitting among a row.
- And ask them to reflect on the previous day's session,
- Any new thoughts, questions, or suggestions?

In plenary give sometime for the reflection and start the day with it.

4. DISCUSSION SESSIONS

Session 1: Setting the stage

Session's Objective

- Participants explore the social, cultural and economic opportunities and challenges women and girls have in their community
- Participants develop better understanding of the problems and are willing to explore potential solutions,
- Participants take stock of changes regarding the situation of women and girls and what is still prevailing in the community
- Participants take stock of current level of participation of women in FOs and efforts to bring in more women to the FOs

Session 1, Discussion 1: Understanding the status of women and girls

Overview

Generally Ethiopian women and girls hold unequal status in their society as compared to men. This is manifested in:

- Economic dependence and consequentially inability to decide on their needs and interests
- Limited ability to pursue education and personal interests due to different challenges including social and cultural attitudes,
- Limited decision making power at household and community level
- Prevalence of social, cultural and religious values, attitudes, practices and norms that underestimate the role of women and girls in their society
- Limited access and control over resources (such as land and finance) and benefits
- Prevalence of gender based violence (GBV), harmful traditional practices (such as FGM/FGC, rape, early marriage, abduction, etc.)
- Inability to access and benefit from information, justice system, health services...
- Therefore more focus on women is needed to change this situation

Facilitator's note

Participants should start their discussion on the status of women and girls in order to understand the reason why they are engaged in the CC. By doing this, participants will be able to understand and recognize the problem and gear their conversation towards creating practical response to the problem. Facilitators may face some level of resistance while trying to initiate the discussion. Encourage honest reflection through dialogue on some of the issues raised as a form of resistance by giving examples that brings the issue home.

Process

- Give brief introduction of the topic and some explanations from the hints provided above
- Divide the participants into 6 groups and ask them to discuss on the following. Distribute the questions so that 2 groups work on one question.
 - What are some of the social opportunities and problems women and girls face in our community?

- What are some of the opportunities and economic problems women and girls face in our community?
- What are some of the cultural opportunities and problems women and girls face in our community?
- Let participants brainstorm and list out some of the social, economic and cultural opportunities and problems for 25m.
- Explain the three rules of brainstorming if need be to participants so that ideas are not limited because of comment of criticism from members of the group.

When brainstorming

Remember **the three Cs**: Do not **comment**, do not **criticize** and do not **commit**

- Once they finished their group discussion, then ask the groups that work on similar question to come together and compare their notes, add on and strengthen their work and prepare it for presentation in plenary. (30m)
- Then ask participants to come to plenary to present their responses and reflect on the responses through asking questions for elaboration and examples

Key learning

- appreciate existing opportunities and challenges for women and girls in the community,
- take stock of the problem or challenges faced by women and girls,
- understand the multifaceted nature and the complexity of the issue at hand
- understand the need for open dialogue around the issue

Session 1 Discussion 2: Culture - The role of culture in gendered relationships

Overview

Social construction of gender: Society values and allocates duties, roles and responsibilities to women, men, girls and boys. Differential valuing of male and female creates the gender division of labor and determines differences in mobility, access and control to benefits and decision making which in turn influences power relations and reinforces gender roles. This happens at various levels of gender socialization including family, religion, education, culture, peers and the media... Gender is a learned and internalized behavior. For example, children learn what is masculinity and femininity from their early age from their parents and their community and overtime internalize those behaviors, values, attitudes, and act and enforce them in their day to day lives. Specifically, when girls are being raised, they are repeatedly given assignments that relates to the household chores,

such as cleaning, cooking, taking care of children and the like. Though, she has a brother, he is often told to go out in the field, through reinforcing these, she will learn her womanly duties and will continue to do the same to her children.

Everyone is expected to conform to this socially ascribed behaviors and attitudes, roles as well as positions. Social sanctions and disapproval of people are normal ways of discouraging people not to divert from their expected male-female (gendered) norms and practices. Any deviation from the roles is considered to be “ኅውረ” and will lead to social ridicule such as bullying, labeling etc. For example: “ሴታሴቻ”፣ “ወንዲላ”

*Wise words,
“The subordination that women experience daily regardless of the class we might belong to, takes various forms-- discrimination, disregard, insult, control, exploitation, oppression, violence—within the family, at place of work and in society the details may be different but the theme is the same.”
Bhasin, Kamla, 2000 (page 20)0*

We often fail to examine cultural values and practices deeply and do not resist the unproductive and limiting ones because we fear other’s reaction. We know that there is a cost when it comes to standing against cultural values and practices that limits individual rights and freedom to act and be. These cultural values are often religiously followed up and also protected through different sanctions including exclusion. Thus, though changes are possible it takes time and energy.

Facilitation notes

- Divide the participants into three large groups
- Give them the proverb and the questions provided below for further analysis of the proverb. (30 m)
- In Plenary open the issue for discussion and please connect what the participants brought with the ideas raised above for further understanding of the role of culture. (30m)

“ፕላ ር=ገነግን ለይጥኖት ይሆናል”

Simply translated in English as the following

“When culture is practiced over a long time, it tends to become a religion”.

Discussion Questions

- What do you understand from the proverb above?
- How does this relate to the issues raised in the topics above?
- What does it imply about changes in culture?
- What is the role of culture in defining gendered roles and relationships among members of the society?

During this discussion, people may jump into unending discussions on religion, facilitators make sure to avoid such discussions and also tell participants clearly that this discussion is not about religion, this is outside that discussion topic at hand and stop them from diverting attention. Make sure that all the points raised are focused on culture and how culture keeps our gendered relationships alive and how we tend to follow the culture loyally irrespective of the negative impact on our life and productivity.

Key Learning

- That culture is very deeply rooted and not easy to abandon even if it is obviously resulting in unjust relationships
- That people justify exclusionary practices in the culture as if it is a divine rule and follow them loyally
- That when people try to question deviate from the culture there are grave consequences.
- However, change is a process and is also possible

Session 1 Discussion 3: Norms and values

Overview

Every society has its own traditions (values, belief systems and norms). These guide individual acts and behaviors that are acceptable or not acceptable in a particular society. Norms (such as “*newur*” (ነውር) in Amharic) provide guidelines on individual acts and behaviors that are widely accepted and considered to be normal in specific situations.

Not all cultural values and norms are necessarily detrimental. Rather there are a lot of positive norms that are the basis of our social cohesion. They also play a major role in engendering discriminatory practices and hence power relations through ascription of roles, responsibilities, behaviors and attitudes. Since they are widely practiced and followed religiously, deviation is unthinkable or punishable. People fear questioning or deviating from what is widely considered as “normal” for it might result in bullying, ridiculing/naming and also outright ousting from the community. Transforming gender relations are unthinkable without changing these “normal” practices that we inherited without questioning and developing a new lens as to how we understand and articulate our world.

As much as these norms and values play a major role in our day to day existence, they can also be part of the reason why we are not able to progress as desired. Since our gendered relationships are also the result of and are informed by our societal norms and cultural values, it is very important to understand them deeply. Therefore, there will be consistent effort in this CC to unpack some underlying assumptions and implications of such norms that are discriminatory and promote unjust gender relationship. The following exercise is part of the effort to understand “*Newur*” (ነውር) and their central place in unjust and discriminatory practices around gender.

Facilitation process

- Ask participants to form a group that consists of up to 18 people in one group. And provide the following questions for them to help them discuss norms and values

What are some of the benefits of having such things as “*Newur*” (ገፁር) for our community?

Please give examples “*newur*” that have positive impact in our lives? (for instance, respect for others is one example of “*Newur*” that has positive connotation on our daily existence)

- What are some of those things women are not allowed to do or seen doing in the community (simple example might in remote rural areas of Ethiopia a farmer woman wearing a trouser might make people laugh at her,)
- How does “*Newur*” affect women’s ability to reach further in their life?
- What are the costs of transgression or noncompliance? What would happen if someone did not conform to such behaviors?
- What are some of the challenges we face for trying to ensure compliance?
- How would our effort to ensure compliance affect our relationship as people?
- Try to remember some examples of those practices that were said to be “*Newur*” but are no longer considered as such?
- Why are they no longer considered as such? Try to understand what brings the change?

Key learning

- Not all norms and values have necessarily positive implications in our social cohesion and effort to progress.
- We often accept norms without questioning for they are widely practiced and enforced through positive and negative sanctions

That culture is not static but is subjected to changes overtime

Session1, Discussion 4: Taking stock of changes in the community

Overview

When asking about the situation of women in the community many people claim that “things have changed”, “such things are not practiced anymore in the community” etc. It is a good idea to understand what is changing and not changing in the community regarding the situation and status of women and new trends that are replacing the changed practices. For instance,

Examples of changes many people claim to have happened in the community

Changed practices/new trends	Possible questions to explore the depth of the changes

Women are now negotiating with their husbands and are making decision over resources in the household	<ul style="list-style-type: none"> • Are women selling crops? How is the crop produced divided between the two? How much was registered under her name? Why? Does she know how much money is raised from for example the sale of crops? Is she deciding on how to spend that money?...
Girls are going to school and no longer stay at home and do household chores	<ul style="list-style-type: none"> • If this is so then why dropouts, high repetition rates, why less number of girls in higher institutions? If the girl child is not helping at home, who is helping the mother? Who is replaced to cover the girl's labor? ...?
Women have started to attend meetings and equally speak with their male counterparts.	<ul style="list-style-type: none"> • Why is it then there are very few women in decision making positions? Why is it that woman's interests are not reflected in Farmers Organizations?
Women are no longer sitting in the house, they have started IGAs and bringing in resource in the house as their husbands	<ul style="list-style-type: none"> • What added burdens are there on the women? What is the implication for the girl child? What is the effect on her education? How does this impact the relationship between the husband and the wife? ...
Women are using contraceptives for spacing children and therefore have more time for themselves	<ul style="list-style-type: none"> • How does this contributed to women having extra time/lessening her burden? How does it affect the girl child?/ What is the benefit for the girl child?
Men have started to contribute in household chores	<ul style="list-style-type: none"> • What are they doing in the house? When are they doing it? ... how does people respond to this?

