ZIMBABWE

Centres of Excellence for Gender Mainstreaming in Local Government Manual



GENDER JUSTICE AND LOCAL GOVERNMENT SUMMIT

Gender links (GL) is a Southern African NGO that is committed to a region in which women and men are able to realise their full potential and participate equally in all aspects of public and private life in accordance with the provisions of the SADC Protocol on Gender and Development.

Zimbabwe
Centres of Excellence for Gender Mainstreaming
in Local Government Manual
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Gender Links
9 Derrick Avenue
Cyrildene, 2198
Johannesburg, South Africa
Phone: 27 (11) 622 2877
Fax: 27 (11) 622 4732
Email: governance@genderlinks.org.za
Website: www.genderlinks.org.za

Editors: Colleen Lowe Morna, Susan Tolmay, Abigail Jacobs-Williams and Priscilla Maposa
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Acronyms

AIDS	Acquired Immune Deficiency Syndrome
ALAN	Association of Local Authorities in Namibia
ARV	Anti-retroviral
CBO	Community Based Organisation
CoD	Congress of Democrats
DANIDA	Danish International Development Agency
DTA	Democratic Turnhalle Alliance
DTI	Department of Trade and Industry
EE	Employment Equity
Exco	Executive Committee
FES	Friedrich Ebert Stiftung
FPTP	First-Past-The-Post
GL	Gender Links
GAD	Gender And Development
GBV	Gender Based Violence
GFP	Gender Focal Points
GMS	Gender Management System
GU	Gender Unit
HR	Human Resource
IDP	Integrated Development Plan
KPI	Key Performance Indicators
MGECW	Ministry of Gender Equality and Child Welfare
MRLGHRD	Ministry of Regional and Local Government, Housing and Rural Development
NABTA	Namibian Bus and Taxi Association
NGO	Non Governmental Organisation
Nudo	National Unity Democratic Organisation
NPC	National Planning Commission
OVC	Orphans and Vulnerable Children
PEP	Post Exposure Prophylaxis
PR	Proportional Representation
SADC	Southern African Development
SPO	Special Program Officers
SPU	Special Program Unit
ToT	Training of Trainers
UDF	United Democratic Front
UNDP	United Nations Development Programme
VCT	Voluntary Counselling and Testing
WAD	Women And Development
WID	Women In Development

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This manual has been developed by members of the Gender and Governance Partners Forum including the Ministry of Women Affairs, Gender and Community Development (MWAGCD), Ministry of Local Government and Urban Development (MLGUD), Association of Rural District Councils (ARDC), Urban Council Association of Zimbabwe (UCAZ), Zimbabwe Local Government Association (ZILGA), Gender Links (GL), the Municipal Devlopment Partnership (MDP) and Women in Politics Support Unit (WIPSU). The Danish International Development Agency (DANIDA); United Natons Development Programme (UNDP); European Union (EU); Swedish International Development Agency (SIDA) and the Canadian International Development Agency (CIDA) funded the Women Chairpersons Empowerment Workshop at which the manual was tested in February 2010.

The Zimbabwe manual is designed as a complement to the Local Government Gender Strategy developed in February 2010 and provides the tools for understanding what gender mainstreaming is; why it is important; and how to go about developing a gender action plan.

This manual was developed with the input from: Fanny Chirisa, Director, WIPSU; Caroline Matizha, Director of Gender in the MWAGCD; Selina John, Adminisrative Officer; Ministry of Local Government, Rural and Urban Planning (MLGRUP); Priscilla Mudzinge, Deputy Director, Urban Councils in the MLGRUP; Roger Mozhentiy, Secretary General, ARDCZ; Perkins Francis Duri, Secretary General, UCAZ; Kwanele Muriel Jirira, Lecturer, Researcher, University of Zimbabwe, Department of Development Studies; Doreen Nyamukapa, UNDP - Gender Analyst; Josephine Ncube, Chamber Secretary, Harare City Council; Angela Kwinjo, Finance and Administration Officer,Gender Focal Person, MDP; and Lilian Matsika, Gender Officer, UCAZ.

The manual draws its inspiration from many sources, including the Southern Africa Development Community (SADC) Toolkit for Decision Makers; the Oxfam Gender Training Manual and the pilot projects on mainstreaming gender in local government conducted by GL with the cities of Johannesburg, eThekwini and Msunduzi over the period 2004-2007 with support from the Mott Foundation. Some illustrations were taken from the Gender Training Manual and Resource Guide developed by the Ministry of Gender Equality and Child Welfare.

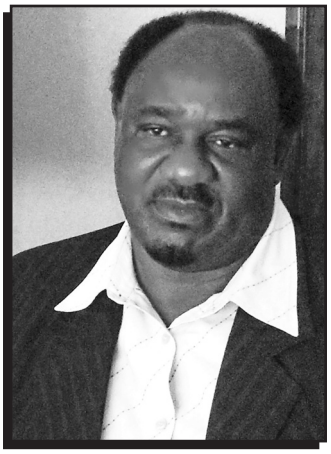
GL and Executive Director Colleen Lowe Morna and Monitoring and Evaluation Manager Susan Tolmay edited the final manual with assistance from Gender and Governance Manager Abigail Jacobs-Williams and GL Zimbabwe local government country facilitator Priscilla Maposa.

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FOREWORD



Francis Duri



Roger Mozhenty

Gender equality is integral to good governance, especially local governance due to the proximity of women to community issues and concerns. At the local government level efforts to address gender inequalities need to focus both on the internal functioning of local councils and increasing the representation and participation of women in these structures as well as the external functions of councils by ensuring that policies and programmes and services are planned, budgeted and delivered in a way that puts gender at the core of all local government processes. The ultimate goal is to ensure that women are represented and participate equally; that they are included and involved in all spheres, both internal and external, and that they are able to influence all decision making processes at the local government level.

One of the key international gender instruments is the Millennium Development Goals (MDG) with goal three being to *"promote gender equality and empower women."* The International Union of Local Authorities (IULA) Worldwide Declaration on Women in Local Government which was adopted in Harare in 1998 states that democratic self government has a critical role to play in securing social, economic and political justice for all citizens of every community in the world and that all members of society, women and men must be included in the governance process.

At the launch of the United Cities and Local Governments of Africa (UCLGA) Women's Commission during its 1st Ordinary Congress in Accra in July 2008 a Declaration recognised that local governments are key promoters of women's equality and can make a difference to the lives, and the life chances of women.

In August 2008, SADC Heads of State adopted the ground breaking SADC Protocol on Gender and Development that has 28 targets for achieving gender equality by 2015. These include the equal representation and participation of women in all areas of decision-making; their equal access to economic resources; and the halving of gender violence by 2015.

With the opening and housing of the UCLGA Southern Africa Regional Office (SARO) at Local Government House in Harare there needs to be a commitment to ensure increased participation of women in local government in Zimbabwe and across the region. It is also important to emphasise that it is not just about increasing numbers but also about creating an enabling environment in which women are able to participate effectively and influence the decisions that affect their lives. At the opening of the UCLGA SARO in November 2009, Local Government, Urban and Rural Development Honourable Minister Dr Ignatius Chombo said that "gender equity must invariably be at the core of our agenda".

Following the study, *"Ringing up the Changes, Gender and Politics in Southern Africa"*, Gender Links (GL) identified gender and local government as a gap in the gender and governance discourse. This led to a follow up study on gender and local government called *"At the Coalface: Gender and Local Government."* Following the research, GL has worked with ministries of gender and local government, as well as local government associations in eight SADC countries, to develop national strategies for mainstreaming gender at the local level. Over the past year, GL has been conducting similar research in Zimbabwe which seeks to understand where women are in the local government sphere both in numbers as well as in their ability to participate effectively. These findings, which will be launched later in 2010, inform the manual.

This manual aims to put the Honourable Minister's call into action. Developed in collaboration with key stakeholders like the ministries of gender and local government and the recently formed Gender and Governance Partners Forum, the manual draws on the experience and expertise of all local government stakeholders with the aim of assisting councils in developing and implementing gender action plans that include flagship projects to end gender violence thereby ensuring that gender equality and equity are at the core of the local government agenda.

The manual was tested at the Women Chairpersons Empowerment Workshop in Kadoma in February 2010 where the draft Gender Strategy for Local Government in Zimbabwe was also discussed and which has since been submitted for approval. Soon after this workshop a delegation from local councils in Zimbabwe participated in the the first ever Gender Justice and Local Government Summit convened by Gender Links in Johannesburg, at which the idea of Centres of Excellence for mainstreaming gender in local government, described in the introductory chapter, took shape.

The aim of the Centres of Excellence is to develop and implement gender action plans as well as build the capacity for doing so through on-the-job training. Working in partnership with local authorities and fellow NGO's, Gender Links seeks to bring together its core areas of work on the SADC Protocol on Gender and Development, media, governance and gender justice within an integrated programme that provides practical support to councils that are committed to gender responsive governance. These councils will have the opportunity to share their experiences at the annual Gender Justice and Local Government Summit.

The Zimbabwe Local Government Association, comprising UCAZ and the ARDC, is a central partner in, and welcomes this initiative. We pledge to ensure that the Centres of Excellence mushroom across the country, until gender is fully mainstreamed in the work of local government.

Francis Duri
Secretary General
UCAZ

Roger Mozhenty
Secretary General
ARDC



Photo: Priscilla Maposa

Chairperson Danisa Mujere and participants at the Women Chairpersons Empowerment workshop

INTRODUCTION



Quick facts

- Research on Gender and Local Government has been undertaken in nine countries (South Africa, Namibia, Lesotho, Mauritius, Botswana, Madagascar, Swaziland, Zambia and Zimababwe) and is underway or planned in three more countries: Mozambique, Malawi and Seychelles.
- National strategies for mainstreaming gender developed or are under development in nine countries (South Africa, Lesotho, Namibia, Mauritius, Botswana, Zambia, Swaziland, Madagascar and Zimbabwe).
- 67 women and men from local councils, ministries of gender and local government and local government associations have been trained in gender mainstreaming as part of the training of trainers.
- GL has produced seven country and language specific gender action plan training manuals; two more are in the pipeline.
- 62 district level action plans will have been developed in seven countries with DANIDA funding and an additional 48 at council level in the phase one countries (funded through the MDG 3 fund), bringing the total to 110 plans in 7 countries.
- In March 2010 Gender Links convened the Gender Justice and Local Government Summit that brought together 260 participants from ten countries, presenting 103 case studies, 69 by women and 34 by men, on empowering women and ending violence at the local level. At least 40 of these participants got passports and travelled out of their countries for the first time to participate in the summit.
- GL has developed close working relationships with several local government associations in the region including ALAN - Association of Local Authorities Namibia; ARDC - Association of Rural District Councils (Zimbabwe); BALA - Botswana Association of Local Authorities; LGAZ - Local Government Association of Zambia; SALGA - South Africa Association of Local Authorities; UCAZ - Urban Councils Association of Zimbabwe; ZILGA - Zimbabwe Local Government Association. GL has also worked closely with associations in the process of being formalised in Swaziland and Mauritius.

