

CGIAR RESEARCH PROGRAM ON
WATER, LAND AND ECOSYSTEMS

PARTICIPATORY GENDER TRAINING FOR COMMUNITY GROUPS

A Manual for Critical Discussions on Gender Norms, Roles and Relations

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“ Female-headed households face new patterns of vulnerability, with an increase in labor burden accompanied by limited access to and control over water resources. Addressing this through open dialogue is essential for climate resilience. This workshop helps communities realize the role that gender plays in their lives, and discuss how they can move toward a more equal society. ”

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Collaborators



International Water Management Institute (IWMI)



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SAKHI, Bihar, India



iDE, Nepal

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Preface

Any intervention in a village requires strong community support. This cannot be trained or tick marked, as it is not easily measurable. Underlying every community and household is constant change. Male out-migration changes women's work load, their mobility and need to speak up for their family. However, their agency might be restricted by gendered norms. Social change, the change of norms, rules, and relations, is a long-term process. "Gender" cannot be trained as information or knowledge, as this would be prescriptive and counterproductive. Instead, this manual's intention is meant to guide staff working in communities on starting an open dialogue with participants on their gender perceptions through pictures and group discussions. How can farmers work effectively in groups, both men and women being sensitive towards gendered restrictions? This training manual sensitizes both farmers and field staff for gender roles and relations, and helps inform, monitor and modify project interventions. Furthermore, methods can be used by researchers for a gender analysis. Most of all, farmers and staff can reflect around their capabilities, value systems and existing practices to make suitable contributions and become effective partners in intervention processes.

Community engagement in the activities and discussions of this training are based on brain based principles (Spitzer, 2007). For this purpose, a participatory, visualizing, network thinking and communicative approach was chosen (Bunch, 1995). To interlink knowledge, participants are encouraged to describe, explain, discuss and arrange visual inputs in form of pictures (Vester, 2002). A role play challenges farmers to represent the other gender in a humoristic manner, and to act and speak like they perceive the other gender. Role-switching can promote a change of perspective and negotiation skills, without criticizing current gender roles and relations. This training provides a space for farmers and staff to share their perceptions, to learn from another, and to engage in a dialogue. This can lead to collective ideas evolving and a critical consciousness (Freire, 1970), which contributes to social change.

While we conducted the trainings in six villages in India and Nepal, we were inspired by diverse farmers' great enthusiasm to talk about gender roles and beliefs in their community, as well as different critical views on gender relations. The workshops brought out how local gender norms (intersecting with age, caste and other social divides) strongly mitigate structural constraints such as limited access to or lack of irrigation, pesticides, crop choices, and bargaining market prices. The field staff and participants' enthusiasm while talking in depth about local gender beliefs triggered critical reflections and the realization that gender



norms are already changing, and will change more in the future under the community's active engagement. Farmers were laughing heartily when asked to create spontaneously a role play with switched gender roles. In one role play, a woman started to sing out a traditional Maithili song which addresses the fact that women also re-enforce gender roles. This song demonstrates our central learning that we want to share with this manual: That it is important to creatively initiate discussions to raise awareness, as opposed to lectures. Whether and how this leads to change in the community will be in the hands of the participants, not us.

-Stephanie Leder

A TRADITIONAL MAITHILI SONG

This is a very popular folk song sang by farmers for generations while working on the fields in the Mithilanchal region in Nepal, mostly by the Tharu community. It is about a group of women who go to fetch water, but one daughter-in-law breaks her pot. She flees to hide in her parents' village as she is scared of the consequences. Her sister-in-law reports to her husband about her bad manners in breaking the pot and his mother also tells him that she has bad manners. However, he does not blame his wife and instead looks for her. He asks her to return home despite the mistreatment of the in-laws. He understands her and explains that this will be solved by time, as the joint family will dissolve and they can live and make their own decisions. The song addresses gender discrimination women have historically faced, especially when at their husband's home. Here, in this song, it shows how men can play an important role in fight gender discrimination for their wife after marriage and be supportive of them, while women sometimes reinforce such discrimination upon less powerful women to gain more power.

Maithili original	English translation
<p>Saat sakhiye mili, paniya ne gayelai, Wahi re Jamuna ladi dhaar ho Ek sakhiya kera gagari futal, sab sakhi rahalai lajai ho</p>	<p>Seven friends together, went to fetch water, from Jamuna river's flow One pal broke her water-pot, others remained shy</p>
<p>Sanga hi me chellai rama, chotaki nanadiya, daural gayal harath ho. Toharo ke tiriya he bhaiya birahu ke matal Gagari fori naihar jayi ho</p>	<p>Among the friends, there was younger sister-in-law, who ran to the plow-field, said: "Your wife, my brother, is totally bad- mannered; she broke her water pot and left for her mother's place"</p>
<p>Haraba jotaite ge bahini faraba harayegellai Tuti gellai harahu ke nas ho Pyar pichari gellai, gagari futal, tiriya ke kone aparadh ho</p>	<p>"During plowing, sister, it happens, I lost Faraba and broke another machine that is used for plowing. She had slipped out and broke the water pot, what is the crime of my wife here?"</p>
<p>Har joti ayela babu, kodar pari aayel, Dehari me bhaithal jhamai ho Sabhu ke tiriya ge ama ghara hi me chai ke, hamhuke tiriya khana jaye ho</p>	<p>"Oh! back from plowing, son, wasn't it a busy day with hoe?" - "You are relaxing here at the veranda, Mother! everyone's wife is at their home, why has my wife left?"</p>
<p>Toharo ke tiriya ho babu, biraha ke matal, gagari fori naihar jai ho Khaiyo liyau babu, dahi chura bhojan Pibi liyau, ganga jal pain ho</p>	<p>"Your wife, son, is much bad-mannered; She broke her water pot and left for her mother's place. Eat the food, son, the yogurt beaten rice meal, drink the Ganga- water, drink"</p>
<p>Nai hum kahyebo ge amma, dahi chura bhojan, naiye pibau ganga jal pani ho. Kasi lebau ahe re ama, raja hansa ghodiya, chali jebau tiriya o desh ho</p>	<p>"No, I wouldn't eat, mother, the yogurt beaten rice meal, won't drink Ganga-water. Rather would get my Raja Hansa horse ready and go to my wife's village"</p>
<p>Ek kosh gella rama, gela dui koshaba Bheti gellai gai ke gaaibar ho. Tora hum puchiyau ge bara bhaiya yehan sadhu batiya yahi pantha dekhne rusnair ho</p>	<p>One mile travelled, dear, travelled two miles, On the way a dairy farm was discovered, he made to the guard a generous request, if he had seen any anxious lady</p>
<p>Dekhno me dekhno bhaiya, bel re babur tar, Naina sa dharai chellau loor ho. Chaliyau me chaliyau dhani, ghoori ghar chaliyau, ghuri ghar chaliyau taken ge</p>	<p>"Yes, for sure! I had seen under the Bel Babur tree a lady pouring tears from her eyes." "Come back my lady! Let's return home, let's return home."</p>
<p>Budiya se maiya he dhani, mari hari jayetai, Bahini je jettai dur sasur ho, woho je bhai ke re bhina kari dayabai, dunu mili karabai biraj ho</p>	<p>My mother has become old, will die shortly, Sister will get married to her home, Remained will be my brother, I will separate him, We both will rule our regime."</p>