Of course, there are some gains in these areas thanks to the continuing efforts by governmental institutions, NGOs, UN organizations, the media... However, given the slowness of bringing in lasting change it is very difficult to claim those things have completely changed and no longer existing. In addition, though some old practices are changed, it is often being replaced by new but not necessarily positive trends. For example, according to women interviewed for the preparation of the manual, previously women were not allowed to go out and be the bread winner, while they have husband. The husband is the bread winner and this is strictly his domain. However, these days women are engaging in IGAs and starting to bring in resource to the house. While this is a big leap, it is also resulting in men withdrawing support from the house. Facts such as this, necessitates the need to discuss deeply on how these changes are happening and contributing to gender equality and women's empowerment.

All in all, while we cannot claim that nothing has changed, such generalized claims might be misleading and may short circuit efforts to bring real and lasting solutions in the area of gender equality and women's empowerment. Therefore, there is a need to explore what is truly changing and what is not, understand the depth of the change and explore superficial ones.

During the discussion never accept words like "such things are no longer practiced", "very large extent of change" and the like which are not clearly showing the extent of what is happening. When this happens, press for concrete explanation, description or examples and substantiate the idea in order to understand the depth and consequence.

Facilitation Process

Divide participants into three groups each facilitator takes one group and facilitate the group discussion using the following questions

- List out those cultural practices that have changed?
- Once they list out the issues, ask participants to analyze those practices they have identified using the following questions?
 - Are these no longer being practiced nowhere in the community?
 - If yes; why is it that women are still said to have no capacity, exposure and awareness?
 - Why are women not actively participating in FOs?
 - Why is it that women have to be organized into groups separately from the men?
 - Why are we still talking about women as having subordinate position?
 - How would we explain women's absence from leadership positions?
 - Why are we still saying women are not still benefiting from the fruits of their labor, property...?
- Encourage deeper discussion on the same, if need be allow debate on the same issues
- Confirm the ideas from the participants through if need be voting

Plenary reflection (1 hr)

- Take 45m to an hour before the end of the conversation for reflection on overall learning and observation in plenary.
 - What have we learned from the discussion?
 - What have we realized from the discussion?
 - What is the implication of such thinking (generalizing that things are changing or no longer being practiced)?

Wise words

Treating transformation as an event, rather than a mental, physical and emotional process. Lacking "emotional literacy" we disregarded the wrenching emotional process of large-scale change -- and when we began to address the emotional component, we underestimated its depth. Lesson learned: Large-scale organizational change usually triggers emotional reactions -- denial,

negativity, choice, tentative acceptance, commitment. Leadership can either facilitate this emotional process or ignore it -- at the peril of the transformation effort. **The Biggest Mistakes in Managing Change**, Carol Kinsey Goman, PhD

Facilitator's note

Use the "Wise word" in the box if need be to make sure people have understood that change is not easily achievable. Throughout the CC, respect people's ideas and also be careful not to show any inclination or any outright rejection towards particular idea/s in order to avoid bias. Rather use open ended questions and ask for examples and explanation.

Please make sure that all the ideas are captured in a proceeding and facilitators review the ideas, the discussions around them and the new trends that have replaced older practices and norms as preparation to facilitate the next session that focuses on gender and culture. Facilitators discuss among yourselves for better understanding and exploration so that you are well prepared for the next conversation that looks at the issue more deeply.

Key Learning

- Very misleading to generalize without understanding the depth and width of the changes,
- Those practices we think have changed are still practiced somehow or are replaced by new practices that might not be necessarily positive

Session 1 Discussion 5: Getting deeper into the "changes"

Facilitation Process

- Prior to debating on the following issue split the large group into three as much as possible equal numbers of participants¹.
- Make sure that the two groups are sited separately (one group in another room for example) in a ways that the groups are not disturbed by one another during the discussion.
- Then once again split the groups into two. That means all in all you have formed four groups.
- Let them sit facing each other for the debate, and take one Debate point per group
- Facilitators, attend the group discussion to observe and moderate the debate if need be.
- Ask two people from each group to capture the major points of the discussion in order to present it for plenary later,

¹ The facilitator can identify similar issues (in addition to the ones provided under this exercise) for debates and divide the participants accordingly, and in this case make sure to adjust the number of group formed in order to accommodate the issues identified.

- Once they have finished debating on the issue ask them to come to plenary and ask their observations and reflection on their understanding.
- Make sure the participants recognize that this is not meant to win one idea over the other, rather to help participants understand and learn from both sides of the coin.

Debate 1

- “When the women started IGA and bring in money and resources to the house, the man stops giving money to the household now that she can provide to the house...”

Debate 2

- Efforts around women’s economic empowerment have resulted in increased burden to the women and also impacting the girl child in many ways as more and more household responsibilities are shifted to the female child.

Dialogue 3

- “Boys and men are also suffering as a result of discriminatory practices that subordinate women and girls...”

Session 1 discussion 6: Women and their participation in FOs

Overview

Currently, in Ethiopia, only 15% of the total number of members in Farmer’s Organizations is women and women comprise only 5 % of the total number of leadership in Farmers Organizations (P4P, case study 200?) For instance, under One cooperative Union there are 106 primary cooperatives in n Amhara Region with 183,439 members out of which only 15,164 are women. one women is represented in the Board of the cooperative Union. Recognizing the absence of women from FOs the Government is planning 25%/30% in the coming five years. According to the leadership of Merkeb cooperative Union, despite efforts to bring in more women in the leadership such as affirmative action that promotes the placement of two women at the PC management structures, women’s participation is still very challenging. Let alone at the higher level such as the board Union. According to him “you can imagine how difficult it would be to bring them to the leadership of the Union where there is no affirmative action but rather representatives are selected based on merits”. This is partly the reason why that farmer’s organizations are said to be male’s club. In addition, the interview to collect information for this purposes reveals that there is very low level of understanding of the need to bring in women in FOs participation or leadership. rather, many in the FOs and their Unions claim that it is not either their mandate or their worry who is participating rather, they are business organizations and therefore are concerned with the transaction rather than worrying about how their work affect women or girls... Even if we take their argument as true, this shows that FOs have not done their homework as business institutions who are maximizing profits. I.e. benefit loss analysis, what

women bring to the Fos, what they lose because of their absence, how this affect income of the Union, or the FO etc...

- Why the number of women in FOs is low as compared to men?
- What are some of the challenges that limit women from participating in FOs?
- What is challenging women from participating in the leadership of Farmer's organizations?
- What is it that FOs lose because of lack of women in their membership?
- What is it that women lose because of their lower level of participation?
- What efforts are there to bring in more women in FOs?
- What are the reason why FOs are considered to be less gender sensitive or are not responding to the needs of women?
- Are there any steps being taken to improve their gender sensitivity?

Key Learning

- Participants understand why women are not participating in FOs
- Participants understand the need to bring in women in FOs
- Participants set the stage for exploring potential strategies and solution to bring in women in FOs.

Session 2: Gender and culture

Session Objective

- Participants understand the relationship between gender and culture. I.e. the role of norms and traditional practices in defining gender roles and relationships thereby defining women's and men's positions in their society.
- Participants hold continuous dialogue on cultural and traditional practices that hinder women from participating, controlling and benefiting from resources and assuming leadership roles.
- Participants decide and commit themselves to help eradicate these practices (pass resolutions on traditional discriminatory practices)
- Participants discuss and agree on ways to ensure those resolutions are implemented

Session 2 Discussion 1: Concept: how do we understand Gender?

Facilitation process

- Ask 10 people to form a group and work together
- Ask them to discuss on the following question
 - Where do they hear the word "Gender" for the first time?
 - How was it described?
 - What do they understand by "gender" now"?
- Give them 20m to discuss
- Then ask them to bring together their understanding of what "gender" is.
- Each group present their understanding of what gender is
- Facilitator capture the description from each group and try to relate to the definition and the ideas provided under in this section to strengthen the ideas that came out of the discussion.
- Make sure that the participants understand the difference between Gender and "Sex" which is biologically acquired difference and therefore unchangeable. While "gender" is culturally ascribed, practices and perceptions differ from place to place, also evolve time to time and hence subjected to change.

Overview

Gender: refers to the socially and culturally constructed differences between men and women. The social constructs vary across societies, cultures and evolve overtime. Gender refers to masculine and feminine qualities, roles, responsibilities and patterns of behavior that are socially ascribed and enforced/expected. It is not "sex" which refers the biological differences between men and women. "Sex" is natural, universal and do not change or evolve overtime.

Gender and culture: refers to people's way of life, systems of beliefs, norms, values, rituals, interaction patterns and socialization. These determine attributes, roles, responsibilities, and expectations of male and female in the society. It determines what the society wants and expects from a woman, a man, a girl and a boy. It defines the status/position as woman or man, girls and boys and hence power relations. Looking deeper into power relation reveals the complexity of gender as a concept. This is because it also reveals how discrimination happen even among so

called homogeneous group of people such as women or men due to age, financial status, race/ethnicity, educational level, etc.

Gender concerns are often a result of cultural context and socialization in society; it evolves over time. For examples:-

- Preference for a boy child from a girl child (in Sidama Culture, for example, when a woman gives birth she is asked “ሰው ወለደች ምን ወለደች?” If it is a boy she will say Yes and also they ululate four times. She will also be given a lot of gifts. If the baby is a girl, she would not respond, they often try to console her for she has a girl and ululate three times.
- Mobility,
- Access, ownership and control of resources such as land (According to the women contacted during the data collection for this work, they stressed that they have no say on the crop produced, because it belongs to the man even if we have also supported in the farming. However, the man of the house will give us small amount of crop to feed the children, which is often very little to sustain the household for the year. Therefore, we try to steal from the crop to feed our children, and raise the money to buy items for consumptions, such as edible oil, salt, kerosene and the like.
- Setting priority and control of resources (a woman cannot touch money unless given by the man, though she knows where it is, she will not touch even in the cases of emergency such as a sick child. Rather she will borrow money from other places to take her child to hospital or wait until he comes).
- Naming of a child (Amhara culture, a boy’s name often relate to some heroic acts and strength such as ደመላሽ፣ አሽብር ... and mostly a woman’s name relate to her beauty and its effect on others, for instance ይርገዱልሽ፣ ይመኙሻል, ...)
- Gender based violence (see Session 2 exercise 4)

Key learning

participants should understand and agree on

- Gender is not biologically acquired. That it is different from “sex”
- that gender is socially ascribed differences between men and women that defines/governs their relationship
- that it is different from culture to culture and time to time and also subjected to change. Or it can evolve over time,

Session 2; Discussion 2: Exploring social norms and traditional practices

Overview

Unjust or differential treatment of an individual because he/she is male or female purely comes from social expectations and attributes of gender. This social expectations and attributes are the norms that govern what is acceptable or not in a society.