Synopsis

The Centres for Excellence for Gender Mainstreaming at Local Government concept is a follow up to the gender and local government research, strategies and Gender and GBV action plans roll-out that have been taking place from 2007 - 2010 across municipalities in the SADC region that Gender Links has been working with. This follow up conceptseeks to ensure that key councils are identified across the region and worked with very closely in their process of getting gender on their council's agenda. This will take place through sustained interventions that bring together policy, implementation, capacity building through-on-the-job training, monitoring and evaluation and the annual sharing of good practices at the annual Gender Justice and Local Government Summit.

The approach builds on experience that GL has gained over several years in working with media houses on developing and implementing gender policies and action plans through a six stage processes, as well as several years collaboration with the City of Johannesburg on its gender audit, policy and gender mainstreaming programme.

The approach also seeks to develop synergy in GL programme work by focusing various projects from our SADC Gender Protocol, governance, media and justice programmes in specific localities. These include: including the GBV and local government action plans; on-the-job training for women in politics; village workshops on the SADC Protocol on Gender and Development and media literacy. Working closely with the local government associations with whom we have close links, we will seek to mobilize resources and create multiplier effects from the initial 100 councils in at least ten countries that we work with.

Objectives

To embed gender mainstreaming at the local level through sustained interventions with an initial one hundred councils in ten countries. The interventions will include:

- ***Political support:*** Getting buy-in at decision-making level.
- ***An evidence-based approach:*** Conducting a situation analysis that is council-specific and will help to address the needs of that council.
- ***Context specific interventions:*** Conducting council-specific gender and GBV policy and implementation workshops that localise national and district gender policies and action plans.
- ***Community mobilisation:*** Doing community mobilisation through informing and empowering communities, with the help of councils around the SADC village level workshops.
- ***Capacity building*** through on the job training with council officials, politicians, etc by doing local government specific modules with them around gender analysis and budgeting, media literacy and transformative leadership.
- ***Application of skills:*** Assisting councils and communities to apply these new skills through running major campaigns, e.g. 365 Days to End Gender Violence.
- ***Monitoring and evaluation:*** Administration of score cards and other monitoring and evaluation tools that can be used to measure change in the immediate, medium and long terms.
- ***Knowledge creation and dissemination:*** Working to gather and disseminate best practises, case studies, etc that can be presented at the annual gender justice and local government summit and awards that provides councils and communities with a platform to learn from each other on empowering women and ending violence at the local level.
- ***Multiplier effects*** through building the capacity of local associations, our key partners, through capacity building and in turn provide a platform for them to take ownership of these processes and in turn creating room for replication in and among other councils, institutions, etc.



Background

In 2003, GL undertook the first comprehensive study of the impact of women in politics in Southern Africa. One of the key findings of *"Ringing up the Changes, Gender in Politics in Southern Africa"* was that local government is a sadly neglected area of the gender and governance discourse. Taking heed of this finding, GL conducted groundbreaking research in 2006/2007, *At the Coalface, Gender and Local Government* covering South Africa, Lesotho, Mauritius and Namibia.

A key finding of this study was that few practical steps have been taken to mainstream gender in this tier of government or to build the capacity of councillors to lead this process. The study has since been extended to nine countries. In terms of process, once the research reports have been written up, GL hosts launch and strategy workshops in the respective countries with key stakeholders and partners, ideally the local government associations of that particular country to map out a way forward of how to roll out the strategy and host Gender and GBV action plan workshops. The launches are then followed by Gender and GBV action plan workshops that are held at a provincial, regional or district, level to ensure that all councils have gender action plans.



GL Chair, Muna Ndulo and board member, Patricia Made
Photo: Gender Links

In March 2010 GL convened the first Gender Justice and Local Government Summit and Awards to gather evidence of institutional and individual initiatives to empower women and end gender violence.

What GL has achieved

Getting nine country-wide strategies at the local level agreed by ministries of gender and local government within three years is a major accomplishment and central to long term sustainability of the work. With the help of nine field workers based in-country, GL has then gone on to devise gender action plans at district level, with flagship projects on ending gender violence show cased at the first Gender Justice and Local Government Summit.

GL is currently compiling a comprehensive report and video on the summit that brought together 260 participants from ten countries, presenting 103 case studies, 69 by women and 34 by men, on best practices in empowering women and ending violence at the local level. At least 40 of these participants got passports and travelled out of their countries for the first time to participate in the summit. Winning entries from nine countries included an indigenous course to empower women with accounting skills in Mauritius; assisting sex workers to find new forms of employment (Botswana); establishing local level victim support units in Zambia; educating men on child abuse in Zimbabwe; an economic empowerment project for survivors of gender violence in the City of Johannesburg (South Africa); demanding economic rights for widows (Zimbabwe and Zambia); stretching the Sixteen Days of Activism to 365 with a special emphasis on home and school in a council in South Africa etc. These are all examples of gender action plans beginning to bear fruit.

What GL has learned and how this is being applied



GL Board Member, Thenjiwe Mtintso *Photo: Gender Links*

The first phase of the project involved a broad brush approach in which among others we sought to ensure that the issue of gender and local government is placed firmly on the agenda. During this period GL also worked on developing a model with the City of Johannesburg for sustained support to a Council on developing and implementing a policy through on-the-job support.

In December 2009, GL held an evaluative workshop with Hivos, one of its donor agencies, and Akina Mama wa Afrika, an East African partner, on "Support to women leaders: lesson learned and strategies for the future." This explored different models of support that have been tried including short courses on site and offsite, in-country and in regional venues. The meeting concluded that a key failing by NGOs in seeking to support women in public office has been a) ignoring local government b) being supply rather than demand driven c) providing training in a vacuum d) providing once off training with little regard to local process and context. Following this watershed meeting, GL's annual board meeting and annual planning meeting in early April, the organisation took a fresh look at how to go forward with the work at local level in the most efficient and effective way.

The next phase of the programme is critical in that a) based on the participation in the summit we will be selecting 100 councils to become Centres of Excellence in Gender Mainstreaming and devising a comprehensive backstopping programme that includes on-the-job-training linked to the action plan and a comprehensive M and E system to track progress. b) Much closer links with local government associations, including in some instances having our field officers based in their offices, to strengthen their capacity for replicating this process. c) A comprehensive Monitoring and Evaluation plan that begins with administering a Gender and Local Government score card devised by GL, to be periodically administered throughout the process.

Partners

GL's most critical partners in the local government work are local government associations including ALAN - Association of Local Authorities Namibia; ARDC - Association of Rural District Councils (Zimbabwe); BALA - Botswana Association of Local Authorities; LGAZ - Local Government Association of Zambia; SALGA - South Africa Association of Local Authorities; UCAZ - Urban Councils Association of Zimbabwe; ZILGA - Zimbabwe Local Government Association. GL has also worked closely with associations in the process of being formalised in Swaziland and Mauritius. Regionally GL works closely with the SADC Gender Unit and uses the targets of the SADC Globally GL belongs to the 50/50 campaign and has worked closely with UNHabitat, especially on materials development.

Ownership

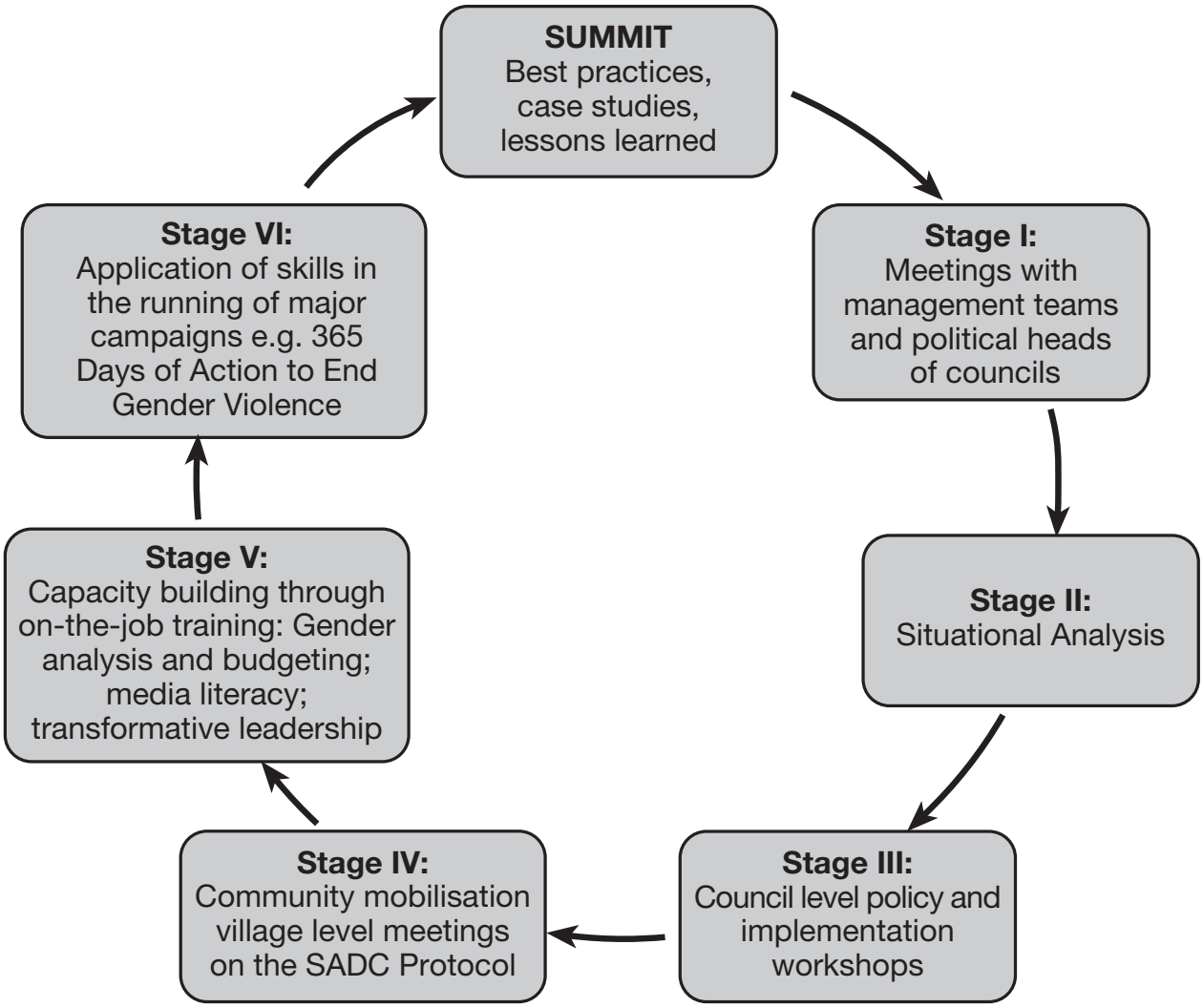
The evidence - based and process-driven approach adopted by GL has resulted in a high level of ownership among the local councils. During the summit GL held a round table meeting with all the associations. The City of Johannesburg, with which GL has developed a six stage process for backstopping and on-the-job-support, presented this process and played a key role in the decision to focus over the coming period on an average of ten councils in each country that show promise as centres of excellence in gender mainstreaming. It is expected that at next year's summit there will be an even stronger demonstration of results. This will assist in replication of the process through the associations. Already GL shares offices with local associations in Botswana and Zambia. MOUs and similar arrangements are being negotiated with all partner associations.