Transcription and Translation: Dipika Das

WHAT IS GENDER?

Caroline Moser (1993) defines gender as:

“culturally based expectations of the roles and behaviors of men and women. The term distinguishes the socially constructed from the biologically determined aspects of being male and female. Sex identifies the biological difference between men and women, whereas gender identifies the social relations between men and women. It therefore refers not to men and women but to the relationship between them, and the way this is socially constructed. Gender relations are contextually specific and often change in response to altering circumstances.”

WHAT IS EMPOWERMENT?

Naila Kabeer (1999) defines empowerment as:

“the process by which those who have been denied the ability to make strategic life choices acquire such an ability.”

Those who are disempowered are either denied or have limited choices. Therefore, empowerment is a process that expands people’s ability to make choices that result in desired outcomes. The ability to make strategic choices depends on three interrelated dimensions: agency, resources and achievements. Resources relate to physical, social and human resources and access to such resources reflects the rules and norms, which allows certain individuals authority over others. Agency relates to decision-making wherein an individual recognizes their ability to either make a decision, bargain, negotiate, reflect, manipulate, or resist to pursue their own goals and can be exercised individually or collectively. Achievements are the outcomes of making strategic choices that lead to well-being.

WHAT DOES PARTICIPATORY MEAN?

Robert Chambers (1994) defines participatory as:

“an approach and methods to enable local people to share, enhance, and analyze their knowledge of life and conditions, to plan and to act.”

In a participatory approach, local people share and own their information and help shape outcomes. Everyone has the right to participate and outsiders must seek out marginalized voices and create a safe space to share information. Outsiders must also be self-critically aware of the different perspectives and realities within communities while respecting the local knowledge. This method involves ‘handing over the stick’ by allowing the unheard voices to share information while the ‘expert’ sits back and quietly allows others to participate in a safe space. Tools include mapping, diagramming, and ranking.



GENDER IN AGRICULTURE AND WATER MANAGEMENT

Women play different roles in society which is determined by legislation, religious and cultural norms, economic status, ethnicity, community and household and their contribution to productive activities. Women are usually responsible for domestic work and also participate in agricultural activities that help generate income. However, their high participation contrasts with their low political and social power since their household activities and care work is economically unrecognized. Therefore, both men and women's role in society needs to be recognized and addressed separately to understand their needs and involvement in terms of decision-making.

Gender interacts with socio-economic differences such as age, caste, and class in determining access to and control of resources. The transfer of water management responsibilities is given to local institutions such as water users groups, irrigation associations etc. The idea is that by decentralizing management of water resources, the community will benefit and lead to a sustainable use of the resource over time (Harris and Gantt, 2007). However, evidence suggests that the community-based approach applied in water management projects does not necessarily lead to greater participation and empowerment of all stakeholders involved (Meinzen-Dick and Zwarteveen, 1998). This is due to the fact that this approach views the community as one entity where the members share common interests and goals (Sultana, 2009) when, in reality, men and women have different needs and priorities in terms of resource use.

Moreover, women still face barriers in controlling resources and participating in formal local institutions that are responsible for managing water resources. Gender relations play a major role in influencing structures of property and endowments that govern domestic divisions of property and labor which shape people's relationships to communities (Meinzen-Dick and Zwarteveen, 1998). In South Asia, land is traditionally owned by the male member of the household who also serves as the head of the household. Participation in local organizations such as water user groups is extended either to the land owner or head of the household, which in most cases



tend to be male. At the same time non-participation may not always mean non-influence or non-involvement (Long, 1989). Evidence suggests that women influence decisions by relaying information to their husbands or the participating male members of the household. Their role as a backstage actor can be viewed as wielding some form of influence in formal institutions from the private domain. However, this influence occurs in the private domain and is dependent on their position within the household.

In the developmental field, it is important to understand the perceptions of community, household and individuals to break it down based on local understanding. It is important to listen and consult with women of different age, caste, class and other socio-cultural divisions to understand their roles within the household and community to better understand and address their needs (Williams et al., 1994 and Reeves and Baden, 2000).

Introduction

WHO IS THIS MANUAL FOR?

Any community mobilizer, non-governmental organization (NGO) staff or researcher who wants to hold a discussion with farmers on gender norms, roles and relations in their communities can use this manual. It has been designed for communities with small-scale farming activities, but by changing the labor activities shown in Appendix II, it could also be used for more urban, non-agricultural settings.

WHAT IS IN THIS MANUAL?