For instance it is unwomanly behavior

- to question or challenge a man,
- to walk in front of her husband,
- to speak in front of group of people,
- be playful and be free to express herself,
- to stay away from her home
- to eat before her husband,

Some of these may not be practiced or level of their practice is different from rural to urban areas. Some, at one time, were considered shameful might not be considered a taboo in some areas for situations forces changes and therefore, are no longer being practiced now. Additionally, these social attributes and expectations are not universal, rather what is a taboo in one culture or community might not be considered as such in others.

For example, in some cultures, a girl should have many lovers otherwise she is not considered attractive and therefore she may not get anyone to marry her. While in other cultures, a girl should never involve with multiple lovers because it is a taboo and she would never get to be married

Facilitator's note

When facilitating discussion on such issues, make sure that the issues are contextually relevant and are identified from within the community that the CC is taking place. The facilitator may also take some examples provided in this manual that she/he thinks are relevant for the context.

Facilitators, before the start of the CC,

- List out existing norms that are considered as “*Newur*” regarding womanly and manly behavior in your particular community? When doing so please try to find positive and negative ones.

Here preparation prior to starting this process is very important as people tend not to get into discussion as easily. For instance, there was times when we had difficulty to even get one example from informants because they were insisting that such things are no longer being used as people have learned and changed behavior. But during the discussion, through some humor and engagement they started to open up.

- Once you have your examples ask participants, what is considered as “*Newur*” for men and women as much as possible and list them out using the format below
- provide some simple examples to simulate thinking if needed.
 - Men are expected to.... E.g. “*ወንድምዎን*” (be strong and courageous)

- Men are discouraged from.... E.g. cooking,
- Women are expected to.... Eg. Eat after the man of the house ate, to b “ደርባባ”.
- Women are discouraged from... Eg. Speaking in public, taking time for herself (“ሴትና ሰፊድ አይቀመጥም”), eating before her husband and children ate (ሴት መቀነትብን ትበላለች፣የሴት መራቅዋ ደንዳና ነው)

Make sure that the main points are clearly captured for the next discussion which is prioritizing the points identified in the exercise above.

A. Prioritize

Tips for facilitating this session

Encourage participants to list norms and/or practices which they feel are affecting the lives and futures of women and girls in their community. Please also note that these practices and norms are affecting not only women but everyone in the community. Such norms contribute to the vicious cycle of poverty and maintaining unjust relationships. They may not consider certain practices which are accepted and widely practiced among the community as harmful for women or girls or insist that things have changed and such things are no longer happening in the community. However encourage them to bring them up by giving some concrete examples from the community. As many issues may come up, the facilitator should remind participants to agree on the most important ones so that they will have no more than 6 to 8 topics for discussion.

Remind participants of the nature of the problem and that it has been practiced for years and years one way or another. It would take some time for people to adjust their thinking and attitude and change their practices. Therefore, facilitators should be patient enough and bring as much concrete examples, cases, stories and the like as possible from within the community so that people are able to see the point. It is also possible that many people only focus on their own practice or experience, or their desire or what they think should be said. Encourage participants to see beyond themselves and be considerate enough for the others who are suffering in their own community.

Ask the participants to put what they identified in sequence of importance when it comes to contributing to negative consequence and differentiate those that have impact on participation for example thinking such as “a woman knows nothing”, “a real woman does not speak loud” ..., control and benefit, “she would not eat before her husband, never touches her husband’s money ... leadership, “she may start but lack the ability to finish...

- Assist participants to sort out the issues they have listed above based on implication on women’s participation (including leadership), control and benefit from resources,
- Takes some time to better understand the issues in terms of their impact on participation, benefit and control

Setting Priorities

- Then ask participants to rank them based on the gravity of their impact , let them take up to six issues under each title provided below
- Select those norms that have implications on women’s ability to **participate** in public affairs such as FO for example, when women went to attend a meeting she will be considered as “ባላን ያሸነፈች”, **control and benefit**, women are discouraged from selling larger amount of crop even if she participates in farming activities except for the ploughing. Her labor is not counted as important rather every produce is considered to be the man’s
- She cannot also touch any money in the house even for emergency purposes. As well as **Leadership**, find an example women are discouraged to talk in public and this limit their chance to be elected as leaders..
- Try to find discuss on each one of them as much as possible and ask which one has the biggest influence on women’s participation, control and benefits as well as leadership.
- Then prioritize the norms accordingly from the most influential/impactful one to the least important.

Facilitator make sure that people have understanding of what is to be done, and once the priorities are agreed on, then write them in a visible place make sure it is appropriately captured as they have agreed on.

<p>Men should ever (Collected from SNNPR) in no order of priority</p> <ul style="list-style-type: none"> • To show how much money he has to a woman • To wash and feed children • To cook • To sell dairy products ... 	<p>Women are discouraged from (Collected from SNNPR) in no order of priority</p> <ul style="list-style-type: none"> • To sell crops and large animals • To travel and stay out of her house • To eat together with her husband • To speak in public • To help with the construction of the house or the fense • To sit as “ሸግግሌ” to resolve conflict between especially men
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Gender issues/concerns: A gender issue/concern arises when there is inequality, unjust or differentiated treatment of an individual or a group of people purely on the basis of social expectations and attributes of gender. These concerns are a result of some form of gender discrimination or oppression. Gender issues are sometimes called gender concerns and are a point of inequality and gap that is undesirable and therefore need an intervention. Interventions should be identified through a deeper analysis of gender roles, relations and expectations in a society.

B. Analysis and Understanding

Facilitator's note

This is the time to take some of the items one by one from the list and continue the discussion that was started earlier. However here, try to take them deeper by asking open ended questions, examples, explanations, and descriptions... once they understood the impact ask also about the consequence. Participants may say that the consequence of such expectations and attributes are poverty. Facilitators should unpack poverty by probing further for better understanding. Ask what do they mean by poverty, why poverty (for poverty means a lot but at the same may mean nothing)? How? Ask also for examples, explanation as much as possible and also ask what else, because gender based violence of different kinds is also another good example of the consequence. Here bring in stories, models and witnesses, if need be. Try to unpack every issue that is raised in order to enhance better and deeper understanding as much as possible.

During the discussion on each priority, encourage participants for individual reflection on own practices and attitude by asking the provided below. This will help participants to bring the issue closer and feel the consequence, so that they commit to the idea personally before they agree to do it collectively.

All of us have participated in one way or another or knowingly or unknowingly in perpetuating unjust gender relationships

- How have I been participating in discriminatory practices that lead to unequal gender relationships?
- Which one of my thinking, attitude, and practice ... contributed to unequal gender relationships between male and female members of my household?
- What can I do to change such practices, attitude and thinking towards a more equal relationship?

Encourage participants to demonstrate their learning in different ways including preparing short stories, poems, songs, role plays, whatever they think appropriately describes their learning. This step is important to affirm emerging insights.

In addition, identify with participants those traditional practices, values and attitudes that have positive connotation (see below) towards a better and equal society with the aim to try to anchor their insight into existing positive values, beliefs and attitudes.

Examples of Proverbs that encourage women's participation and leadership

- የሴት ልጅ ብልሃት የጉንዳን ጉልበት ይስጣችሁ (Amharic)
- ሜያቲ ራንዲሻቱ (Sidama)

Cultural Practices

“Siqee”: a cultural practice in some part of Oromiya where a large stick is handed down from a mother to her daughter in a ritual after she is married off. A woman will bring out and hung her stick outside for everyone to see it in cases of intolerable abuse and transgression by the husband in search of justices.

Identify similar practices, folklores, proverbs and the like together with the participants.

Resolution

Once they have understood the issues and the implication on their lives, let participants agree on how to resolve it, and how the resolutions are reinforced in the community. Make sure participants understand what should be changed first before bringing in the resolution.

Let the resolutions be related to the traditional norms of enforcement or make it acceptable and related to what people know how such resolutions are enforced in the community thereby making it easier to follow and also commit themselves to the idea of enforcing the resolution. Make sure everyone is well aware of the resolutions through disseminating it wide and far as much as possible. Make also sure that at least one resolution relating to encouraging women to participate in FOs is included in the sanction

Step one

- Ask participants to summarize what they would like and agree to change at individual, household, and community level
- List them out on a flipchart and ask if everyone agrees on the points raised.

Step two

- Ask up to 10 participants to bring resolution on the points raised
- The resolutions should state that everyone to commit “if I participate in any way i.e. do, cooperate,I will take the responsibility of being....

Step three

- Discuss in plenary on the resolutions and make sure everyone is aware of it,
- During this time, ask “shengo” members, prominent community leaders, religious leaders, police and others are represented and aware of the fact.
- Let everyone agree on the resolutions and take responsibilities of following up...

Session 2 Discussion 3: Gender based Violence

Overview

Any violation of a person's physical, sexual, psychological and social well-being are considered gender based violence. Such atrocities are committed especially towards women and girls due to different reasons including cultural attitudes. Here it is not being said that men are not victims however, it is often committed against girls and women due to their assumed lesser position in the community. Such violation include, rape, abduction, beating, honor killing, acid attacks, verbal attack and harassment (including “ለከፋ”), and the like. It violates the health, dignity and security, freedom of women and girls.