Scope

This new process involves:

- Municipal councils, at any level, that has a commitment to mainstreaming gender and ending gender violence, as demonstrated in the earlier processes including the gender justice and local government summit, and confirmed through meetings with key decision-makers.
- Mobilising other key stakeholders, especially community based organisations and citizens such as the Chapter Nine institutions, unions, and faith based organizations, artists, sports community, NGOs, private sector all with the aim of reaching the ordinary people in their living environments.
- The establishment of collaborative structures to ensure that the initiative is sustained. An operational steering committee to be organised at the actual policy and action plan workshop that will ultimately act as the intermediary between the council, GL and the greater community around issues of gender and ultimately bigger projects like initiatives during the 16 Days. This steering committee will also identify possible backstopping needs with the councils, e.g. a course that should be offered at both council and community level.
- The convening of a 2 - 3 day council level action plan and implementation workshops with each council that has been identified.
- Hosting modules/ courses around gender issues that are specific to the needs of the councils through on the job training.

Stages to be covered:
The stages are illustrated and described below:



Stage I: Meetings with management teams and political heads of councils - During this stage key municipal councils need to be identified that have gender and GBV action plans that would like to work with GL around council level policies and action plans around gender - and a GL country facilitators will engage councils around hosting meetings with management teams of these councils to get buy in and support for the policy and action plan process.

Stage II: Situational Analysis - During this stage country facilitators need to do situational analyses of the identified councils, i.e. they need to define and interpret the state of the council wrt to gender issues, e.g. where gender is on the council's agenda in terms of gender mainstreaming across departments and programmes, etc.

Stage III: Council level action plan and implementation workshops - At this stage GL will host policy and implementation workshops with these identified councils based around the needs and courses/ modules identified by the councils - module content will be designed by GL.

Stage IV: Community mobilisation village level meetings on the SADC Protocol on Gender and Development - during this stage GL, in conjunction with the elected steering committee will be do backstopping and host follow up meetings with councils that have done policy and implementation to ensure that these councils get the necessary support and capacity building through on the job training.

Stage V: Capacity building through on the job training: Gender analysis and budgeting; media literacy; transformative leadership - The on the job training focussed on key areas like gender analysis, transformative leadership, strategic communication, etc. workshops, engage communities (community participation) around the policies and action plans and do indentified gender modules with councils and communities to ensure that positive cycle continues.

Stage VI: Application of skills in the running of major campaigns, e.g. 365 Days of Action to End Gender Based Violence - during this final stage, GL in partnership with the council and the bigger community will work towards a 'big event', i.e. a big 16 Days initiative to ensure that the council and the community works towards one collaborative 16 Days activity as it is often found that communities are brought on board too late when 16 Days activities are planned for.

Summit: *Best practices, case studies, lessons learned*

Amidst this, GL will also continuously scout and market the annual local government and gender justice summit and awards. The 'event', if planned for correctly and is successful, can then be entered into the summit in the category 'specific GBV campaigns'.

Stakeholders/ Target groups

The meetings and workshops will involve:

- Councillors and officials from local councils who will champion gender mainstreaming in their municipalities;
- Management structures of councils;
- Ministries of Gender representatives;
- Ministries of Local Government representatives;
- Representatives from Local Government Associations;
- Civil society organisations; and
- The greater communities at large.

Outputs

- 100 municipal councils across the SADC region where GL has country facilitators should have been identified for the new process and meetings with management teams should have been held.
- Concrete evidence based documents, in the form of situational analyses to be developed that are specific to the context of gender issues within the identified councils.
- 100 council level policy and implementation workshops help with municipals councils across the SADC region.
- 100 council level policy and implementation workshop reports developed and compiled for these identified councils.
- 100 SADC village level workshops held at community level within these councils.

- 100*16 Days* activities and initiatives planned for within these councils that have been identified and communities should be included for their buy-in and to make the project relevant.
- 100 possible entries identified for the next annual local government and gender justice summit and awards.
- 100 steering committees organised across the region to ensure that the momentum of this process is sustained.

Outcomes

- Gender built into policy and practise at local level, and that councils identified the need to have gender built into policy and practise at local level.
- Councils will have a quantitative and qualitative overview - in the form of situational analyses - as to where they are and stand wrt gender issues in their councils.
- An increased knowledge and awareness on mainstreaming gender at the local government level through on the training on key gender topics like gender analysis and budgeting, media literacy and transformative leadership.
- Local associations are empowered around these processes and takes ownership of these processes, in turn creating enabling platforms for replication of this process with other councils.
- Communities and councils are informed and empowered around the SADC Protocol through the village level workshops.
- Communities are engaged and included in the planning for activities for the upcoming *16 Days*.
- Practical good practises for the next local government and gender justice summit are identified at an early stage and therefore the documentation and verification process can start early.

Why this manual

This manual has been developed to address the key finding of the study *At the Coalface: Gender and Local Government in Southern Africa* that despite the lip service paid to gender and local government very few practical steps have been taken to mainstream gender in this tier of government or to build the capacity of councillors to lead this process.

The main purpose of the manual is to:

- Bring together relevant research and training materials that have been developed by partners in the Gender and Local Government Partners Forum.
- To train councillors and officials to start looking at the work they do through a gender lens.
- Build the gender analysis skills of councillors and staff, including on gender and governance; gender planning and policy concepts.
- Equip councillors and officials with skills so that they can incorporate gendr into every aspect of the work they do.
- Assist councils in developing gender action plans based on a national strategy on gender and local government.

Who is the manual for?

This manual has been written for local authority councillors and staff at urban and district levels. It provides the source material for a three and a half day workshop that will result in gender action plans to be integrated into council plans and budgets as well as plans and to end gender based violence. The intention is to hold the workshops first at district level and then cascade these to each local council.

What you will find in each module

Each module is made up of various tools and resources which will help you to apply your experience and to learn by doing. These are:



Role plays - Will get you acting out scenarios to illustrate your understanding of a concept or situation.



Exercises - Get you doing things yourself and in groups.



Case studies - Are examples based on real findings and experiences that will help you to learn more.



Fact sheets - Give you information and will add to what you have learned.



Definitions - Define new words and terms that you will be learning as you work through the manual. There is also a glossary at the end of the manual.

What the manual consists of

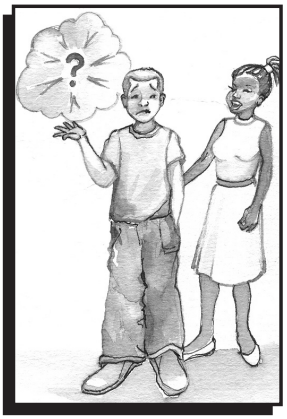
The manual is divided into ten modules. These are:

- SADC Protocol on gender and development
- Key gender concepts
- Gender and governance
- Transformative leadership
- Key gender planning concepts
- Gender, the economy and budgeting
- Developing a gender action plan with a flagship action for ending gender violence at the local level
- Making IT and the media work for you
- Media literacy for women leaders
- Sixteen days of activism

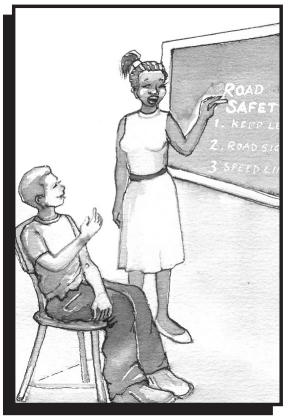
The stage three modules are designed for a three and a half day workshop. The first one-and-a-half days cover basic concepts leading to an action planning session in working groups. During the second half of day two the gender action plan is drafted working with a developed framework. On the third day there is a comprehensive session on the role of councils in ending gender based violence with some practical campaign tools and skill being provided. The gender action plan is reviewed and adopted in plenary on the fourth day. The addititional media literacy and SADC protocol modules will take place during the on the job support stages.

Approach: Learning by doing

This manual is about learning by doing. The best way to learn is to immerse yourself in the activities; participate in the role plays; contribute to answering the questions in the case studies; help to think about and plan the work of your Council from a gender perspective. Most of all: enjoy yourself! Gender equality is a winning formula for all of us!



"I hear, I forget



I see, I remember



I do, I learn"



Photo: Colleen Lowe Morna

Participants of the Kadoma workshop

SADC PROTOCOL ON GENDER AND DEVELOPMENT

Objectives

- To provide background on the international and regional gender instruments.
- To raise awareness on the relevance of the instruments on the lives of women in country and communities.