A step-by-step description of a three-hour gender training workshop for approximately 5 to 12 participants. In three activities and three discussions, participants:

- 1) are encouraged to reflect on their own perceptions of sons and daughters
- 2) critically review agricultural and domestic tasks, and why men and women are expected to work in different jobs
- 3) develop argumentation skills to resolve conflicts and evoke empathy, by switching roles and showing men and women what life is like for the other gender

Guided discussions help connect the activities and provide participants space to ask questions and talk about new ideas. This manual also includes tips for facilitation and an appendix section with the paper props that you will need to run a successful and engaging workshop.

HOW WAS THIS MANUAL MADE?

This workshop is based on participatory research conducted by the International Water Management Institute (IWMI), as part of the CGIAR Research Program on Water, Land and Ecosystems (WLE). The training was co-developed by researchers, field staff and farmers within the ACIAR-funded project “Improving Dry Season Irrigation for Marginal and Tenant Farmers (DSI4MTF)”. It borrowed activity one from a gender training by iDE, and builds on didactic teaching methods developed for a doctoral dissertation on Education for Sustainable Development (ESD) for India’s formal educational system by Stephanie Leder. The training activities were piloted and modified in six villages in the Eastern Terai, Nepal and Bihar and West Bengal, India. The trainings were conducted twice per village, twelve times in total. The villages are Koiladi and Khoksar Parbaha in Saptari district (Eastern Terai), Bagwatipur and Mauahi in Madhubani (Bihar), and Dholaguri and Uttar Chakowakheta close to Cooch Behar in West Bengal. During and after every training, modifications and variations were incorporated in the training structure, e.g. timings per activity were adjusted and instructions changed or specified.



WHY IS THIS MANUAL IMPORTANT?

Due to male labor migration from rural communities, women are increasingly managing the farming process. Female-headed households face new patterns of vulnerability, with an increase in labor burden accompanied by limited access to and control over water resources. Addressing this through open dialogue is essential for climate resilience. Socio-economic, structural and institutional constraints to sustainable water use in patriarchal and caste-based societies impacted by migration pose a challenge to the long-term up- and out-scaling of more productive opportunities. This training addresses gender inequality in small-scale agriculture, women's triple work burden (domestic, productive and community tasks), and institutions marked by caste, class and gender disparities that particularly affect female-headed households, as well as marginal and tenant farmers.

If women are also not allowed to contribute to particular forms of labor, use certain types of equipment or impact the decisions of farmer groups, agricultural productivity and farming livelihoods are challenged. This workshop helps communities realize the role that gender plays in their lives, and discuss how they can move toward a more equal society. This manual is not prescriptive or designed to infuse a particular "Western" view on gender relations. The activities and discussions provide valuable space for encouraging farmers to bring their own ideas and stimulate critical reflections and dialogue on gender perceptions and practices in their particular cultural setting.

WHEN CAN THIS MANUAL BE USED?

While this manual can be used at any time to generate discussion and reflection on the impact of gender in a community, there are four times in particular when this workshop may be particularly necessary:

- 1) When new projects are starting in villages and community groups are formed. In this case, the training can be used to sensitize field staff and farmers on gender relations in communities.
- 2) When there are gender-related tensions in a community. This may happen often in communities where men are out-migrating and women are routinely left behind.
- 3) When conducting participatory research to understand how gender effects community relations and practices in villages.
- 4) Lastly, with project staff who are working with communities. It can help to reveal one's own gender perceptions before addressing those directly or indirectly in villages.



After the implementation of the activities and discussions, facilitators and farmers can discuss opportunities to repeat these activities to observe whether their perceptions have changed. It is important to view this workshop as an initial tool within a greater development process which can be linked to other project interventions. For this purpose, this manual can identify community-specific challenges regarding to gender relations which shape and developmental interventions in unpredicted ways.

WHAT DOES THIS MANUAL ASSUME?

This manual assumes that facilitators understand that the concept of gender is socially constructed and changes over time and space (rather than being biologically fixed). Facilitators are expected to be able to lead critical discussions reflecting the origins of the cultural notions of “girls” and “boys”, “women” and “men”.

WHAT WILL PARTICIPANTS GAIN FROM THIS WORKSHOP?

- A space to talk about gender perceptions and roles in their households and community
 - Myths on women’s and men’s roles in agriculture may be revealed, as well the imbalance in the division of labor
- A chance to reflect
 - While other training programs teach pre-determined technical skills, this workshop lets participants come to their own conclusions by guiding them through a reflection on gender and developing empathy through role play
- New insights and skills
 - What participants and facilitators learn may differ from workshop to workshop, but hopefully some participants leave with new ideas about how gender impacts their daily lives, and how they might change those impacts. Additionally, bargaining and problem solving skills will be learned from the role play activity.



Preparation

What do I need?

- Chart paper, colorful cards, and permanent markers
- Men and women's clothing (i.e. headscarves, shawls, men's hats, etc.) for role playing activity
- Print the following:
 - a. Pictures of man and woman and labor activities (Appendix II) for activities 1 and 2
 - b. Workshop Evaluation (Appendix I), to be completed by observer during workshop
- Audio recording device to evaluate training afterwards (optional)

WHO DO I NEED?

Participants

It is important to keep the groups small to encourage good discussion. The recommended maximum number of participants is 12, and the workshop can be effective with as few as 5 or 6 participants. To encourage women's participation in meetings, crèches (daycare) for children or similar appropriate incentives can be arranged. It is important to allow sufficient time to select participants of different age, caste, and class, as well as to form groups in which all participants feel comfortable speaking. The groups should ideally be mixed, but keep in mind that sex-segregated groups often allow for a more secure space to speak. The choice between mixed or single sex groups depends on prior interventions in communities and how much women feel comfortable speaking about these topics in front of men. If there is significant hesitancy among the women to speak up, then single sex groups may provide greater individual participation.