Facilitation Process

- Follow the same process as above (identification of issues, analyze, prioritize, and pass resolution) to discuss the different ways of manifestation of GBV in the community, its implication on the person who have been violated, the community and the country, how it is treated in the low, how to respond to such violations...
- While discussing, make sure that each issues are appropriately explored and understood before passing a resolution.
- Also discuss on how traditional practices and attitudes harbor GBV and effort to justify such acts.
 - How does our focus on gender roles and norms associated with it lead to gender based violence?
 - How is it treated in the community? How s it justified?
 - How do such traditional practices (for example settling the issue through family discussion) protects the victimizer instead of the victim? And justifies the act?

Further discussions on Gender based violence

Follow the same process as above i.e. identifying, prioritizing, analyzing and setting resolution to facilitate better understanding on gender based violence also.

Session 2 Discussion 4: Domestic violence

- Domestic violence is one example of the many different ways that GBV is manifested in the community, facilitators' can follow the steps and use similar steps to facilitate discussion on GBV. (See below)

Overview

Domestic violence against women perpetrated by a partner or other family members is a widespread phenomenon. Mental, physical or sexual violence against women is often a silent matter for women do not bring the issues out in the open for different reasons including not giving out the family secrete. It is also identified as a private concern and though people know about it, it

is often not talked about as an issue or seldom interfered with and is taken as normal in many places. Such acts are in some communities are culturally supported and justified. For instance, “ውሻ በብቻ ለገብ ስራ ስራ ስራ” where the bridegroom beat his bride on the fifth date of their marriage in order to tame her into obedience. There are also cases where women think that he does not love her, if her husband does not beat her. Here we are not claiming that it is only men that are perpetrators. Women also perform acts of violence against men or other female household members such as daughters, step-daughters, in-laws, friends, maids, etc.

Domestic violence can be expressed in different ways such as physical violence with psychological repercussions including rape, beating. Verbal and psychological attack such as bullying, withdrawal, neglect, naming, refusal of support, indifference, giving too much work, spreading damaging rumors also are part of domestic violence ...

Most importantly, often times, people tend to try to justify such violence, through giving reasons for the act of the perpetrator. I.e. people try to justify aggression through giving reasons as to why it happened and also how it made the perpetrator angry ... In such instances the person at the receiving end will feel shamed and are silenced for fear of being physically or verbally attacked again. Children who are raised in a home with domestic violence often suffer from lack of self esteem and self-confidence. Thereby impacting their advancement and relationship with others.

People in most rural areas go to community elders to resolve such issues when it reaches unbearable stages. Many women complain that those community elders “ሸግግሌ” are often men and are from the same culture and thinking and therefore, they will often advise them to be patient as she is the women. And therefore, such efforts often fail to resolve the issue radically, rather prolong the misery.

Examples

During the data collection for this work, we asked community members what are some of the issues that makes it appropriate to beat a women and we got the following examples as directly quoted from their words

- “When she gets out of the house without getting my permission, (it could be meeting, or visiting family ...) especially if she was not back after I get back home, then this is a good reason for a good lash...”
- “Any sign of laziness is disrespectful, has to be punished (including failure to wash my legs when I come from farm)”
- “If she asked me to do her work such as clean dishes, wash her cloth, cook... while she is sitting and relaxing...”
- “If she tries to comment on or ask my issues of my domain, such as trying to control resource, money, agricultural produces...”
- “If she touches my money, crops without my permission ... even to cover household needs”

Facilitator’s note

Discussions under this topic are divided into different steps. Facilitators should ensure that each step is covered over time, it is advisable if you do not try to cover all the steps over one session, since this requires better understanding and passing resolution at the end, try to be patient and make sure the participants go through all the steps.

Step one

- Divide the participants into four groups and ask them to discuss on the following questions
 - What is domestic violence?
 - What are some of the causes of domestic violence?
 - What are some of the acts that justify (makes acceptable) domestic violence in our community?
 - How do people respond to it in our community? Is it punishable? When does it become punishable?
 - Do they know anyone living in such violent relationship?
- Let them discuss on these issues, and after they finished discussion let two groups join together to form one group. (now the participants are grouped into two larger groups)
- Split the groups among the facilitators, and let participants present the major ideas raised. Help participants discuss the issue deeply through asking questions and examples for further clarification

Step two

- Ask participants in the same two groups to brainstorm on songs, folklores, proverbs and the like from the community that promotes domestic violence. Please, facilitator prepare yourself beforehand (collect songs, proverbs, etc) to provide appropriate example from within the community for further discussion, if participants seems to be stuck, insist that this does not exist in the community and are not able to bring in examples, then, provide the examples you researched on to stimulate thinking and break the silence. For instance, ሴትና አህያ ካልተገረፉ አይሰሙም, ሴት ውሻ ናትና መልከከከ አታጣም
- Identify at least three to four such examples and try to understand how these lead to violence or justify violence.
 - How would such proverbs shape attitudes towards domestic violence?
 - How would they help in justifying and people's reaction towards domestic violence?

Step three

In the same group provide the picture of the crying lady. And ask them why is she crying?

For examples, People may say that she is crying because of happiness or she is sad as

- she has nothing to feed her children,
- has lost a member of her family, friend or neighbor, or goods have been stolen from her,
- has been bitten by her husband because she stole crops to feed her children and he was angry at her as he has given her some crops some months ago.
- has heard what people have been talking about her behind her back,
- afraid her husband will throw her out of the house as she has been late to come home
- her husband stopped giving money to household consumption because she has started to generate small income
- The elderly people whom she turned to help her told her to be patient as she is a women

- See what is coming or being said and ask participants to differentiate which ones are relevant to our discussion at hand (domestic violence)
- Take two or three reasons from the list they brought and ask the questions below, then give them few minutes to discuss about it.
 - Are there similar cases/practices in our culture/community?

Step four

Role play

Ask both male and female participants to perform a small role play regarding domestic violence, Ask them to for example

- Some of the issues raised in “tela bet” about women who are participating in meetings and how they are becoming difficult to manage “ዛሬማ እኩል ነኝ ብላ ከላይ ሆኜ ልደቅድቅህ ብላለኝ” (one male farmer commenting current trends/practices in gender equality)
- When it happened in the household, how the children suffer, how the neighbors disturbed,
- When she tried to go to the “የሰፈር ሽማግሌ” to resolve the issue, how they received their and advise, (you are a woman you should tolerate...)
- When she go to court, how it passed hasty decision, ...

Split the whole participants again into three groups, split the participants among the three of you facilitators and

- Facilitate discussion on the following by using examples from the role play and also from their community
 - What are some of the consequences of domestic violence? In our life as mothers and fathers, for children, and for the community and the country?

- What are some of the ways we deal with or resolve domestic violence? E.g. traditional ways such as “*ሽግግሌ*”, or Modern justice system, courts ...
- What are some of the pros and cons of both systems

When they discuss the consequence, stress that participant’s look at each category and refer to existing violence acts in their community. Do not accept the consequence to be “poverty”. Ask additional questions for explanation, ask them to provide examples and probe into the issues they are bringing in for deeper and better understanding.

Step five

Violence and the law

- Bring in a resource person to explain how domestic violence is treated in the law. Ask the person (lawyer, judge...) to explain that it is not tolerable, hat what the law says about the perpetrators and also about those who have witnessed it and are not reporting it (by quoting some articles from the family law).
- Once the explanation is over, allow participants to ask question if they have and give some time for discussion. Then;
- Read the following statement to the participants and ask the proceeding questions one by one.
- Allow debate among participants and also the resource person to respond to some of the allegations.

“...These days she thinks she is equal with me, she thinks she knows her rights, and mainly focuses on her rights without fulfilling her obligations... Women are trying to threaten their husband that they will run to the court because the court will allow them to divorce and split the property easily...” One farmer commenting on gender equality and access to justice

- Do you agree with him? Why? Can you give concrete example?
- How can we build a family that value equal treatment and respect to male and female members in the household and beyond?

Step six

Competition: Poem on domestic violence

- Let participants who are willing to write poetry on the issue of domestic violence based on the discussion they held prior to this enter the competition. Select up to four male and female volunteers from among the participants, let them write and recite their poem to the participants. It is good if this is done as homework and let them bring their poem to the next session. Ask them to focus on issues raised over the discussions on domestic violence. Select five other people from the participants both women and men as judges.
- To help with their judgment, provide the proceeding of prior discussions on domestic violence for their review and select important points from the discussions,

- After reviewing the proceeding, let them come up with clear criteria for selection of the winning poem.
- At the date of the competition, let the judges brief the CC participants excluding the volunteers writers on the criteria
- Let the four writers recite their poem to the whole participants,
- Then ask participants to form 2 groups and let group members take two poem and discuss on them based on the criteria, and decide which one best covers issues raised and passes a good message,
- While participants are doing the discussion, let the judges split to attend the discussions, (two judges in one group and three in the other group) and listen to the debates on the poems,
- Once the discussion is finalized let the judges meet again and discuss briefly and then present the winning two poems which should be attached to the proceeding.

Step seven

Resolution

Once they understood domestic violence and its consequences as deeply as possible, then it is time to pass a resolution that would help reduce it.

- Once the discussion are over let participants be divided into two large groups,
- Facilitators assist each group with their resolution, before jumping to resolution; try to recite some of the major issues raised over the past few sessions, concerning domestic violence and how it affects the family, children, the community...
- Ask the following question to facilitate thinking towards reaching a resolution, (facilitators can follow similar steps as above (session 3 Discussion 2)
 - How can we prevent domestic violence?
 - How should anyone who commits such violence be treated in our community? And how can these be reinforced?
 - What should happen to me if I see domestic violence and fail to report it to the community? (Give time for individuals to think for themselves first and let everyone speak in turn, do not leave anyone out without speaking).
 - Take notes, and compile with the group what came up in the discussion into a concise statement from the group which is read in plenary, since it is going to be binding statement for all, ask participants if they have questions or there are things they do not agree with and resolve the issue before it goes to the plenary. Inform them that this is binding once it is passed to the plenary.
 - Once two statements from the two groups are read out ask if everyone understands,
 - Allow a bit of reflection. And attach the resolution with the proceeding.

Let the elderly people (“ሽማግሌ”) and the local justice system be aware of the resolution. Ask men and women participants to stand and vow not to take part in domestic violence of any kind against anyone or to report it when they see it. (Even in the case of women committing such acts against any family member including, husband, brother, sister, step daughter, in-law etc.