Exercise one: Quiz - What do you know about the Southern African Development Community (SADC) Protocol on Gender and Development?

1. Where and when was the SADC Protocol on Gender and Development signed?

   a. 2005 in Gaborone
   b. 2007 in Lusaka
   c. 2008 in Johannesburg
   d. 2006 in Maseru

2. Has your country signed the protocol?

   a. Yes
   b. No
   c. I don't know

3. Which two countries have not yet signed the Protocol?

   a. Botswana and Mauritius
   b. South Africa and Zimbabwe
   c. Democratic Republic of Congo (DRC) and Angola
   d. Swaziland and Tanzania

4. How many targets does the Protocol have?

   a. 20
   b. 28
   c. 10
   d. 15

5. What is the target for women in decision-making and when should it be achieved by?

   a. 50% by 2015
   b. 30% by 2010
   c. 30% by 2015
   d. 50% by 2010

6. What is the target for ending or reducing gender based violence (GBV)?

   a. Eradicate all GBV by 2015
   b. Halve the current levels of GBV by 2015
   c. Reduce GBV by as much as possible by 2015
   d. Halve the current levels of GBV by 2010



Exercise two: What is the SADC Protocol on Gender and Development?



Use the DVD provided on the SADC Protocol on Gender and Development and the pamphlet in the local language to assist participants in understanding the provisions in the Protocol.

After the DVD, discuss the following questions:

• What does SADC stand for?

• Has your country signed the Protocol yet? If not, why do you think this is the case?

• Are you aware of any other gender instruments that your country has ratified?

Group Work:

Group 1:
What work is already happening to achieve the targets in the Protocol?

Group 2:
Have a look at the pamphlet with all of the targets, which of these would you prioritise?

Group 3:
How can the targets in the Protocol be included in the work of your councils?

Group 4:
How can you begin to popularise the SADC protocol?

The signed Protocol on Gender and Development can be found on the **CD Rom at F1**. An abridged version in Shona can be found on the **CD ROM at F1A** and in Ndebele at **F1B**.



Photo: Susan Tolmay

Women and men work side by side at the Masvingo market

KEY GENDER CONCEPTS

Objectives

The aim of this module is to:

1. Introduce participants to the difference between sex and gender as well as women and gender.
2. Explore the gender stereotypes that abound in our society and their implications for how we think and behave.
3. Explore the way that women sometimes oppress other women; the origins of this and what it means for our efforts to promote gender equality.

SEX AND GENDER

Exercise one: Sex or gender

Each participant will be given cards with different roles, activities and occupations. You will have to place these on either one of two sides of the wall: boy/man and girl/woman, as you think appropriate.

Photo: Gender Links



Sex and gender exercise at the Kadoma workshop

Here are some examples of the cards you will be given: Politician, Home maker, Manager, Model, Chef, Hairdresser, Bus driver, Teacher, Construction worker, Secretary, Doctor, Engineer, President, Clerk, Lawyer, gives birth, grows a beard, menstruates, breastfeeds, takes care of children, provides for the family, fetches water, herds cattle, fetches firewood, goes to school, cleans the house, fixes the car, cooks, mows the lawn, washes dishes, goes to university, watches soccer, drinks beer, sews clothes, plays with dolls, plays with guns, owns land, drives a car, changes light bulbs, plays soccer, plays golf, plays netball, gives orders, takes orders, makes decisions, provides leadership.

After you have finished pinning up these functions under boy/man; or girl/woman, change the titles around, putting boy/man where you have girl/woman and vice versa. Are the cards inter changeable? Cluster together those that can be changed and those that cannot.

Discussion

1. Which cards can be swapped and which can't? _____

2. What does the exercise tell you about sex and gender? _____

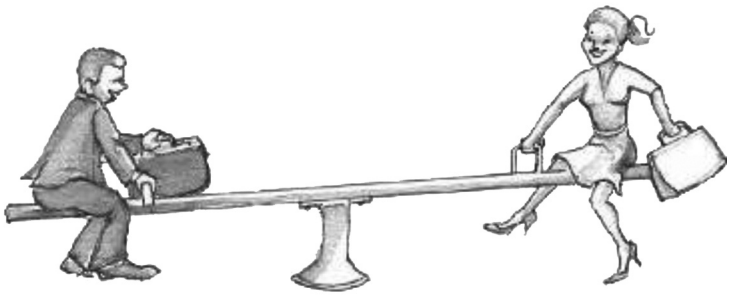


Exercise two: The differences between sex and gender

Tick whether the following functions are associated with sex or gender.

FUNCTION	SEX	GENDER
Cooking		
Breastfeeding		
Decision-making		
Knitting		
Menstruation		
Managing		
Growing a beard		
Raising children		
Boxing		
Voice breaking		

Discussion



1. If the seesaw is to balance, what has to happen? _____

_____

_____

_____

2. From this example, what do you understand as the meaning of gender equality?

_____

_____



Definitions:

Sex - describes the biological difference between men and women. Men produce sperm; women become pregnant, bear and breastfeed children.

Kusiyana kwevanhukadzi nevanhurume - zvinoreva musiyana uripo pakati pemunhukadzi nemunhurume pakusikwa kwavo. Vanhurume vanogadzira urete/urume; vanhukadzi vanobata pamuviri, vozvara nekuyamwisa vana.

Ubulili - yisimo semvelo esibalula umahluko phakathi kwabesifazana labesilisa.Abesilisa balenhlanyelo, balobudoda;abesifazana bayazithwala,babelethe njalo bamunyise abantwana.

Gender - describes the socially constructed differences between men and women, which can change over time and which vary within a given society from one society to the next. Our gender identity determines how we are perceived and how we are expected to behave as men and women.

Kuva munhukadzi kana munhurume - zvinotsanangura musiyano uripo pakati pevanhukadzi nevanhurume unoumbwa nevanhu mukugarisana kwavo. Musiyano uyu unogona kushanduka nekufamba kwenguva, uyewo unosiyana zvichienderana nevanhu vanogarisana muzvimbo dzakasiyana-siyana. Zvatinoreva isu kana tichiti uyu munhukadzi kana kuti munhurume ndizvo zvinotsanangudza maonerwo atinoitwa uye zvatinotarisirwa kuti tiite sevanhurume nevanhukadzi. Kunyange hazvo ariwo masikirwo edu ekuti vanhukadzi ndivo vanozvara vana, zvekuzoti vanhukadzi ndivo vanoita mabasa mazhinji epamba, ndivo vanonyanyobata mabasa muchikamu chehupfumi chisina anoongorora, nekuti ndivo vanobata mabasa epasi anotambiriswa mari yepasi muchikamu chezvehupfumi hwenyika, zvinhu zvakaumbwa mukugarisana kwevanhu. Chinofanira kukosheswa icherechedzo yekuti zvinotarisirwa mukugarisana nekutsanangura munhukadzi kana munhurume zvinoshanduka nguva nenguva. Izvi zvinoshanduka nekufamba kwenguva kubudikidza nehukama huripo namagariro evanhu. Zvinoshanduka kubudikidza nenguva, nzvimbo uye nekusiyana kwemapoka evanhu. Zvinogonawo kushandurwa nezvimwe zvakafanana nerudzi, kusiyana kwevanhu zvichienderana nehupfumi hwavanahwo, madzinza nekuremara.

Ubulili - ukuba ngumama noma ubaba, kuchaza umahluko phakathi kwabesifazana labesilisa,okuyinto engatshintsha kusiya ngokuhamba kwesikhathi langezizwe.Ukuba ngumuntu wesifazana loba owesilisa kutsho lokho esikhangelelwa ukuba yikho lendlela esimele siziphathe ngayo njengabesifazana loba ebesilisa.Ngakho-ke noma nje kuyimvelo ukuba abesifazana bazale abantwana ,ukuthi yibo abenza imisebenzi eminengi endlini lokuthi abesifazana yibo abavame ukwenza imisebenzi ephansi bephiwa imali enlutshwana kuyinto eyavunyelwana phakathi kwezizwe. Okuqakathekileyo yikugcizelela ukuthi ubudlelwano phakathi kwabesifazana labesilisa kuyinto ehlezi iguquka njalo njalo.Ubudlelwano lobu butshiyene kusiya ngendawo,izikhathi, lezizwe ezitshiyeneyo.Okunye okudala ukutshiyana yimihlobo etshiyeneyo yabantu,indimi,lobulima.

Gender equality - is both about empowering women to claim their equal status with men as well as changing the attitudes of men to be able to appreciate that gender equality is in everyone's best interests, whether in the home; the community or the nation as a whole.

Kuenzaniswa kwevanhukadzi nevanhurume - Vanhukadzi nevanhurume vanoremekedzwa nekukosheswa sevanhu vakaenzana. Izvi zvinoreva kuti musiyano uripo pakati pevanhukadzi nevanhurume haufanirwi kushandiswa sechikonzero chekuti rimwe boka rive nesimba rehutongi pane rimwe boka pakati pavo. Zvinotarisirwa ndezvinotevera:

- Kuti sarudzo dzose dzezvinoitwa dzive dzakananganа nezvinodikanwa kana kufarirwa nevose, vanhukadzi nevanhurume
- Pave nekuenzana kwehumiriri nekuva nechekuita kwevanhurume nevanhukadzi muhurongwa nekufambiswa kwebasa muhurumende
- Kugoverwa patsva kwemasimba nezviwanikwa kubva kuvanhurume zvichienda kuvanhukadzi.

Kuti kuenzaniswa kwevanhukadzi nevanhurume kukwanisike, zvimwe zvisina kuenzana mukugarisana kwavo zvinofanirawo kugadziriswa.

Ukulinganiswa kwabesifazana labesilisa - Abesifazana labesilisa bahlonitshwa baziswe njengabantu abalinganayo.Lokhu kutsho ukuthi umahluko ongaba ukhona phakathi kwabesifazana labesilisa akumelanga usetshenziswe njengesizatho sokudala umahluko phakathi kwamandla abesifazana lamandla abesilisa.Okukhangelelweyo yilokhu okulandelayo:

- Izinqumo zonke ezenziwayo kumele zinakekele izinswelo lezifiso zabo bonke,abesifazana labesilisa
- Ukulinganiswa kwabameli babesifazana labesilisa ekwenzeni izinqumo lekuphathekeni kuhulumende
- Ukuhlela kutsha kwamandla lokwabiwa kutsha kwamathuba esuka kwabesilisa esiya kwabesifazana.Ukuze kube lokulingana kwamathuba phakathi kwabesifazana labesilisa kuzamela ukuthi okunye okunengi okukhona kunhlalakahle kazulu kwabiwe kutsha.