Facilitators

It is recommended to have two facilitators for this workshop. While it may be that only one person is facilitating at a time, it is important to have the other facilitator act as an observer and take notes. The facilitators should speak the local dialect or language. Particularly in groups with female participants, it is necessary to have female facilitators.



WHAT DOES THE FACILITATOR DO?

The facilitator has a variety of very important jobs to make the workshop a success (adapted from the UNDP Afghanistan Gender Awareness and Development Manual). These are:

1. Encouraging participation

This is done by creating a safe space to talk about controversial issues, involving all participants in a discussion, and having an idea of the material and how participants might respond. To flatten hierarchies in communication, the facilitators should sit with the participants in a circle on the ground.

2. Directing the conversation

While participation should be encouraged, it is equally important for the facilitator to direct the conversation away from negative themes (such as reinforcing stereotypes about gender, or insulting other participants) and towards a positive, productive discussion that encourages collective participation. This is a difficult balance and one of the reasons why the facilitator is so important.

3. Sticking to the agenda

The facilitator must respect the participants' time in attending the workshop, and sticking to the time limits set in the agenda is a good way to do that. When participants know that time limits are being obeyed, they may also be more attentive during the sessions.

4. Participating in activities and discussion

While the participants should be talking more than the facilitator, it can be helpful for the facilitator to share observations of his or her own during the activities and discussions. Although this participation is infrequent, it helps show that the facilitator does not have all the answers and is also here to learn from the discussion.

5. Sharing responsibilities

Just as the facilitator does not need to pretend to know everything about gender equality, he or she also does not need to do everything. Feel free to have a participant volunteer take notes if no other facilitators are available, or have participants hold up props while you talk. This can also help keep quieter participants involved, and louder participants busy.



KEY FACILITATION SKILLS

Open-ended questions

To stimulate many responses

Wait for responses

To give time to think of an answer. Don't bombard them with more questions

Eye contact and names

To encourage people to contribute

Listen carefully

To understand, rephrase, and lead a discussion

Encouragement

To promote more responses ("That is an excellent point")

Rephrasing

To clarify understanding and show appreciation

Redirecting

To get others involved

Probing

To get out more information and views

Observing

To check on who is not participating

Active Listening

To listen with the eyes as well as the ears and check out body language cues

Summarizing

To help participants understand and reach an agreement

Source: iDE Zambia (2015: 3)



Gender Workshop Modules

INTRODUCING THE WORKSHOP (10 MIN)

This part of the manual will talk about how to introduce the workshop before activities begin. There are three topics to cover:

- 1) The agenda
- 2) Creating a safe space for discussion
- 3) Introductions and ice breakers

THE AGENDA

It is recommended to start by presenting the agenda, as it helps participants understand where the conversations might lead. Discuss the agenda generally, by explaining that the workshop consists of 3 activities and 3 discussion sections that focus on gender. Then go through the agenda point by point. The time periods mentioned throughout this manual are from the tentative agenda which is printed below. Emphasize that all of these activities and discussions require the voices and stories of the participants, which leads to



the next topic. A long introduction to the workshop is not recommended, as participants are already familiar with the agenda. Simply laying out the reason for the workshop, that gender plays a large role in rural life and is worth examining, may suffice.

Phase	Time	Activity
Introduction	10 min	Introducing the Workshop
Activity 1	30 min	Boy or Girl?
Discussion 1	20 min	“Gender” and “Sex”
Activity 2	45 min	Gender Position Bar
Tea/coffee break		
Discussion 2	20 min	Visioning Successful Female and Male Farmers
Activity 3	35 min	Bargaining Role Play
Discussion 3	15 min	Beyond the Workshop

CREATING A SAFE SPACE FOR DISCUSSION

Discussing gender may be a very new concept for the participants, especially in this unfamiliar setting. For this reason, it is important to talk about how the workshop will bring up sensitive and controversial issues. Let participants know that they may not agree with everything that is said, and that that is okay.

At this point, the facilitator should briefly discuss his or her role in the group. Emphasize that you will try to let as much discussion as possible take place. This discussion will be constructive and aim at supporting each other in the village.



PEER INTRODUCTION AS AN ICE BREAKER

Beyond introducing the workshop, it is important to have introductions of each participant and facilitator. This can be done in a creative way: participants discuss in pairs for one to two minutes, sharing their name, number of family members, which crops they grow, and other relevant information. Participants then introduce not themselves, but the neighbor that they talked to:

“My friend’s name is Srijana. She has five family members and grows paddy, wheat, and eggplant.”

Having some sort of ice breaker activity on hand (such as this) is important in developing a friendly and understanding atmosphere for the following activities and discussions.



ACTIVITY 1: BOY OR GIRL? (30 MIN)

WHAT IS THIS ACTIVITY?

Participants describe why they would rather have a son or a daughter.

WHY IS IT IMPORTANT?

Participants discuss their own values that are attached to having sons and daughters. These will be critically reflected upon and explained as socially constructed gender perceptions in the discussion following this activity.

WHAT DO I NEED?

Pictures of man and woman (Appendix II), cardboard/index cards and markers for note-taking.

STEPS:

Step 1: Hold the picture of the woman at one end of the circle, while the other facilitator holds the picture of the man at the other end. The two pictures are shown here, and larger versions can be cut out in Appendix II.



Step 2: Explain: “Imagine that you spoke to a doctor and due to a medical condition, you can only have one child in your life. Would you prefer a boy or a girl?” (represented by the pictures of the man and the woman).

Step 3: Participants move and stand by the picture of the child that they want: a son or a daughter.

Step 4: The girl group and the boy group separately sit down in small circles. The facilitator asks them: “Why did you choose a girl/boy?” This discussion can be led by a facilitator, but make sure that you also pick someone to take notes of the discussion, ideally on a big piece of cardboard.

Step 5: Each group presents the reasons they picked a girl or boy to the rest of the participants.