Key learning

- Gender based violence has many faces and has grave consequences in our life, children, the community and the country
- That we tend to justify it by giving reasons including through proverbs such as shown in the discussions above, and it can be reduced if we stop justifying it
- It is a criminal offense and should not be happening. Not reporting is also a criminal offense.

Session 2; Discussion 5; Child preference**Overview**

Child preference is one of the most common practice that impacts women's position in their community. In some communities they prefer to have a boy child for he is considered the protector of the family, part of making sure that the family lineage is continuing... while female children are considered as liability as they will be married off and then will be attached more to the husband's family. One elderly person said that "there is no need to send a girl to school as the return would be for the husband and his family". In some cultures when a boy is born the women will announce the birth by "ululating" nine times, while if it is a girl it is only five times... There are also some songs such as ("ወልዶ አሳድጎ ለባዳ") implying that investing on girls will have no return as she will be married off to another family, and therefore there is no return for her family. As a result, less attention and effort is exerted to build her self-esteem and self-confidence. Such preference, also determines the level of care and attention given to children because they are female or male thereby contributing a great deal in defining their positions in the society.

- Is there child sex preference in our community? /If so how does it manifest itself?
- Why is it that Boys are preferred than girls? Or vice versa?
- What are some of the consequences of such preference?

Let participants discuss in three large groups and bring the result of their discussion to the plenary.

- What can be done to change this practice?
- How can we contribute to stop this practice?

Key learning

- Discrimination starts from early on and continues to impact a girl's chance, defines her position, thereby limiting her chance and ability to excel in life.

Session 2 discussion 6: Exercise on division of labor

Overview

The household is the most important place for children to learn their place in their society from early on. Parents teach their children what they consider positive and negative behaviors starting from when they are very little. The level of care and attention given to children boy or girl differs from one culture to another and may also differ from time to time. For instance, in most culture, there is obvious discrimination between a male and a girl child. In some cultures when a girl is born the mother receives less care and support from the family however, if it is a boy, she receives royal treatment.

Gender bias is a worldwide phenomenon and division of labor is one area where such biases materialize and are also learned. Division of labor is also the most common indicators of such discriminatory practices. Parents contribute to the continuation of those exclusionary practices and differential treatments and hence contribute to socialization of roles as a man or a woman. The effort of socialization ranges among others from teaching children what is “normal” for a girl/boy to do and what is acceptable behavior as a girl or a boy, which eventually is about the exclusion of women from certain activities, control and benefits of resources, to violence against women and girls. Here, we have to note it is parent’s duty to guide their children on their behavior and the like, however, in doing so we tend to pass on everything without questioning the practices, because we are afraid that our children would not “fit” in the community and become social outcasts.

Women are normally expected to shoulder multiple responsibilities and are expected to accomplish duties not normally assigned to their male counterparts. These responsibilities include productive work (production of goods, for household consumption and the market) reproductive work (involving the care and maintenance of the household) and community work (involving collective organization of social events and services). Likewise, young girls also are responsible in assisting their mothers as they carry out these responsibilities. These roles, greatly interferes with the girl’s chance for competing and excelling in their education. It is also more likely that the girl will discontinue school due to various factors such as lack of time to study resulting in repetition of classes and eventually stop school, early marriage. All in all, such exclusionary practices are in the gist of gender inequality that intensify the impact of poverty on women and girls, impacting negatively women’s chance to excel in their life let alone actively participate and assume leadership positions.

Through social sanctions and ridicule including naming, bullying, “የሕግ ልጅ” “*Yeset Aser*” that will impact greatly the children’s especially the girl’s self-confidence and self-esteem... Put up with the bullying, even in some cultures physical violence... Emphasis here should be given on the role of positive parenting, contribution of parent to break the cycle, and the healthy growth and development of their children.

Step One

Facilitator’s notes

Identify people for the role play provide direction on the role play

- Show how girl child and boy child are treated in the house in terms of schooling chance, place and time to read/study, household roles (who does what in the house), chance for resting, relaxing, playing, taking care of younger children, training on craft such as weaving, show gradually how this has impacted the girl in her school results, ... All in all, try to show how children are trained to learn societal expectations of their maleness or femaleness.

Once the role play is over, ask the following questions, divide participants into three groups and the three of you facilitate a discussion based on the following questions.

- What were the issues raised in the role play?
 - How accurate are the issues raised, what more should be added or deducted from the role play?
 - Are there differences in the treatment of boys and girls in our community?
 - How would such practice contribute to the socialization of girls to their womanly behavior and boys to their manly behavior? Bring examples from the role plays
 - What are some of the ways manly or womanly behaviors are enforced in the community? Provide examples
 - What would happen if the child failed to comply with these expectations?
- Facilitators, assist them to represent their findings in a drawing.
 - Each group bring three drawing that depicts the gist of their discussion, what girls and boys do, and its impact on their education, chance in life...
 - Hang the drawings where everyone can see and people look at it and discuss on it (Galary walk, where one group look at and discuss two of the drawing made by groups other than themselves.)
 - Give them up to 10m in front of one drawing for group members to discuss on the contents of the drawing. Then ask them to go to the next drawing and discuss on contents again for another 10m. Let them see how different their drawing is from these ones, and what are some of the similarities.
 - In plenary ask for observation and some reflection.

Facilitator's note

Gender roles and relations: Gender roles are reflected in activities ascribed to men and women on the basis of perceived differences; these are exhibited through the gender division of labor at home, on the farm, in the community, and the society etc. Individuals

are socialized from the earliest stages of life to identify with specific characteristics associated with being male or female. This in turn influences subsequent gender relationships.

Gender relations refer to social relationships between men and women within a specified time and place. These social relationships explain the differences in roles and power relations between the sexes and hence dominance and subordination. These are often sustained through cooperation, violence or force. Gender relations follow the rules of patriarchy and are revealed through a range of practices, ideas and representations such as division of labor and roles. “Gender relations are both constituted by and help constitute these practices and ideologies in interaction with other structures of social hierarchy such as class, caste, and race...” (Bhasin, Kamla 2000 page 27) They also tend to change over time and place.

Gender division of labor: is related to the different types of work that men and women are expected to do by the community as a consequence of socialization. The different roles are ascribed by the community and are accepted patterns of work within a given context. Looking at gender division of labor is one key factor to understand how gender inequalities manifest themselves and also are kept in place and reconstructed in a society.

Gender stereotypes: stereotypes are structured sets of beliefs about personal attributes, behaviors and roles of a specific social group. Gender stereotypes are biased and often exaggerated opinion and images or prejudices of women and men that are used and referred to repeatedly in everyday life.

Step two

Identify households from the community where girls have reached better level of education such as university and households that have exemplary practices of raising their especially girl child. If possible bring some role models (girls and parents) to reflect on their experience.

- How differently did they raise their girl child? Good practices are being made by parents for children in our community to change the dynamics?
- What do you learn from these parents **and** what is expected of parents to change this dynamics?

Key Learning

Participants should agree on

- What can be done to change this practices at the household level,

- What roles should parents play to change the dynamics and this downward spiral
- Bring about household gender equality and help children grow up with the idea/better understanding gender equality

Session 2; Discussion 7: Woman's Economic contribution in the house

Women carry the burden of the household. They do the caring and nurturing work for the husband and the children, the household chores, also engage income generation often to cover household expenses, they have social responsibility ... During the data collection for this manual, most of the women said that they spend lots of hours of the day working, and have no time to relax. Especially these days, since they are also attending meetings, they have to wake up at least around 5 am to perform their daily work, and also sleep late - in most cases around midnight. These things are not often monetized rather they are overlooked as having no contribution to the household economy and therefore, not given attention, just because their work is perceived to be confined inside the household.

Step One

Facilitator's note

- The whole three steps under this exercise are done in the two-three hours session in one day, therefore, plan your time and divide the activities accordingly. Step three is optional and can be alternatively replaced with other activities where it is not applicable or culturally inappropriate.
- Divide participants into groups of up to 12 people both male and female.
- Try to identify typical household responsibilities of a women and the girl child in a household.
- First, identify the activities that are typical women's house hold responsibility including those that she performs **daily** (like cleaning dishes, taking care of children...) to some activities she does **once or twice in a week** (may include washing clothes...), activities she does in few **months** interval (brewing *ጠላ* or *አረቄ*) to few times in a **year**, (may be preparing ingredients for the daily food such as *ጥጥር* and *በርብሬ*, development and natural resource protection works, and the like
- Agree with the participants on what a daily laborer is being paid per day in the locality. For instance, in some areas the employer besides the daily rate is expected to cover lunch and in others three meals together with drinks. Therefore, consider and estimate the cost of meals together with the fee.
- Then ask participants to calculate what it costs the household if it was paying for each activities based on the amount a daily laborer is being paid.
- For example, to prepare *ጠላ* (local drink), some of the detailed work include, preparing ingredients such as *ጌሾ፣ አሻሮ ፣ ቁጣ* among others.

- This means therefore, the household has paid a daily amount for grinding the ጌሻ, roasting and grinding the አሻሮ , mixing the different ingredients to make the drink. It takes 7 to 8 days to prepare the ጠላ and this means at least the household has paid at least 7 days of daily fee (with meals in some areas) for preparation of the drink.
- Calculate what is being saved or generated through thankless daily routine of the women and the girl child in the household then calculate it in a week, then a month and a year. Do not forget to calculate women’s activity that are done occasionally (once or twice a year...).

For example, if the fee for a day’s labor is 30 birr,

No.	Activity	Amount
1.	Household chores 30 birr/day X 7 days/week	210 Birr/week
	30 birr/day X 30 days (month)	900 birr/month
	30 Birr/day X 365 days (year)	10950 Birr /year
2.	Child Caring 30 Birr X 365 days/year	10950 Birr/year
3.	Animal rearing 30 Birr X 365 days/year	10950 Birr/Year
	Total	32,850 Birr from just three activities

- Let them imagine, how long each daily chores take to perform and calculate how many hours out of the 24 hours she spends working to fulfill her daily responsibility

Step two

- Ask participants to reflect on it individually using the reflection based on the following questions, what have I learnt from this exercise? What is it that amazes me the most? What was confirmed for me?
- In plenary ask for reflection and observations, probe deeper, and conclude the discussion.