STEREOTYPES



Exercise three: How stereotypes are reinforced

Participants should divide into eight smaller groups. Each group should take about half an hour to brainstorm and come up with examples of how gender stereotypes are conveyed in our society through one of the following:

1. Proverbs, idioms and sayings
2. Songs (sing one for the group)
3. Soap operas, drama and popular culture (act out a scene)
4. Religion
5. Custom and culture
6. Advertising. (billboards)

Group one: Proverbs and idioms: Tsumo nemadimikira

1. Consider the following proverbs:
   a. Woman, the source of all evil (Benin, Senegal).
   b. Virtuous is the girl who suffers and dies without a sound (India).
   c. The hen knows when it is morning, but she looks at the mouth of the cock (Ghana).
   d. A good wife, an injured leg and a pair of torn trousers stay at home (Netherlands).
   e. Only a shameful woman takes her husband to court (Uganda).
   f. A woman is a flower in a garden; her husband is the fence around it' (Ghana).
   g. A woman is like a Marino sheep: her beauty is judged by the backside (Lesotho/ South Africa).
   h. Never marry a woman with bigger feet than your own (Malawi/ Mozambique).

.

2. Think about proverbs/sayings from Zimbabwe.

3. What messages are conveyed?

Messages about women	Messages about men

4. What do you understand by the term stereotype?

Group two: Songs

1. Think of popular songs sung in Zimbabwe.

2. What messages are conveyed?

Messages about women	Messages about men

3. What do you understand by the term stereotype? _____

_____

_____

Group three: Soap operas, drama and popular culture

1. Think of one foreign and one local soap opera. What is the main story line and who are the main characters? Act out a scene.

_____

_____

_____

2. What messages are conveyed?

Messages about women	Messages about men

3. What do you understand by the term stereotype? _____

_____

_____

Group four: Religion

1. Think about the way faith based organisations (FBOs) are organised; who is in leadership positions; what messages are conveyed in key biblical texts.

_____

_____

_____

_____

_____

2. What messages are conveyed?

Messages about women	Messages about men

3. What do you understand by the term stereotype? _____

_____

_____

Group five: Custom, culture and tradition

1. Think about different customs and traditions that treat women and men differently.

_____

_____

_____

_____

_____

_____

2. What messages are conveyed?

Messages about women	Messages about men

3. What do you understand by the term stereotype? _____

_____

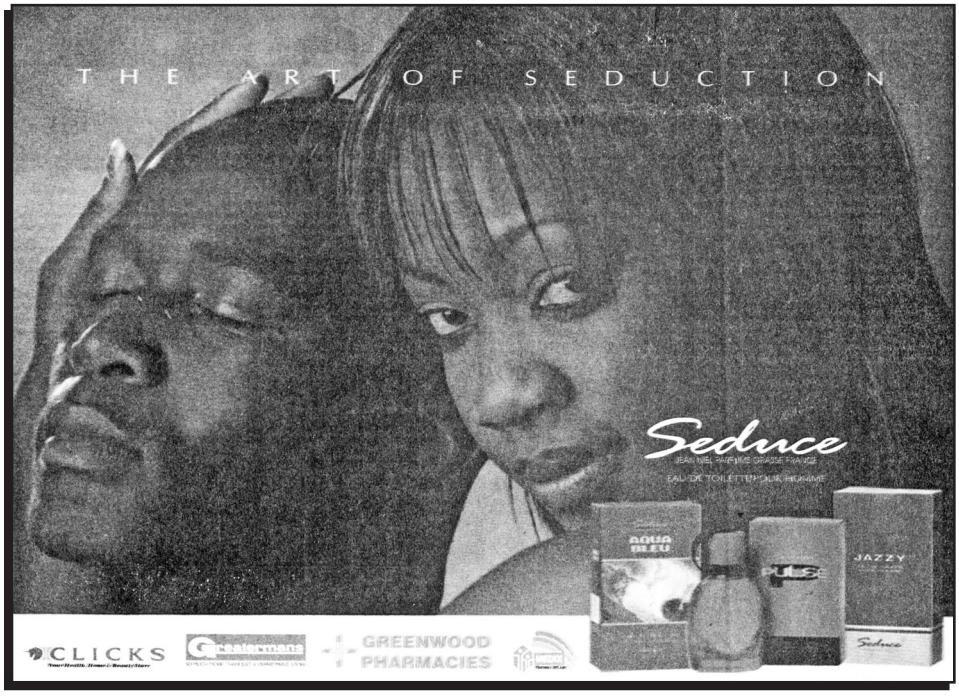
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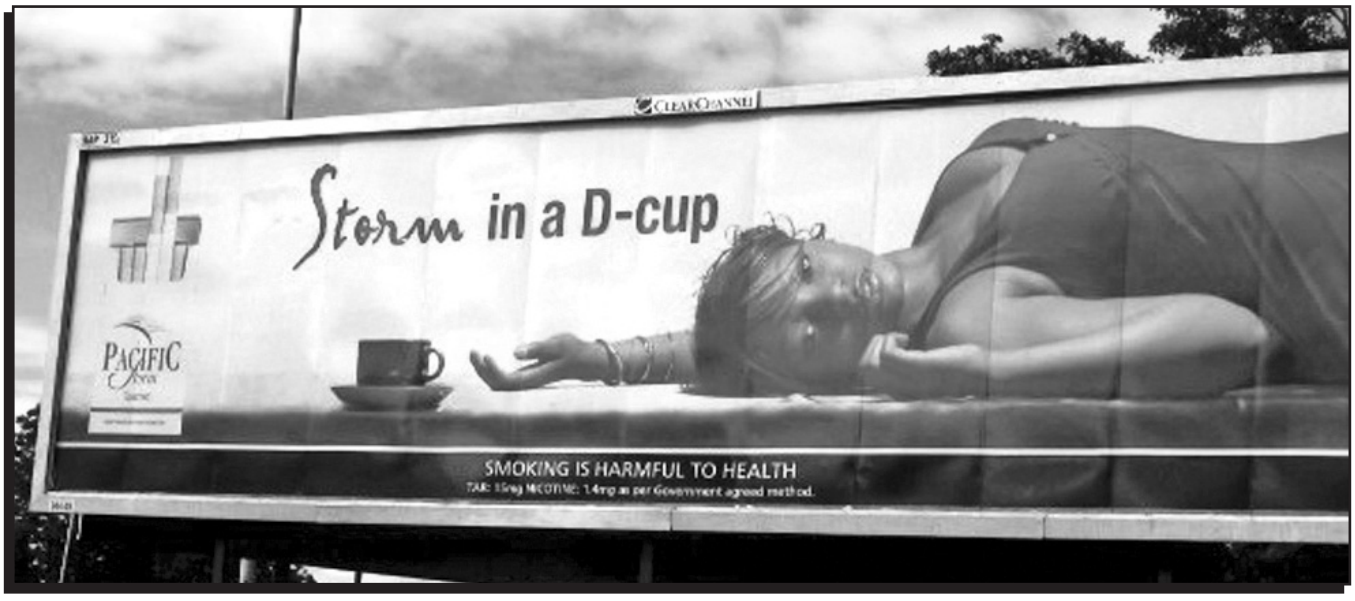
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_____

Group six: Advertising

Look at the examples of advertising below (they can also be found on the **CD Rom at F2 - F3**)





1. What messages are conveyed about women and what messages are conveyed about men?

Messages about women	Messages about men

2. What do you understand by the term stereotype? _____

_____

_____



Definition

Gender stereotypes are socially constructed beliefs about men and women. They are constructed through sayings, songs, proverbs, the media, religion, custom, culture, education, drama etc.