ACTIVITY TIMELINE:

Time	Objective	Content	Method	Material
Phase 1: Warm-up, 5 min	To identify girl or boy preference amongst participants	Do you want a boy or a girl if you could have only one child? Please go to the picture of the boy or the girl	Warm-up activity: put the pictures of a boy and a girl in different locations and separate the group into two according to their preference for the sex of their (imaginary) only child	Laminated pictures of a boy and a girl
Phase 2: Group work, 15 min	To identify gender constructions	The two different groups discuss why they want a girl or boy. Write down the reasons discussed by the group	Group work & Brainstorming: facilitators write down the reasons for wanting a boy or a girl raised in the discussion	Index Cards and permanent markers
Phase 3: Presentation, 10 min	To exchange each other's perspectives	Present 3- 5 reasons mentioned in your group for why you want a girl/boy	Presentation of group results	

FACILITATOR TIPS:

Let the participants develop their own reasons; you should not interfere with this process. During our workshops, the following topics came up:

- 1) **Financial Security:** Dowry/wedding gifts, education, remittances, religious beliefs
- 2) **Lineage:** family name and honor
- 3) **Gendered tasks:** household work, role of daughter-in-law, plowing, cremation
- 4) **Gendered traits:** discipline, obedience, looks, security, caring



DISCUSSION 1: GENDER VERSUS SEX (20 MIN)

WHAT IS THIS DISCUSSION?

It talks about the difference between gender and sex.

WHY IS IT IMPORTANT?

It helps show how society and culture play a large role in what it means to be a woman or a man, and that there is a difference between what we are born as and what society tells us to be.

STEPS:

Step 1: The facilitator describes the difference between sex and gender. Refer to the chart showing examples of sex and gender as well as the sample introductory speech for ideas on how to best introduce participants to this difficult concept. Starting out with the following questions and definitions may be helpful:



Do you know what the difference is between sex and gender?

SEX is the biological characteristics of men and women.

GENDER is the socially defined characteristics and roles of men and women.

Step 2: Prepare a table on a poster with two columns, one labeled “Sex” and the other “Gender”. Ask the participants about their experiences in what defines being a man, or being a woman. If their examples are related to character traits or tasks, write them in the “Gender” column. If they relate to biological traits, write them in the “Sex” column (see example below). Explain to them the difference again.

SEX	GENDER
Biological—Male and Female Inborn/innate Cannot be changed	Social—Masculine and Feminine Not inborn/innate Can be changed
Examples: <ul style="list-style-type: none">• Only women can be pregnant and give birth• Only men can supply sperm.• Only mother breastfeeds her child• Only women menstruate	Examples: <ul style="list-style-type: none">• Women does domestic chores• Men is bread winner of family• Women wear sari/kurta• Men plows agricultural land, drives tractor• Women are kind hearted• Men sit in the tea shop and chat

A SAMPLE OF A 5-MINUTE INTRODUCTION TO THE CONCEPTS OF “GENDER” AND “SEX”:

GENDER IS RELATIVE

Males and females have a different list of activities that they have to perform. Those activities are understood as “normal” because they are performed by the majority of males and females of all ages around us. These activities are categorized by gender-related rules that are formed by the people of that society and its history.

Can we think of some examples of what a majority of the men and women do in this village?

- As one example, men are considered to be the breadwinner of the family, while women are thought to care for the family.

GENDER IS LEARNED

Gender can be understood as learned rather than taught. We learn how a specific gender should perform, even if it is not explicitly taught to us.

For example: when babies are born, they learn from their parents that they are a girl or a boy, and by the age of 2.5 or 3 they are able to classify who is male or female around them. They first learn this by the way elders address them, as it is different for a baby boy than a baby girl, both in terms of the specific word used and in tone. When a baby understands that she is a girl, she learns what a girl does. What should she wear? What should she play with? What should she avoid? She learns the answers to these questions by observing her parents, elders and her friends.

GENDER ROLES ARE UNQUESTIONED

The majority of assigned gender roles are accepted and remain unquestioned.

For example: In certain regions, women do not plow. A part of the culture states that only men may plow the land and so in following these well-established roles, women do not plow. Instead, women are caretakers. They perform household chores and take care of children and the sick.

- At this point, ask participants to think of more examples of roles that we do without questioning? Examples may include: cooking, dealing with money, cremation, drinking chai in public, etc.





GENDER ROLES VARY IN DIFFERENT PLACES

Gender roles vary across caste and region. For example: In some communities, only men go to the market to sell agricultural products, while in others it is only women who go. Or: In Western cultures it is normal that men can cook food for family but in India and Nepal, for example, usually women are in charge of the kitchen—they are called homemakers too (grihini). Even in the same place or communities and at the same time, gender roles can vary within and across different cultures, religions, and castes.

HOWEVER, GENDER ROLES ARE CHANGEABLE OVER TIME

Gender roles and responsibilities can change over time.

- Ask participants to think about what has CHANGED over time in their community, in terms of the responsibilities of male and female farmers. Give some examples, like maybe riding cycles and motorbikes, speaking up in a group, being responsible for the money
 - One example might be that in some communities, girls were not allowed to go to school, but nowadays daughters are sent to school along with sons.

IDENTIFYING GENDER ROLES

To understand the expectations for different genders in our community, we must discover the different roles and responsibilities performed by women and men. Work can be divided into three main categories: productive, reproductive and community. Women's role, as has been noted, includes work in all three of these categories, which is referred to as women's **triple work burden**. Descriptions of these types of work follow:

1) Productive Work

Any work related to production, whether for income or family consumption, is considered productive work. For example, farming or weaving baskets. Usually when people are asked about their job, their response is related to productive work, especially work which is paid or generates income. Both women and men can be involved in productive activities, but for the most part their function and responsibilities will differ according to the



gender division of labor. Women's productive work is often less visible and less valued than men's. Women are generally paid less than men for performing same work.