Step three

- Now it is time to consolidate our learning and express it in a song. Ask participants to give the lyrics, as is done traditionally and let the Azmari sing...
- Prior to doing this exercise, try to find a “ማሰ ጌቆ” and a person who can play it

ከብረት ተሰራች ወይስ ከድንጋይ፣
ይሄ ሁሉ ሸክም ምነው በሷ ላይ።

ቤተሰብዎን ገንቢ አሳዳጊ ልጆች፣
ምነው ብናግዛት እባካቸው ሰዎች።

ብቻዎን ታትራ እነዲህ ካደረገች፣
ብናግዛት ኖሮ የት በደረሰች።
ወንድ ነው ሴት ሳንል ሁሉን በኩል አይተን፣
ልጆች እናስለምድ በህብረት መስራትን።

Key learning

- Through their daily work in the household women also contribute a great deal if not the major bulk of the household income
- Women's thankless, repetitive household responsibilities are not given due attention however, need to be recognized,

Session 2: Discussion 7: The role of language in the change process

Overview

Language plays a major role in maintaining the status quo i.e. through language exclusionary practices are maintained and passed on to generations. The use of certain words and their implication on perpetuating stereotypes/prejudices and the resultant feeling and understanding should not be underestimated. These are evident in our day to day lives through the language we uses including proverbs, songs, stories, folklores, etc.

Language also plays a major role in the process of social change. When we change our language and how we frame our understanding, our practice also changes. Changing our language is needed in order to get rid of those exclusionary practices and minimize unjust gender relationships.

Therefore, the following exercises, will systematically guide participants to examine stories, proverbs, folklores, songs and the like, be conscious about some of the thing we say or quote without deeply understanding the implications. This will hopefully make people mindful of the words they use and be able to use words that are respectful of others right, encourage participation, minimize exclusion, avoid stigma and prejudice.

Songs, Examples,

ከሐረርጌ ቋንቋ ሁለቱን ያዝኩለት፤
ቤትን መና ብሎ ሴትን ነጾ ማለት።

ገንዘብ አላት ብሎ መልክ ጥፋ ማግባት፤
ገንዘብዋም ያልቅና ሁለተኛ ጥፋት።

መልካም ፀባይ ያላት የወለዱ እንደሆን፤
ጥሩ ምግባር ያላት የወለዱ እንደሆን፤

ታመጣለች አማች ብረት መዝጊያ የሚሆን። ... (A women should be fine looking and keep up her appearance, otherwise, she has no value. Never considers women as capable of honoring the family by herself rather through their husbands...)

... ሴት ውሻ ናትና መልክስክስ አታጣም ... she can never be trusted... and etc...

Facilitator's note

- Please encourage participants to think of songs, stories, proverbs and folklores in their language that are widely used and referred to with similar meanings and analyze them on

their implication on how they play role in maintaining exclusionary practices that promote unjust gender relations.

- Please also ask participants to identify songs, proverbs, folklores and stories with positive connotation on women and gender relationships.

Examples of Proverbs that discourages women’s participation and leadership

Oromiffa

- Dubartiin Dheertuu Malee Beekutn hin gabdu
- Dubartiin Beeka deetti malee beektu mit
- Dubartiin dinqaa oli
- Dubartiin gundoon kessummaa hin qabdu

Sidama

- ሜያቲ ኡሚ ሀዮላ ኤገንቲኖ
- ሜያት ቃስኖ ጊራ ድጦአኖ

Amhara

- ር?ት ሠታውቅ በወንድ ያልቅ
- ሴት ባለች በአመቱ ወንድ ባለ በአለቱ
-

Key learning (the role of language)

- Participants understand the role of language and the words we use in maintaining exclusionary practices and unjust gender relations,
- Participants understand how exclusionary practices are passed on from generations to generations
- Participants understand the impacts of language in change process

Session 2; Discussion 8: Perception, stereotype and prejudice

Facilitation notes

- Divide the participants into three larger groups and then split each group into two. The group will be debating on the statements provided below. I.e. after the three large group are divided into two smaller ones, distribute the statements below.
- Then assign one group to discuss supporting the idea while the other opposing the idea.
- then let them come prepared for the next session
- assist both groups if there is a need in preparing for the debate
- facilitate the debate

Statement One

Please note that, other discussion ideas might be on stereotypes (proverbs) such as the example provided below. Please encourage participants to bring in more examples from their community and language to enrich the discussion.

Statement (proverb) 1

“Women often are able to start, but they are never able to finish...” And hence ምን ሴት ብታውቅ በወንድ ያልቅ..

- What do you think are the causes of such types of stereotypes?
- The consequences of the statements on women’s and men’s position in the community?
- What are the implications of such practices for women in terms of their chance and ability to lead?

Once participants discuss the above statements in groups, open the floor up for the debate and, encourage and make sure that everyone in the group speak

Statement 2

“When a man wants to support his wife community members including other women say he is “የሴት ሎሌ” (‘a woman’s slave’) or “ሴት አውጥ”

- What is the implication of such thinking?
- How is this affecting the change process or in maintaining women’s and men’s position in their community?
- What are some of the ways we can change such attitudes and create a more supportive environment in the household?
- What are some of the advantages of such a house where the male and female household members do not focus on division of labor but work together?

Statement (proverb) 3

- ህርቅ የታረሰ ስት [ድኤት የለውም] simply translated as “When a woman tills a land there is no abundance”
 - In your community have you seen a successful women farmer? Can you share her story?

- Is such a proverb valid in relation to the realities of today?

Session 2, Discussion 9: Women - gatekeepers of traditions

Overview

Wise Words,

“... Women more than any other group, have collaborated in their own subordination through their acceptance of the sex-gender system. They have internalised the values that subordinates them to such an extent that they voluntarily pass them on to their children. Some women have been ‘oppressed’ in one aspect of their lives by their fathers or husbands, while they themselves have held power over other women and men. Such complexities become invisible when the term ‘oppression’ is used to describe the condition of women as a group. Lerner, Gerda (1986) quoted on Bhasin (2000 page 47-48)

During the data collection process, men from all the three regions stressed that “women are responsible more than men for the position they are in, because they are the ones who often get in their own ways by saying “what does a woman know...?” In addition, when they see another woman trying they will instead of boosting her moral, they will tell her to stop, bully, spread rumors about her, or outright tell her that she acting “unwomanly” (“አረባካሽ እንደ ሴት ያደርግሽ...”) etc. According to many male informants, women are also blamed for pushing early marriage, and similar traditional harmful practices for different reasons but mainly fear of getting criticized by other community members and being blamed for the fact that her girl is not going to get married (ቆማ ቀረቻ).

Facilitator’s Note

- Read the paragraph above to the participants,
- Divide the participants into female and male groups and ask them to discuss separately if need be, using the following discussion questions

For male group (male facilitator)

- Facilitator lead the discussion on the questions one by one
 - Has the paragraph captured the situation accurately? If yes, what other examples can you give? If not, what is the reality? Give examples in both cases.

- How were we responding in this situation? Have we in any ways, believed, supported or refuted such idea? In what ways? Give examples, (probe the examples, deeper so that they understand how they have been taking part in the process)
- How has this situation impacted women's position in the community?
- How has it impacted men?
- What is the impact for the family?
- What are our roles as men in building women's confidence, and self-esteem?
- What is it that I vow to stop doing to support my daughter, wife, sister and mother? (Before discussing this question together, give participants time to think by themselves and if possible write the points on their notebook).
- How can we ensure accountability? What should happen to those who have not stopped what they have promised?
- Then let participants come up with an official statement on some of the things that can be done and what they vow to stop doing to support build women's confidence and self-esteem in their community and ensure accountability.

Female groups (female facilitators)

- Facilitator lead this discussion based on the questions one by one allow debate when it arises
 - Has the paragraph captured it accurately?
 - In what ways do women stand against their own progress?
 - Why are women doing this? List out possible reasons and try to discuss on them briefly?
 - How has this impacted our life? Our children's life? Our family?
 - What are some of the things we can do to stop this?
 - What is it that I vow to stop doing to support myself, other women, our daughters, and sisters? (before discussing this question together give participants time to think by themselves and if possible write the points on their note book).
 - How can we ensure accountability? What should happen to those who have not stopped what they have promised?
 - Then let participants come up with an official statement on some of the things that can be done and what they vow to stop doing to support build women's confidence and self-esteem in their community, and to ensure accountability.

Plenary

- Bring the whole participants back together again and let the statements be read
- Allow comments on the statements,
- Randomly ask both male and female participants to give examples of what would be stopped and what the consequences would be in order to ensure that every participant is aware of what is being said.

- Attach the statements to the proceeding

Key learning

- Women play major role in passing cultures to generation
- If the woman is better educated she will be able to improve hers and her family's life.

Session 3: Farmers' organizations²

² Please hold this session and the next session (4) in the presence of PC and if possible Union leaders. It would also be very helpful if Cooperatives Unions are also presented in the CC at all times.

Session's Objective

- Create better awareness on FOs for both male and female members,
- Answer some of the doubts regarding the service and functions of FOs

Overview

Generally speaking, our discussion with FO leaders and community members in the three regions indicate that there is low level of awareness on primary cooperatives or unions. Members are not satisfied with cooperatives and complain about the lack of service or the quality of it. While leaders complain that members do not know their rights and obligations, and expect too much from the members. This session is dedicated to raise awareness on PCs, and Unions, member's role, rights and obligations and the like.

Session 3; Discussion 1: Presentation on PC

Invite discussant from PCs, Unions (leaders) and representative of cooperative Promotion Bureau during this session,

Facilitator's note

- The session should be set in an interview mode where the discussants respond to the questions.
- Let discussant sit in front as if in formal interview
- Ask discussants the following questions and every now and then, ask participants if they have questions, or observation, to make sure that they are not bored and are following the discussion (try to make the process more interactive).