Exercise four: Challenging stereotypes

1. What stereotypes are being challenged in the pictures on the opposite page? _____

_____

_____

_____

_____

2. Why is it important to challenge stereotypes in local government? _____

_____

_____

_____

_____






2PAC

Notes



Photo: Colleen Lowe Morna

Councillors Wendy Chirii and Clara Makwara at the Chitungwiza Council offices

GENDER AND GOVERNANCE

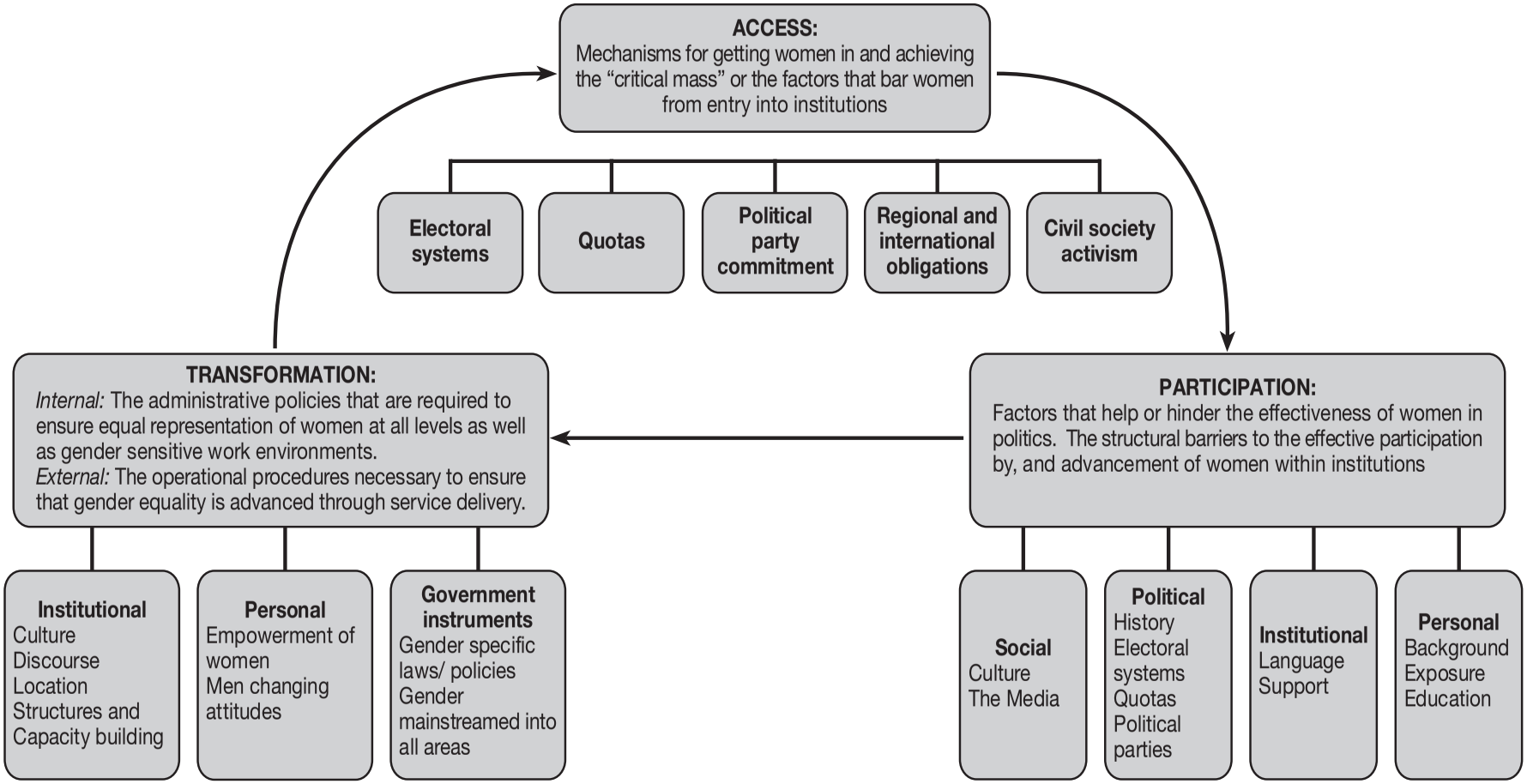
Objectives

The objectives of this module are to understand:

- The links between gender and governance.
- The fact that these links extend beyond women's representation in politics to their effective participation in decision-making.
- The difference that having a "critical mass" of empowered women makes to decision-making structures.

As illustrated in the framework below developed by Thenjiwe Mtintso, SA ambassador to Cuba, Chair of GL and former Chairperson of the Commission on Gender Equality, there is a close link between how an institution is constituted and defines itself, and its ability to be an agent for transformation in any society:

MTINTSO'S ACCESS-PARTICIPATION-TRANSFORMATION FRAMEWORK

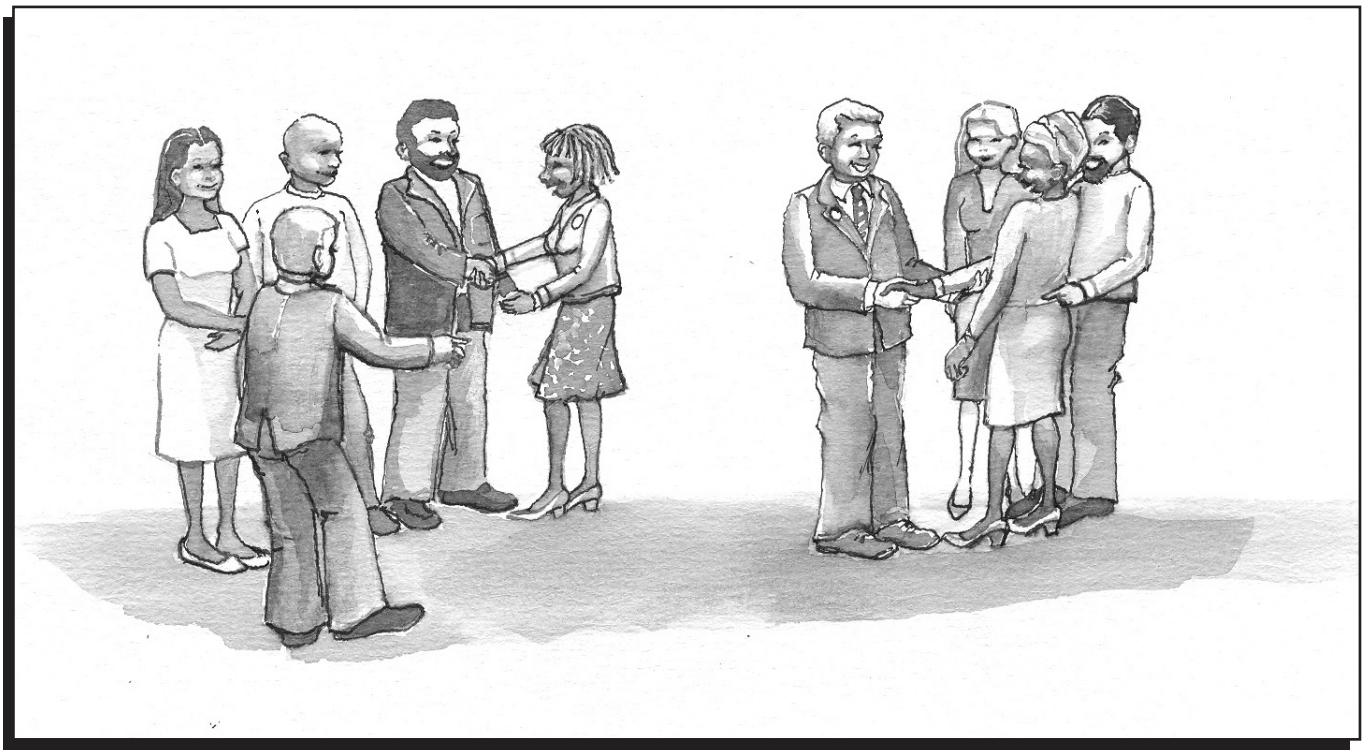


The essence of Mtintso's argument is that access and numbers are a prerequisite for, but do not guarantee of transformation. She argues that once women have entered political decision-making, it is necessary to remove barriers to their effective participation. Only when women are present in significant strengths and are able to participate effectively, are they likely to start making an impact.

ACCESS

Exercise one: What keeps women out of politics?

The access group will be asked to devise a short play depicting two councillor candidates, a woman and a man, lobbying for support ahead of the elections. They approach women and men and ask for their support. The groups should then discuss who they will be voting for (the man or the woman) and explain why. The reasons should help us to understand why, the world over women are still so under-represented in political life.



Questions

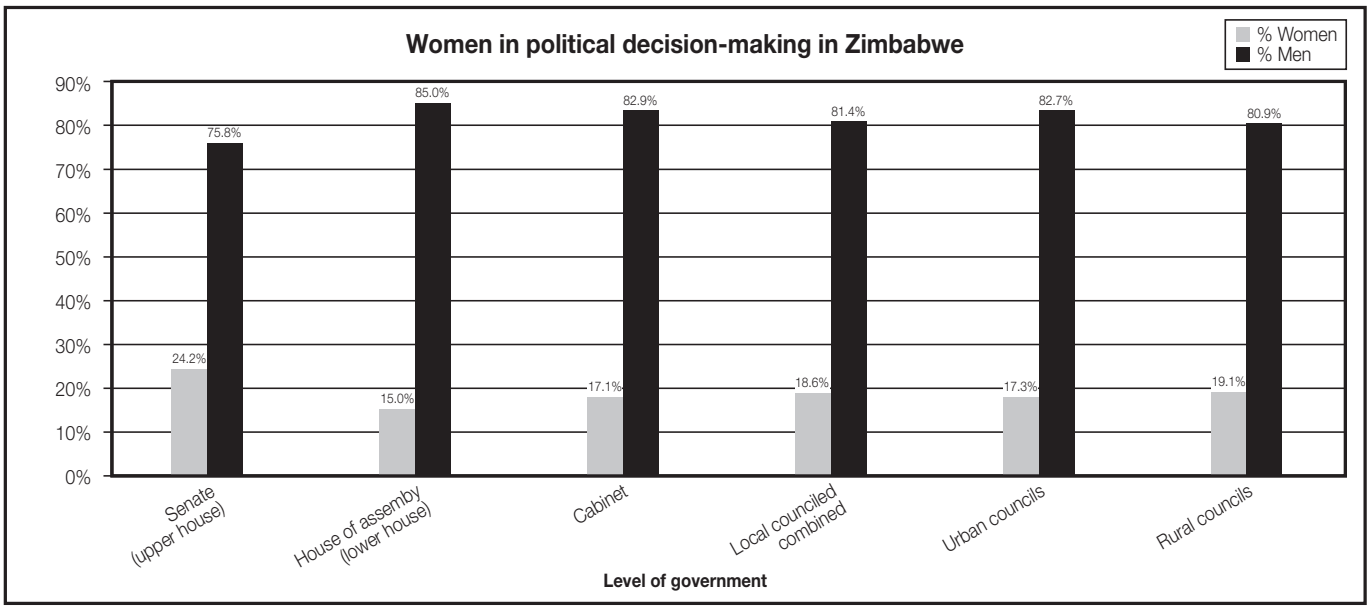
When the full group resumes in plenary to watch the skit the following are some of the questions to be discussed:

1. What are the attitudes of women and men to women becoming local government councillors?

2. How does this affect women who have political aspirations?

Exercise two: Where are women in politics in Zimbabwe?

A close examination of where women and men are in politics will help to show just how far we have come, and how far we need to go.