2) Reproductive Work

Involves the care and maintenance of the household and its members, including bearing and caring for children, food preparation, washing, cleaning, water and fuel collection, shopping and family health care. Reproductive work is crucial to human survival, yet it is seldom considered 'real work'. In developing communities, reproductive work is for the most part manual labor intensive and very time consuming. It is almost always the responsibility of women and girls.



3) Community Work

Includes any collective organization of social events and services, ceremonies and celebrations, community improvement activities, participation in groups and organizations, local political activities and so on. Volunteer time is important for the spiritual and cultural development of communities and as a means of community organization. Both women and men engage in community activities, although a gendered division of labor also exists here. For example, men are present and influential in natural resource groups such as water user or forestry committees, despite an obligatory minimum attendance of 30% of women in such groups.

THE GENDERED DIVISION OF LABOR

Hence, women, men, boys and girls are likely to be involved in all three areas of work. In many societies, however, women do almost all of the reproductive and much of the productive and community work. Development projects must remember that women's workload can prevent them from participating in ways that men may be able to. Additionally, any disruption in one area of work will affect the other areas. Extra time spent on farming, producing, trainings or meetings means less time for other tasks, such as child care or food preparation and



finally rest. For these reasons, especially in agricultural production, it is important to understand the gendered needs of the partners and members and cooperate with them for a sustainable livelihood.

Step 3: The facilitator lists the following behaviors and activities in a random order. Participants guess if they are determined by someone's gender or someone's sex. This can lead into a group discussion on gender and sex.

SEX	GENDER
<ul style="list-style-type: none">➤ Menstruation➤ Being pregnant➤ Giving birth➤ Lactating (breastfeeding babies)➤ Providing sperm	<ul style="list-style-type: none">➤ Wearing a sari➤ Driving a tractor➤ Child and elderly care➤ Weeding➤ Cooking➤ Washing clothes➤ Fertilizing



ACTIVITY 2: GENDER POSITION BAR (45 MIN)

WHAT IS THE ACTIVITY?

Participants reflect on the types of labor done by women and men, and their reasoning behind that.

WHY IS THIS IMPORTANT?

It helps participants see that the division of labor leads to a higher work burden for women, and how we can change that.

WHAT DO I NEED?

Pictures of different labor activities (15 are included in Appendix II, and others can be created), pictures of man and woman standing in different positions next to each other.

STEPS:

Step 1: Place the pictures of the man and woman in a row, arranged like this:



Step 2: Describe the row of pictures, saying how it represents male labor, mostly male labor, labor shared by both genders, mostly female labor, or female labor.

Step 3: The pictures of labor activities are distributed in the middle of the circle of participants. The participants each pick one picture of a labor activity.

Step 4: Ask every participant to show their picture to the group and describe which activity is shown on their photo. After that, ask the participants to place the picture beneath the picture of the man and woman that they think it applies to: male labor, mostly male labor, labor shared by both genders, mostly female labor, or female labor (pictures in Appendix II).

Step 5: Explain WHY he or she thinks that that labor activity fits in that category.

Repeat steps 3-5 until all labor activities have been placed in a category.

Step 6: Ask participants: “Does this look like an equal workload for men and women?” Follow-up questions, such as, “what problems might this create?” could be useful. You can also ask participants if they think that farming might be more difficult for women because they are not allowed to apply fertilize, plow, etc. This is the topic of Discussion 2 and will be discussed in more detail later in the workshop, but it could be a good idea to ask this question now.

Step 7: Ask: “How would you like to change who does what job in the future, maybe in ten years? Please re-arrange, if you would like to balance the labor differently.” Help participants realize how changing which gender is responsible for a certain job can help make work more equal for everyone.

ACTIVITY TIMELINE:

Time	Objective	Content	Method	Material
Phase 1: Describing a picture, 15 min	To choose and describe a picture	Describe the picture.	Every participant chooses one picture	The pictures of labor activities (15) and the pictures of the man (alone) and the woman (alone), all in Appendix II
Phase 2: Deciding where tasks belong, 15 min	To decide where the task displayed on the picture should be placed along the gender position bar between “male” and “female”	Is it a woman’s or man’s task? Place picture on a pile for male, female and both labor tasks	Every participant places one picture in one of the five categories	
Phase 3: Reasoning gendered division of labor, 10 min	To debate why the task is done by males or females	Why did you place the picture there? Can this be done by women/men?	Every participant gives an explanation from her or his perspective	
Phase 4: Re-thinking the gendered division of labor, 5 min	To envision how labor could be more balanced	Would you like to change the division of labor? Rearrange the pictures	All participants realize that the gendered division of labor is changing	

TIPS:

1. Challenge participants to think beyond “it has always been like this” when they describe why a certain labor activity is for that gender. In our workshops, we heard participants describe tasks as “dangerous”, “heavy”, “takes time”, “safe and at home”, among other things.
2. It may also be helpful to the participants if they think that the division of labor has changed over time, which may help participants realize that it can change in the future.
3. Don’t put away the pictures after this activity! It will be helpful to be able to look at the pictures during Discussion 2.



DISCUSSION 2: VISIONING SUCCESSFUL MALE AND FEMALE FARMERS (20 MIN)

WHAT IS THIS DISCUSSION?

Participants imagine opportunities and challenges in becoming a successful farmer if they were the opposite gender.

WHY IS IT IMPORTANT?

Participants can reflect on challenges in ongoing project interventions, or envision their opportunities in farming. It also prepares participants for the gender-swapping role play in Activity 3, as well as gives space to dismantle roadblocks for female farmers.

STEPS:

Step 1: Divide the participants into two mixed gender groups. Choose a participant to take notes on the chart paper.

Step 2: Ask participants to imagine themselves as a farmer of the opposite gender. Give participants time to let them imagine this new identity and life.

Step 3: For one group, ask: “What are the opportunities to becoming a successful female farmer? What are the challenges to becoming a successful female farmer?”. For the other group, ask the same two questions, but regarding male farmers.