What FOs are?

- What are they?
- Why are they established?
- What are their purposes? Explain their vision and mission
- What are the services provided by FOs?
- What are the rights and responsibilities of FOs towards members?

Membership

- Who are the members?
- Where would I go if I want to get registered as member?
- What do I do to become a member?
- What are the rights and responsibilities of members? (please explain)
- What would I be given when I get registered? (please show the membership ID to participants) and explain why it is given and how it is important
- Is there a rule that prohibits the same member of a family from registering in a PC?
- Can married women be members of FOs while her husband is also a member?

- What might be some of the benefits of membership?
- How would women's membership benefit the FOs?
- Describe some of the efforts done to motivate more women to come as members in FOs

Administration (show the bylaw and explain what it is)

- How are they administered/governed?
- What is the structure (show and explain visually)
- How does the election process for leadership work?
- How long would an elected leader serve?
- What are some of the rights and responsibilities of the leaders?

Benefits

- What does “one man one vote” mean? How does it work?
- What are some of the things a member should do to get maximum benefit from their participation in FOs?
- Other efforts to bring more women to FOs, including joint land certification and (what and why)
- When the interview is over, allow/encourage the CC participants to bring in questions to the discussants. Make sure that the participants understand what has been said by asking few questions as follow up and conclude the session by reflection.

Step 2 Unions

- Do the same to create awareness on the Union but not on the same day. Ask similar question, and encourage participants to ask questions. Make sure that participants understand the difference.
- You can do this session through a question and answer competition. Where few participants are asked to respond to the same questions above but pertaining to the union and discussants provides general ideas on the same to make sure that participants understand the difference.

Key learning

- Participants gained better understanding of what FOs are,
- Participants gained better understanding of their purpose and functions, their rights and responsibilities...

Session 3; Discussion 2: Debate on FO's roles and relevance

Facilitator's note

- Follow the same facilitation process as for the debates in previous exercises

Debate Point 1

FOs are said to have difficulty in fulfilling women's needs, all their services are geared towards fulfilling more the men's needs, they often bring goods such as larger plastic boots, large and heavy umbrellas, fertilizers etc.. While others also complain that they are not even fulfilling men's needs, as even those items are not brought on time.

- Do you agree with the statement above?
- If so what can they do to serve the needs of their members better?

Debate point 2

Leaders claim that it is not their role to see who participates; their role is to make sure that services are delivered and profits are made. However, looking at their membership and service inclination, it is easy to conclude that FOs are generally male dominated and oriented. The management structure comprised mainly men and therefore, decisions and plans are made by men which are often oblivious to women's needs and aspiration. Though, recently affirmative actions are introduced to bring women in leadership of FOs, it has not changed much.

- How accurate are these opinions? Why is it not accurate? Based on the purposes and service orientation of FOs and the explanation you heard earlier on FOs,
- Is it fair to consider FOs as males club? If not why not?
- What should be done to encourage women to join FOs?
- What are some the steps to encourage women to participate in leadership of FOs?
- How would FOs be made more effective in responding to member's needs better? Males needs and females needs
- Who would be responsible to ensure the implementation of the ways mentioned in the question above in your FO?

Session 3, Discussion 3: Issues around FOs

Facilitator's note

- Divide the participants into three groups,

- Make sure everyone understands the paragraph presented for discussion. For this reason you may also need to read aloud the paragraph in order not to leave out illiterate participants.
- Facilitators, lead the group discussion and have note takers chosen from the participants
- Make sure that discussants are also included in the group work to observe the discussion and compile the major issues raised and present them during the plenary.
- In plenary, once the group discussion is completed, then ask the observers to make their presentation on the content of the discussion

Dialogue 1

Women do not feel confident when their husband is volunteering in FOs. Many men argue that this is because it does not bring any money to the household since it is a voluntary contribution. While other women are arguing that, most often the leaders of FOs are corrupt, they spend the FO's money to their own needs which is mostly spend on drinks or women other than their wives. They further said that most men do not worry that much about the consequence of this reckless behavior on their family.

- What is your opinion on this?
- What is the consequence of such behavior on the men? Their family? The community?
- How can FOs be made more accountable?

Dialogue 2

“It is one man one vote” in Cooperatives. If the husband is the member, it does not automatically guarantee membership or benefits for the wife. The wife has also equal opportunity to become member, actively participate and benefit. We even have introduced a quota system (at least one women leader in executive committees) that allows automatic chances for a woman to be promoted to a position of leadership. But they are not willing to take this opportunity. Even in the face of this, they quickly lose interest and dropout of membership...”

- What do you understand by “One man one vote” rule?
- Do you agree with the above statement? If yes, why and if not why not?

Dialogue 3

When asked “what is it that FO's lose because of absence of women as members many think that FOs have not lost anything because of the absence of women, or relate entirely the profit making aspect of the FOs - more membership more profit. Many FO leaders also fail to link the service aspect to the relevance aspect, for some members even claim that FOs are not adequately responding to male member's needs and therefore are not relevant for both male and female members they are supposed to be serving.

- What do FOs lose because of the absence of women in their membership and leadership?
- What are some of the steps that can be taken to make FO's more relevant and therefore more attractive to members?

Session 4: Women participation and leadership in FOs

Objective

- Take a deeper look at some of the issues around women's participation and leadership in FOs,

- Explore some ways to overcoming the challenges around the issues and come up with some consensus on how to overcome them,

Overview

Often times, it is when they lose their husband that women become members of FOs. In rear cases, and very recently both husband and wife are becoming members in some areas. Efforts to probe the same in the field, revealed that, according to many women respondents, it is not from believing on women’s participation but from thinking that it might bring some money to the household. All in all women’s representation is very low for different reasons including and lack of awareness and failure to fulfill women’s needs.

Some reasons for women’s absence from FOs

A number of reasons are being raised concerning women’s absence in FOs as members and/or leaders. Such reasons include low level of education, exposure and are lack of confidence in negotiation and influencing decisions. Women complain that when they try to negotiate or give opinion, the responses often include, being ignored or outright rejection saying “what do you know?” or “የማታድግ ጥጃ እናታን በርግጫ”, and after all, as the saying goes, “ ርንት ወታወቅ በወንድ ያልቅ” (even if she knows, the final say will be with the man). Since they are also minority in the leadership they are easily silenced. In addition, women claim that they abstain from participating in FOs as there is a long history of corruption in FOs and it is very shameful and the social consequence is extreme for women as compared to a man. Even if she is not directly involved with such acts, but her colleagues are involved she will be blamed for a crime she never commits more than the male leaders. And as a result, many women prefer to stay away let alone themselves, but also try to influence their husband not to get engaged at the leadership level.

According to data collected from the field on FOs, many women claim that multipurpose are not often gender sensitive in what they bring as goods to sell. For instance, they most often bring large umbrellas that are so big to carry for the women “many women said that it might be no problem to have them but with the bundles they often carry it is too much for them”. In addition, they bring large sized plastic boots, and agricultural inputs and the like that are not immediate needs of the women... The consumer goods such as sugar, salt, edible oil and the like are also not regularly made available.

In addition, there is generally limited awareness on FOs. Some FO leaders said that land belongs to the man. And the crops and the income generated, therefore automatically belongs to him. Since she is not bringing in crops to sell why does she need to be a member? What would she need the fertilizer for? Similarly, since the services provided by FOs are the same for all members, there is no need for two people to be members of a multipurpose. Rather, it is actually wasteful to be members as membership has cost related to registration and buying shares.

While others assume that the wife is automatically a member of the FO, just because the husband is a member because he listed her down as a member of the household. However, this is not the

case, rather, FOs have “one man one vote” systems and therefore, it is only the husband that is a member and can get dividends from his participation.

Session 4; discussion 1: Women membership in FO

Facilitation notes

- Ask participants in plenary to brain storm on the following questions (see below).
- Briefly mention the issues raised above under the Overview.
- Take notes on flipchart in while participants brainstorm on the questions
- Let FO leaders also participate in the brainstorming, but always give the priority to ideas that are coming from the CC participants to make sure people are not intimidated
 - What are the purposes of FOs?
 - How can we ensure women’s needs are incorporated in their purpose?
 - How can they ensure that both female and male member’s needs are fulfilled?
 - What are the benefits of fulfilling such needs to the FO?

Session 4 Discussion 2: Women participation

Facilitator’s note

- For the purpose of managing the discussion well, facilitators divide the participants into three groups³ as usual, and facilitate the discussion
- Let participants dialogue on the implication of the following proverb on women’s membership and leadership.
- Make sure they cover the questions below and the reasons why it limits women’s participation

“ሴት በዛ ጎመን ጠነዛ”

- What does this mean?
- Why do you think is it said so? Is it true? If so give examples,
- What are the implications of such thinking on women’s participation in FOs?
- Are there successful female groups that you know of? (here you can bring how successful women have become in saving and credit associations from your community region or the country.

³ When dividing groups, make sure that the same people are not group for the different exercises, please make sure that people who have not worked together mix at different times. This will ensure group cohesiveness and also better level of trust among each other.

Some ideas behind lower level of women's active participation and leadership⁴

- Low self esteem,
- Lack of confidence
- Lack of education, skill and experience in leadership
- Lack of education, income, ...
- Inability of Farmer's Cooperatives to accommodate women's interest/needs,
- Limited chance for mobility and exposure
- Too much social, household and other responsibilities
- Time taking nature of household chores mainly because of lack of the infrastructure to make women's household responsibilities easier (example, dependence on firewood (from collection to use,) water (walking hours to get it), food (different stages...))
- Location of farmer's cooperative offices (2-3 h on foot on some cases)
- Lack of places to send their young children (example kindergarten)

Session 4 Discussion 3: Proverbs

Identify similar proverbs with negative implication on women's leadership

- የሴት ሰባቱ የአህያ ሰስቱ አገር ያጠፋል፡
- ሴትና ዶሮ ወደ ጮ
- ወንድ ወደ ችሎት ሴት ወደ ማጀት
- ሴት ወንበር የያዘች እለት ነው አገር የጠፋው
- ሴት ብትወፍር አቁማዳ አታስር

Key learning

- **That women are not psychologically and socially prepared for leadership and to hold socially important positions due to different factors**
- **That there are different factors that limits women's leadership including psychological limitation that hindre women leadership and prohibiting them from assuming socially higher positions...**

Session 4 Discussion 4: Farmers Organization and women's participation

Facilitator's note

⁴ These points were identified by participants during the field visit to collect data for this manual .