Source: Gender Links 2010

Questions

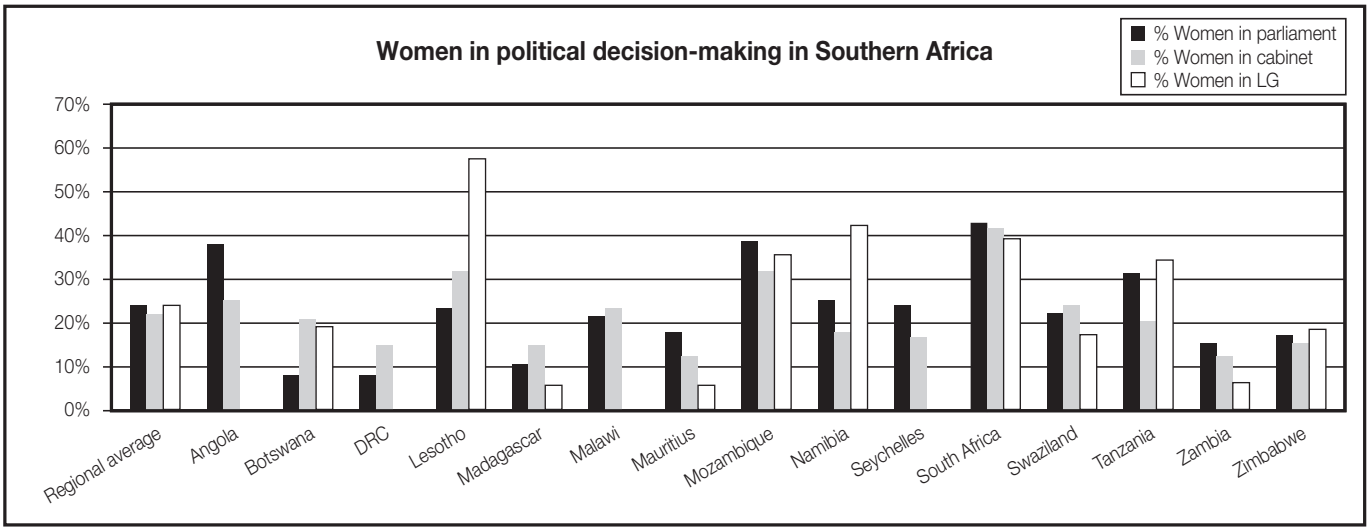
1. What is the proportion of women and men in the different areas of political decision-making?

2. Why are there these gaps? What is keeping women out of politics?

3. Why is the gap smaller at local level than at national level?

4. What can be done to reduce the gaps?

Exercise three: Where are women in politics in Southern Africa?



Source: Gender Links 2010

1. Which country has the highest level of women in parliament? What is the percentage?

2. Which country has the highest level of women in local government? What is the percentage?

3. Which country has the lowest level of women in parliament? What is the percentage?

4. Which country has the lowest level of women in local government? What is the percentage?

5. How does Zimbabwe compare to other countries?

6. Why are there these differences? What can be dome to increase women's representation in politics in Zimbabwe?

PARTICIPATION



Exercise four: Who speaks in council meetings?

This group should simulate a Council meeting; the chair, participants and issues raised. When the skit is presented those watching should ask the following questions:

1. Who speaks the most in the meeting?

2. Who speaks the least?

3. Who has power?

4. How is the power used?

5. How effective is women's participation? How can this be improved?



Exercise five: Barriers to participation

With reference to the pictures below, this group should discuss the barriers to participation and how these can be overcome.



Source: Ministry of Gender Equality and Child Welfare, Gender Training Manual and Resource Guide



Source: Ministry of Gender Equality and Child Welfare, Gender Training Manual and Resource Guide



Fact sheet: Participation

Several factors affect women's effective participation in decision-making:

- *Where women are located within the institution:* This concerns both the vertical and the horizontal spread. *Vertically,* women are virtually absent from management positions and predominate in the secretarial and clerical positions. *Horizontally,* women tend to be concentrated in the human resource, rather than in the policy and planning divisions of institutions.

- *Gender insensitive work environments:* Long, irregular hours; the absence of child care facilities, minimalist or non existent policies on maternity, sexual harassment - to name a few - contribute to gender insensitive work hours and inhibit women's effective participation.

- *The old boys network*: Men have a long established old boys network frequently nurtured at the bar in late-night drinking sessions that women are effectively excluded from because it is not a “seemly” thing to do; and/or because of their dual domestic responsibilities.

- *Training and capacity building:* To the extent that women and especially black women have been historically disadvantaged through lack of training and on-the-job experience, training needs to be specifically targeted at overcoming this legacy. This is frequently not the case.

“Women have historically been looked down and not encouraged to go to school. This has disempowered women in society. There is a saying 'Behind every successful man there is a woman. We now want to say that women must come out in the public and show their powers!' “If you have set a goal for yourself, even if people discourage you, you yourself know your goal. Do not be discouraged by people who tell you that as a young woman you need to do other things and not participate in politics. If you set your heart on something, continue doing that and achieve your goals that you have set for yourself. That is all that is important.”



Wendy Chiriri, MDC T, Ward 23 (N - Chitungwiza)



Photo: Colleen Lowe Morna

Councillor Pat Ndlovu at the Women's Empowerment Workshop

TRANSFORMATIVE LEADERSHIP

Objectives:

- To define power and discuss the different bases of power
- To discuss power dynamics in the home and at the workplace and how these affect mobility and social status of men and women
- To define empowerment and explain the empowerment process as a tool that can be used to raise the status of women.

Exercise one: Power and powerlessness

In groups in the plenary room, participants should take a few minutes to share:

- An incident in which you felt powerful.
- An incident in which you felt powerless.



One in nine campaign *Photo: Janine Moolman*



Swaziland GBV drama *Photo: Trevor Davies*

1. What do these incidents have in common?
2. What is it that makes us feel powerful?
3. What is it that makes us feel powerless?
4. What are the different types of power?
5. What are the main ingredients of empowerment?

Notes: This session is designed to move from an experiential understanding of power, to an analysis of the key ingredients of power and empowerment. The examples illustrate different kinds of power. It is important to make the distinction between power that derives from external factors such as status/ position/economic/political/social clout and power that derives from internal factors such as personality/ knowledge/ inner self and indeed the combination of the two. Conversely, the discussion should examine what is required for a person to be empowered. How do lack of status/position/knowledge/ confidence lead to disempowerment and how can these be overcome? Why are these problems especially acute for women in our society?

Report back in plenary session.

Definitions

Power: Ability to do or act.
Power over: A relationship of domination/subordination, ultimately based on socially sanctioned threats of violence and intimidation; invites active and passive resistance and requires constant vigilance to maintain.
Power with: A sense of the whole being greater than the sum of the individuals, especially when a group tackles problems together.
Power within: The spiritual strength and uniqueness that resides within each of us and makes us truly human.

Adapted from the Oxford Gender Training Manual, 1994

Fact sheet: Personal empowerment

What is power?

There are many definitions of power but in Rowlands 1997-9, power is defined as:

- The ability of one person or group to get another person or group to do something against their will. Such power could be described as zero-sum. The more power one has the less the other has.

Power analysis

- Power originates from one's political or financial position, skills or knowledge base.
- Gender /feminists theorists have added and located the debate of power dynamics to the list by including racism, class, gender and other forms of oppression.
- Power therefore has become a tool used in gender analysis to analyse the unequal gender power relations in society.

Power over

- This is controlling power where people are either manipulated or coerced into supporting the person exercising power and this leads to resistance such as apathy and non participation.
- This kind of power leave people unsure of themselves and convinced that they cannot do as the one exercising power.
- An example is where society will use various institutional, ideological, cultural and religious mechanisms to convince all women that they do not make good leaders in the public sphere.
- Men power over women for example, the different forms of sexual, economic, psychological and other forms of violence men perpetrate against women such as rape, incest domestic violence, verbal abuse, etc.



Violence against women *Photo: Trevor Davies*

- The cultural belief systems that dictate that men control women's bodies and the produce of their bodies; the children. This leads to rape of young girls and denial by men for women to use birth control.
- Extended power analysis to other forms say power is exercised by dominant, social, political and cultural groups over those who are marginalised. The dominant have more power and the marginalised have less power.
- Therefore to increase women's power, means decreasing men's power.

Power to



IT for advocacy *Photo: Patricia Made*

- Power in this sense is perceived as a process which does not involve domination but one which creates new possibilities and actions without domination.
- This type of power is not self centred, but desires to see others fully realise and exploit their potential. It seeks to empower the oppressed so as to enable them to participate in their own development and that of their families and the nation.

Power with

- This type of power is usually exercised in conjunction with others, be they be another individual or in group form, where groups decided to tackle problems together.
- The power is such cases is thus derived from the alliances and unity built around a common purpose or understanding.



Women protesting against gender violence
Photo: Janine Moolman

Power from within

- This refers to a type of spiritual strength and uniqueness that resides in ach of us and makes us truly human. Its basis is self acceptance and self respect, which extend, in turn, to respect for and acceptance of others as equals. Women have been known to posses this power and use it to persevere under difficult circumstances they have lived for centuries.

Dynamics of power

Social closure:

- Class position is determined by one's position in society: members of a social class seek to protect their advantages by closing out opportunities to those below whom they define as ineligible.
- Men have used strategies of social closure to exclude women from those occupations with the highest rewards and status (gender inequalities).

Social class:

- Social class is determined by economic power, whether one owns/controls capital or has merely labour to "sell".
- This creates two social classes; the owners and the workers.
- Men are either owners or workers while women work at home for home consumption, have no social class and are marginalised.
- It is the man's occupation and social position that determines the household class and women's social action are determined by the position of the man they live with and not by their own experiences.
- Women need to join the paid labour or own business in order to gain social recognition and remove exploitation. The only way to remove exploitation is to fight it and women will continue to fight for a higher status.

Social mobility

- Qualifications determine who gets what job and who gets promoted.
- Qualifications also raise a person from a lower class to a higher social class and remove some of the barriers.
- Many women have moved themselves and their families to higher social classes because of educational qualifications.
- The women have also improved and raised the living of their children and non-mobile husbands.
- At the moment some men are more likely to be upwardly mobile than women because of the economic and educational advantages they enjoy in the current system.

Marital power

- Between husband and wife who has more say about important decisions affecting their relationship?

- The main focus is money, having a well paying job and division of labour within the household.
- Women's economic power is determined by some key resources such as:
  - Income.
  - Property.
  - Type of job.
  - Independent control over surplus resources or owning business.
- The more economic power the woman has the more say she has over the relationship and various aspects of her own life and opportunities.
- Working women are usually involved in decision making by their husbands over issues such as:
  - Family expenditure.
  - Investments.
  - Conflict resolution.
  - It is important to realise that marital power is dynamic and is also influenced by cultural beliefs and norms.

How women use power

The main area of gender power is how women use the increased bargaining power to:

- Increase their social mobility.
- Influence conflict resolution.
- Participate in family decision-making.
- Get more help from husbands.
- Increase freedom from oppressive stereotypes.

The following are strategies used by women to gain more leverage in marital relationship or at workplace:

- Authority.
- Control.
- Influence.
- Manipulation.
- As women get more leverage, they move from one strategy to the other until they get to authority.
- In a marital relationship both wife and husband should be in a position of influence if gender balance of power is to be maintained.