Step 4: Ask the males, who are imagining that they are female farmers: “As female farmers, what will help you become successful?”

Step 5: Ask one group member to present the opportunities and challenges for the gender they discussed. As a larger group, discuss the differences between what the male and female groups described.



CHALLENGES FOR FEMALE FARMER	OPPORTUNITIES FOR FEMALE FARMERS
<ul style="list-style-type: none">● Not being allowed to plow● Household workload and coming late to meetings● Not allowed to start water pumps● ...● ...● ...	<ul style="list-style-type: none">● Collective labor support through other farmers● Confidence to speak up in groups● Increasing cropping areas● ...● ...● ...

ACTIVITY 3: BARGAINING ROLE PLAY (35 MIN)

WHAT IS THIS ACTIVITY?

Participants take the role of the other gender and have conversations with other participants in a farming or household situation

WHY IS THIS IMPORTANT?

Female and male participants get a chance to see what it is like to be the other gender, and understand what challenges that gender faces.

WHAT MATERIALS DO I NEED?

Scarves, shirts, and other male and female clothes. Also farming and household props, such as a water pot, a spade, vegetables, plates, cups, etc. Cut out the situation and role cards from Appendix III.

STEPS:

Step 1: As facilitator, explain that a role play will happen. Encourage participants to will dress up and act like the opposite gender in this role play. Explain that gender role-switching will be a fun activity, as they can experience how to bargain as the other gender.



Step 2: Pass out situation and role cards (Appendix III) and read them to the participants if necessary. Depending on the size of the group, pass out between 2 and 4 situation cards, ideally with a maximum of 5 participants in each group. Not all roles in each situation need to be used, and if groups are larger than five, you can add “community member” roles.

Step 3: Tell the groups that they have 15 minutes to prepare a 3-4 minute role play based on the situation card they received. They should first give out role cards to everyone in the group. The funnier and more spontaneous the play, the better!

Step 4: The groups perform their role plays. After each group performs, ask participants how they felt playing the other gender. Ask those in the audience what they thought of the stereotypical gender roles.

TIPS:

With a little help from the facilitators, this may be the participants' favorite activity. Having random props (such as farm tools, kitchenware, etc) may help generate ideas. In our workshops, women were excited to get a chance to tell men to bring them food and tea constantly, while men enjoyed covering their heads with a scarf and playing an obedient housewife. We found that participants have lots of ideas once they realize that this is supposed to be a fun and lighthearted exercise.

ACTIVITY TIMELINE:

Time	Objective	Content	Method	Material
Phase 1: Introduction, 5 min	To explain that everyone will participate in a role play in a small group, where they will dress up and pretend to be the opposite gender	Describe the role play and divide participants into 2-4 small groups, with a maximum of 5 participants in each group	Short oral introduction	Props: Head cover for male and female farmers: Scarves and Pheta, neck cotton towel. Situation and role cards from Appendix III
Phase 2: Group discussion and role play practice, 15 min	Each group prepares for their 3-4 minute role play	Groups distribute role cards and read their situation card. They then plan their role play	Group work and practice	
Phase 3: Presentation of role play, 15 min	To present the play	The groups present their role play in front of everyone, followed by discussion by both participants and audience	Presentation	



DISCUSSION 3: BEYOND THE WORKSHOP (15 MIN)

WHAT IS THIS DISCUSSION?

A wrap-up of the workshop that helps spread the insights from the workshop into the wider community.

WHY IS IT IMPORTANT?

Participants can reflect on what they have learned and the insights they have developed. They can discuss whether they would like to change anything in their gender behavior. They can plan as a group how to continue discussing gender after the workshop.

STEPS:

Step 1: Explain to participants that unlike some trainings, this workshop is not supposed to fix the problems in one day. Also unlike some trainings, the facilitators do not have all the answers. Emphasize that the workshop was only the first step, and now it is time for the participants to share what they learned with their friends and families and continue the conversation.



Step 2: Ask for a volunteer to take notes while participants share ideas.

Step 3: In a circle, ask the participants to each share one way that they will use something they learned in the workshop.

TIPS:

- Give at least two examples of answers before the participants share. One example can be a simple discussion with your family, while the other example should be an action, such as *"I will help my wife prepare and cook food."*
- Encourage participants to try not to repeat anyone else's answer. You can also remind participants that this is a team exercise, which is why one participant should be taking notes. If a participant gets stuck and cannot think of an answer, encourage other participants to help him or her come up with something.

Follow-up Evaluation

After each workshop, we recommend the following two actions to help improve the workshop in the future:

- 1) Discuss and evaluate the workshop with all facilitators.
- 2) Interview a few participants (ideally both a man and a woman) about the workshop.

How to evaluate the workshop among facilitators?

- 1) Look at the notes written, photographs taken, and audio recorded from the workshop. Discuss if information was collected well during the workshop, and how to collect this information better next time.
- 2) Share both praise and critique for peers' facilitation techniques.
- 3) Share what personally seemed to be the most and least successful parts of the workshop, and discuss why that might be.
- 4) Evaluate timeliness and adherence to agenda. Do some items need more or less time?
- 5) Complete the Evaluation in Appendix I that should have been partially filled out during the workshop. Discuss the document with all facilitators.

How to interview a participant?

Interviews should be conducted individually and privately, in order to get the best understanding of the participant's experiences. If two facilitators are available, one can take notes while the other conducts the interview. Here are some questions to start the conversation, and feel free to follow-up on any points made by the participant:

- 1) Which activity or discussion made you think the most? Why?
- 2) Is there anything that you would like to add or remove from the workshop?
- 3) Why did you come to the workshop?
- 4) What do you think other people thought of the workshop? What do you think your friends and family will think of what was talked about at the workshop?
- 5) Do you think that gender relations will change at some point in your community? What do you think will cause that change?

APPENDIX I. A general workshop evaluation tool that should be worked on during event

Gender Training Evaluation

Group No ___ Group Name _____ Date _____ Length _____

Number of participating members _____ Number of women _____

Documentation by group member/young women _____

Major points of group meeting (information/sensitization/training: on what?)