- Facilitate the following as a question and answer competition among volunteer CC participants
- For this purpose ask for 6 volunteers from the participants who will be responding to the questions.
- Let them stand at the front of the participants three on one side and the other three on the other side,
- Ask two volunteers who would follow up with the scores, and one person who will give signs when the time is up (5m for each question)
- Each time you ask the questions, give competitors up to two minutes to think and three minutes to give their answer, if one side failed to give the answer, turn the question to the other and then to the audience (CC participants who are not in the competition).
- Each time after the answers are given from the competing sides, ask CC participants (open up the discussion for the other CC participants who are not competing) to add points that are not raised by the two sides,

Competition Questions

- What are some of the challenges that limit women from actively participating in FOs? Please give four examples,
- What are some of the challenges that limit women leadership in FOs? Give four examples
- Many FO leaders complain that women are not interested in being represented as leaders, in your opinion, what is the reason, please give three reasons?
- In what ways can FOs motivate more women to come to the membership? Give two examples
- Give two examples of proverbs that implies negative connotation on women as successful leaders?
- Give two examples of proverbs that speaks of women’s wisdom and capability?
- What is it that Farmer’s organization lost because of the lower level of women’s participation or their absence? Give three examples,
- What are some of the efforts done by FOs to motivate women to participate in FOs? (give three examples)
- Women are “often late for meetings” why do you think are the reason for their lateness? Give four reasons
- What can be done to bring more women to membership and leadership positions in FOs? Give three potential ways?
- What does “joint land certification” mean?
- What are some of the benefits of having “joint land certificate”? Give examples

Session 4 Discussion 5: Challenges for women participation and leadership

Dialogue 1

Speaking of the challenges, some FO leaders complained that “women do not understand how FOs work. They do not follow up on benefits; do not register their husband when they use a service ... which makes their dividends very small, do not come on time for meetings, are not willing to be represented in leadership ...”

- Bring in a resource person from FO and let the person explain
 - The one man one vote system.
 - How it works and what dividends are how they will benefit them,
 - The need to register when using service from FOs as this is one means of getting better dividends,
 - How women, and the family can benefit from FOs.
 - How women’s participation and leadership benefits the FOs,

Once this is explained open up discussion on the ideas raised and also ask

- What can FOs do to accommodate women’s concerns such as lateness? And issues related to capacity?
- Let participants discuss on the question above, as much as possible do not limit people’s ideas,

Dialogue 2

Many organizations suggest that education and training women and exposing them to experiences in other places... tend to help them become better leaders. These may require women to travel to towns and stay few days to get trainings, meetings, and committee related work or experience exchange sessions. However, it is a taboo for a married woman to spend the night out of her house. I.e. it is not womanly to stay out even long after her husband is at home let alone spend nights out of the house. This means trouble - verbal (faces ridicule) or physical abuses (being beaten), social exclusion etc. These also create conflict in the family and even in some instances aggravate violence against women. This might not be the same in case if she is a widow because she is considered to be independent or in a household, there is some level of discussion and understanding.

- What do you understand from the above paragraph?
- What are some of the issues behind the thinking that limits women’s mobility?
- How would this be changed so that married women also come to leadership positions in FOs?

Dialogue 2

“...women become members of FOs when they lose their husbands and become the head of a household and own land. Most often, these women are labor poor and lack of income to buy or borrow fertilizers. As a result, they either farm their lands on shared crop basis or lease the land to a farmer, or allow a man to live with them to farm the land (in Amharic called “ገገ”). In all three cases the women and their family are the losers as all of their options stated above make them vulnerable in different ways. In addition, most of these women cannot actively participate in terms

of bringing in crops as the crop they get is very limited amount (1/3 the case of farming shared crop basis for example) .

- What can be done to support labor poor women headed households?
- How can FOs help women headed households that are labor poor and are suffering from problems such as the ones stated above?

Efforts to bring in more women as FOs members

Cooperatives leaders mention that efforts are being exerted to bring in more women such efforts include, joint land certification, the setting up of a gender committee in the structures of the FOs, introducing quota system in the administration structure of the FO and the like.

Joint land certification

It is a very important step out of exclusionary practices around land and its ownership. Joint land certification is a major step forward in terms of ensuring control and benefits of land for women. It is a big leap by itself for previously land is solely owned by the man and the women have no right and therefore no space to question on how to control or benefit from the land. Previously even if the husband sold the land or in the unfortunate event of divorce, the woman has no right to ask for her right over the land since it belongs to him. However, now since she has the joint certificate depending on her ability to access the justice system, she will be able to claim ownership of equal part of the land in case of divorce.

However, there are a number of structural issues that limits the promises of joint land certification especially with regards to control and benefits. Among others, the complex nature of the household dynamics (when it comes to decision making) has to be worked on in order to make sure that women actually controls the resource as it ignores the mere lack of negotiation over resources and who controls and benefits from what at the household level, because eventually the man has the final say. While she lives with her husband it is unlikely for her to ask for benefits and even if she does, there is little level of tolerance from the husband as it is a taboo.

- What are some of the challenges that make it difficult to achieve the desired goal?
- What possible ways are there to make the promise of this important step work better?
- Brainstorm on this in groups or as the facilitator found it appropriate.

Key learning

- At the end of the day, the idea is to understand and answer the questions
 - How is joint certification of land contributing towards ensuring women's control and benefit from the land?
 - What else can be done to gain maximum benefit out of this very important step?

Gender committee

In the structure of the primary multipurpose cooperatives and Unions especially in Amhara Region, there is a Gender Committee with the responsibilities of “empowering” women members”. This far, the role of the Committee is confined to delivering information (regarding availability of consumers goods at the shops, fertilizers and improved seeds distribution, meetings and the like to women members). The Gender Committee though is not strictly the case in all Cooperatives, should be comprised of 2 and 1 women and men respectively. However, in most cases, it is comprised of 3 male members. The Committee members most often lack gender awareness, have no capacity or idea of what to do when it comes to empowering women members.

- Are these kinds of structures useful in FOs and Unions? if yes, why? if not why not?
- What kinds of capacities are needed to be created in Farmers cooperatives for better level of women’s participation and leadership?
- What can be done to improve capacity of the gender committee so that they fulfill their mandates?

Introducing quota system in FO’s structure

A quota system is introduced to bring in women as members in FOs. I.e. at least two women automatically represented in the admin structure of each PC, out of whom at least one is represented out of the three sent as representatives of the PC at the union level. But the challenge is at the union level leadership is on a competitive basis and therefore, difficult to represent women.

Session 4 Discussion6; Examining attitude towards women’s leadership

- ባሏን ያሰነፈች፤
 - ፍየል ከመድረሷ ቅጠል መበጠሷ፤
 - ሴት ወንበር የያዘች እለት ነው አገር የጠፋው፤...
 - ሴት ትጅምራለች እነጂ አትጨርስም፤
- What is the implication of such opinions and proverbs on women’s participation and leadership?
 - What should be done to overcome the impacts of such attitudes on women’s leadership?
 - What are some of the advantages of representing women as leaders?
 - What are some of the advantages of representing both women and men in leadership?
 - How would this contribute to the success of the FO?

5. CONCLUDING THE CC SESSIONS

5.1. Visioning exercise

Session's Objective

- Consolidate learning,
- Take stock of new trends in the community and personal changes, how resolutions are being enforced as well as emerging issues,
- Strategize around sustaining efforts

Visualizing a gender sensitive community

The last three sessions should be taken as a consolidation time for concluding the CC and making sure they remember what has been done and decided. Consolidate some of the learning; take stock of changes, and new trends, and emerging issue/challenges, and potential ways to deal with them.

Facilitator's note

- The following are questions for individual reflections. It will help them to think about and make their own summary of what has been said and done under this CC.
- Let up to 10 people make a group to go over their notes and reflect on issues raised under each session

Step 1

- Ask participants to reflect on changes they have observed over the past few months which they attribute to the CC or they think they came about as a result of the CC?
 - What emerging positive trends,
 - What contributes to these emerging positive trends
 - What should be continued or stopped to strengthen emerging positive trends
 - Emerging negative trends and possible solutions/strategies,
 - Gaps, and achievements, results, benefits at household level, community level, ...
 - Personal changes, and stories of changes,
- Ask participants to make presentation on resolution passed in an interactive manner
- Ask volunteers for a role play on some of the new practices and behaviors coming about as a result of the CC, and the benefits gained as a result in the past few months, how some of the resolutions were implemented ...
- Ask participants to go back home and reflect on the following
 - What do you think a gender equal household and community would look like?
 - Look at your own community,
 - What are the strengths you see?
 - What are the gaps you see?
 - And what do you think should be done about these gaps?

Once they reflect individually, let them write a letter for their dear friend about the emerging positive trends, changes in the household, results as well as some of their personal changes, ... The following session, start reflection based on the homework. Encourage participants to reflect on their ideas. And let some participants share their letter to their friend. Make sure that most of what has been covered under this Manual are included in the discussion.

Then ask participants to do Step 2.

Step 2

Vision

- Visualize the Cooperative/union 3 years from now; let 5 people come together to write a letter to a friend using the present tense. (15 min)
 - Describe the community,
 - how would it feel,
 - how is it different from what it is and feels now,
 - and what you personally committed to the idea.

After they write their letter let the five people who have worked together join other 3 similar groups to form a group comprised of 20 people.

Let each group share their letter and collect ideas that are raised in each letter and compile the ideas into a drawing.

- Let them describe the vision in drawing (what the FOs look like and feel),
- Let everyone go around and see the drawing

If need be allow some time to reflect on the drawings

Last step

- In plenary participants shares what excites them and what their personal and group commitments would be?
- Then let participants sing jointly the song they came up with under session 2, or bring the “Az mari” to do similar song and close the CC.

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