Method: Lecture ___% Discussion ___% Interview ___% Game ___% Other: ___%

Material (cards, crops, handouts....) _____

How many participants stated their opinion? _____/_____ (total)

Which skills did the participants use or learn? Circle your rating, where 1= not used, and 5= used a lot:

Knowledge/Skill	Rating					Explanation
Communication/ Discussion	1	2	3	4	5	_____
Rule Establishment	1	2	3	4	5	_____
Agricultural Knowledge	1	2	3	4	5	_____
Project Information	1	2	3	4	5	_____
Empathy/Group Engagement	1	2	3	4	5	_____
Organizational Skills	1	2	3	4	5	_____
Decision-making	1	2	3	4	5	_____
Gender Awareness	1	2	3	4	5	_____
Farmer Involvement	1	2	3	4	5	_____

Observations

_____ were most outspoken.

_____ seemed uncomfortable and were shy to speak.

Recommendations for next meeting:

APPENDIX II. Pictures to cut-out for Activities 1 and 2





1



2



3



4



5



6



7





Photo descriptions:

- 1: Handling pump set (Thakurgaon/Bangladesh)
- 2: Digging (Saptari/Nepal)
- 3: Handling money (India)
- 4: Pumping water (Dholaguri, West Bengal/India)
- 5: Plowing (Dholaguri, West Bengal/India)
- 6: Harvesting (Dholaguri, West Bengal/India)
- 7: Cleaning and drying the crop (Dholaguri, West Bengal/India)
- 8: Childcare (Mauahi, Madhubani, Bihar/India)
- 9: Washing clothes (Bhagwatipur, Madhubani, Bihar/India)
- 10: Transplanting (Dholaguri, West Bengal/India)
- 11: Applying pesticides (Bangladesh)
- 12: Raising livestock (Thakurgaon/Bangladesh)
- 13: Selling vegetables (Saptari/Nepal)
- 14: Carrying the crop (Doti/Nepal)

APPENDIX III. Role Plays to cut-out for Activity 3

<p>Setting 1: Daughter-in-law lives with her parents-in-law. The husband works abroad. Daughter-in-law obeys her in-laws and is responsible for managing household and agricultural tasks. Recently the harvest has been poor and the family blames the daughter-in-law. She is too busy with her other work, and the weather has been poor. The landlord's wife visits and threatens to give the land to someone else if they cannot produce a better harvest.</p> <p>Task: Prepare a 3-4 minute skit showing how the household can work together to reduce the burden and bargain with the landlord.</p>	<p>Daughter-in-law</p>	<p>Father-in-law</p>	
	<p>Mother-in-law</p>	<p>Landlord's wife</p>	<p>Community Member</p>
<p>Setting 2: A family in which the husband and wife both share household responsibilities of cooking, farming and childcare. They are both comfortable in their situation but the husband is subjected ridiculed by the community for helping his wife manage the household.</p> <p>Task: Prepare a 3-4 minute skit on how the husband and wife can change the community's mindset.</p>	<p>Husband</p>	<p>Wife</p>	
	<p>Community Member</p>	<p>Community Member</p>	<p>Community Member</p>

<p>Setting 3: A female-headed household where the husband recently left home to work. The wife is coming to terms with managing all the household and agricultural responsibilities in her husband's absence. Her nearest water tap has stopped functioning and she has made several requests to the village head to fix the tap but she has not received any help.</p> <p>Task: Prepare a 3-4 minute skit on how she can gain support from community members to solve her problem.</p>	<p>Wife</p>	<p>Village Head</p>	
	<p>Community Member</p>	<p>Community Member</p>	<p>Community Member</p>
<p>Setting 4: The harvest has been very small this year. A husband and his wife meet with the landlord who still asks for ½ of the harvest. They try to convince him to leave them more of the harvest, as otherwise their family will need to purchase additional vegetables for survival. They didn't irrigate the land this year as much as usual as the pump owner is demanding an increase in the cost of renting out his equipment and tubewell.</p> <p>Task: Prepare a 3-4 minute skit on how they can cooperate to convince the landlord to receive a higher share of the harvest.</p>		<p>Husband</p>	<p>Wife</p>
	<p>Landlord</p>	<p>Pump Owner</p>	<p>Community Member</p>

Setting 5: A woman recently got married and her father now works abroad to help pay off the costs of her wedding and dowry. Her younger sister-in-law approaches her asking to borrow money for college. The sister-in-law thinks that since the new wife's father is abroad she must have lots of money stashed away. The wife, however, has no money, so she asks her mother-in-law if she can help her daughter. The mother-in-law is insulted by this request and gets angry. The husband intervenes.

Task: Prepare a 3-4 minute skit on how the husband can support his wife in front of his mother.

Wife

Mother

Husband

Sister-in-law

Community Member

APPENDIX IV. An additional, optional tool to track participant and facilitator responses over multiple workshops

Farmer group name: _____ Village/Tole: _____

Project interventions: _____ Name: _____

Intervention	Personal Benefits	Household Benefits	Community Benefits	Personal Challenges	Household Challenges	Community Challenges	Implementation Responsibility	Management Responsibility	Maintenance Responsibility
Resource Access: Water, Inputs etc.									
Critical Awareness/ Knowledge/ Social network									
Skills									
Decision-Making									

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Photos of man and woman taken by Emma Karki (IWMI). Photos on pages 8, 11, 12, the first picture on 20, and the top right picture on page 22 were taken by Rajeshwar Mishra. Photos number 1 and 12 in appendix II, as well as the photo in the top left of the back cover were taken by Sanjiv de Silva. The photos on the top right and bottom right of the back cover, as well as the photos for the Definitions and Gender in Agriculture sections in the Table of Contents were taken by IWMI staff. All other photos taken by Stephanie Leder (IWMI).



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