What is empowerment

Empowerment is a process by which people, organisations or groups who are powerless:

- Become aware of the power dynamics at work in their life context.
- Develop the skills and capacity for self reliance, ability to make choices in life and to control resources (economical and political) and an inner strength to sustain the game they make, all of which will assist in challenging and eliminating their subordination.
- Exercise this control without infringing upon the rights of others.
- Support the empowerment of others in the community.
- Empowerment is not about gaining the power to dominate others.
- Empower includes power to, power with. And power from within.
- Empowerment involves both women and men thus creating that environment that helps them to realise their full human potential.
- In the context of the above Empowerment has a goal that is it must lead to change and one which is to the advantage of the poor, disadvantaged or marginalised. Therefore within the gender context, empowerment has primarily focused on empowering women as the disadvantaged group.

Framework for empowering women and men

- Empowerment is often thought to be something you do to others, in fact it is not. It starts with self.
- Empowerment has three dimensions:
  - At the personal level: to be able to develop a sense of self and individual confidence and capacity.
  - At close relationships level: one must develop the ability to negotiate and influence the nature of the relationship and decisions made within that relationship.
  - At the collective level: individuals should be able to work together to achieve greater impact in locality or surrounding than what one person could have achieved.

The welfare approach

- This approach seeks to eradicate poverty among women through addressing women's special needs arising from the reproductive role in child bearing, rearing, caring and nurturing the family.
- This approach looks at women as passive recipients of benefits without any role in deciding on interventions they want.
- The problem with this type of approach is that it does not change women's condition and position as it continues to marginalise them to activities within the home.

The economic and self reliance approach

- This framework looks at women's inability to earn an income and lack of production capacities as the major reasons for women's poverty.
- Interventions within this approach focus on economically empowering women through provision of IGPs such as soap making, uniform making peanut butter making etc.
- However, the problem is that often these projects are small and ineffective in terms of changing women's lives.

Efficiency approach

- This approach is more concerned with increasing the efficiency of women's performance in their productive work rather than giving those IGPs.
- This approach also advocates for the integration of women's issues into development planning.
- The ideal would be to embark on project interventions which include the provision of skills training, training in agricultural production, appropriate technology for women and increasing women's access to factors of production such as land, credit and extension services.

Equality approach

- “Equal treatment” and “equal opportunities” become the become the buzz words under this approach.
- This approach identifies administrative, customary, legal and political forms which discriminates against and subordinates women and seeks to address these in order to make them efficient in their productive role.
- It requires more participation of women in decision making in sectors of health, the economy, politics, education etc.
- On the other hand this approach maybe an intervention which may focus on introducing projects that promote equity and equal access to resources and benefits between women and men such as “Affirmative Action” or “Girls Scholarship Fund”.

Empowerment approach

- This approach focuses on the un-equal gender relations, patriarchy and the different patriarchy resistance.
- This approach argues that equality between women and men is not something that will just come but it requires the collective mobilisation of those that are oppressed to take control.

- An example is where a project starts as an economic empowerment project but end up an empowerment project, this is likely to happen when women are denied access to loans and they end up putting pressure on bank manager to get the loan.
- Through such experiences women become aware of the factors in society that discriminate against them and what they can do about it.

Women's empowerment framework

- The women empowerment framework was developed by Sara Longwe and has become very popular particularly with activists and also UNICEF.
- It helps throw some light on the process of empowerment.
- This framework can be used to identify gender issues and close gender gaps between women and men.
- It enables women and men to challenge patriarchy and to take collective action for change.
- It can also be used to measure the gender empowerment of a project or organisation
- It is not new but it is a combination of the other above mentioned approaches.
- Longwe identifies five levels of activity in women's empowerment, namely Welfare, Access, Conscientisation, Participation and Control.
- Little empowerment takes place at the first two levels, empowerment is high at the Conscientisation Level and much higher at the Participation and highest at the Control level.

Level One: Welfare

- This level is the most basic level at which women's inequality is addressed. The stage involves the provision of women's material welfare needs such as food, shelter, income and family planning facilities.
- Very little equality or empowerment takes place at this level. The activities simply improve women's access to resources which are not enough to bring strategic and major changes in women's lives.

Level Two: Access

- At this level, projects seek to improve equality between women and men in access to factors of production such as land, labour, capital, skills, education, wages and political power.
- This level allows for equal opportunities to and distribution of resources between women and men available at household, community and national levels.
- Women will need to be conscientised in order for them to understand the barriers that block them such as the patriarchal roadblocks of tradition and custom. Even those women that already have access to economic and political power may still need to be conscientised about structural gender inequalities.
- These first two levels are important because it is unlikely that women will respond positively to a development intervention until their welfare needs are met.

Level Three: Conscientisation

- It is the level where empowerment begins. This level helps people to understand the problems of gender inequality as one of the structural inequality rather than an isolated phenomena. Participants are made aware of what gender is and how it differs from sex. Participants are introduced and learn about GAD tools of analysis.
- Such conscientisation is normally done through gender sensitisation workshops. At this level participants are helped to recognise gender discriminatory practises and beliefs in their culture, workplace, family systems and even the church.

Level Four: Participation

- Equality at this level, means women's equal and active participation in decision making.
- At this level, projects are identified on the basis of needs, planned, managed implemented, monitored and evaluated in conjunction with women.
- True participation can only happen when women are conscientised about their problems and the need for them to participate in the identification of the problem and also of the project.
- At village level women begin to get actively involved in decision making structures such as the household, Vidco, Wardco and this can only happen when they have been sufficient conscientised.

Level Five: Control

- Participation will empower women to use their empowerment to achieve greater control over factors of production and ensure women's access to resources and the distribution of benefits.
- Equality of control means a balance of power between women and men, so neither side is put into a position of dominance.
- The purpose of empowerment is to introduce gender equality in the development process, such equality of control will be necessary to bring about equal materials benefits for women and men.
- The weakness of this framework and many others is that they outplay the role very essential elements of empowerment; the self and that of the inner and also the spiritual power/strength women use to sustain the empowerment process.
- The need for empowerment to start with the self has already been emphasized. In addition, women have always drawn their inner strength as a way of dealing with stress and adversity in their lives.
- Women continue to draw on these even as they go through empowerment.
- The five levels, are however important in that they provide a framework qualitative assessment of the extent to which a project, an organisation or a department is concerned with addressing gender issues.
- The five levels can also be used to assess the gender sensitivity of an organisation's Vision, Mission Statement, organisational policies and systems, all of which are crucial in the empowerment process.

Compiled by Fanny Cherisa, WIPSU



Unemployment leads to powerlessness *Photo: Colleen Lowe Morna*

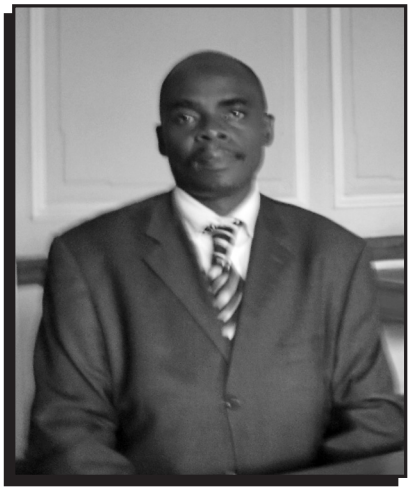
LEADERSHIP AND TRANSFORMATION

Panel of councillors

A panel of councillors who are making a difference on the ground will give examples of the work that they are doing; what they see as the links between gender, democracy and good governance.

Views from councillors

Councillor Phumulani Musagwiza



"I come from a Christian view that says that 'we are our brother's keepers.' I thus am involved in my community to represent the interests of the vulnerable social groups in my community i.e. the elderly, the albinos, the disabled, OVCs, women and children" says Councillor Phumulani Musagwiza from Harare City Council. "Resentment due to lack of understanding of gender policies and the need to conscientise and educate the masses. I have a daughter and she needs a platform where she can say my father smoothed things for me and has empowered the girl child from providing her with educational to business opportunities, to give her equal opportunity.

Women have added value to local politics for there cannot be a world of men only. Everyone needs the opportunity to exercise their rights and talents in an environment set for equal standards regardless of sex.

The presence of women is basically to do with service delivery issues as non-service delivery affects women the most. So their presence means there is no stone left untouched. Women will also be lobbying for improvements in service delivery. Men in turn have lost nothing. But what they have gained, however, is that women's participation enhances and contributes a lot to a polarised society. We thus need a society that can also understand gender issues. Service delivery-related issues as these affect women the most on a day to day basis e.g. water, electricity issues.

I introduced the gender policy motion for women and the disabled, the albinos and other vulnerable social groups in our society in the City of Harare. I am in favour of changing the current restrictions by building a community of participation where everyone is given room to air and participate.

Culture is dynamic and changes are happening within our generation when it comes to culture. Our generation needs a paradigm shift to engage culture more dynamically. The Zimbabwe Constitution should enshrine women and citizen rights to advance where they have been deprived.

Culture has been disadvantaging women and does so in the context of a diversified world we now have today. It has to rise to the challenges as well by changing and becoming more dynamic."

Councillor Danisa Mujere



Danisa Mujere has been a ZANU PF councillor for 12 years, currently serving her third term as the Chairperson of the Tongogara Rural District Council which has equal numbers of women and men councillors. The keys to her success she says are her courage, confidence and most of all her leadership skills. She told the researcher how members from her community approached her to stand for the 1998 elections mainly because they recognised that she was approachable and honest. In her first election she stood against four men and one woman and won, the following elections saw her defeat five men and two women respectively.

Mujere says that education and capacity building are a crucial component of development and essential for women's ability to participate in the economy. Because of this, one of her main aims is to train and capacitate women, something she has done since she worked at the public service training centre in Gweru, teaching women how to sew, cut and design dresses so that they could earn money. Her training extended to women in Shurugwi where her trainee's won prizes in local competitions. But her skills are not only in the conventional areas usually occupied by women, she has challenged gender stereotypes by branching into the area of small scale mining, something which she is praised for by her community members because of the jobs that she has created for local youths.

She says that one of her main responsibilities as both a councillor and the Chair of Council are to raise other women's issues, especially educating them on their rights and working with them on income generating projects such as garment manufacturing, peanut butter making, poultry, bakeries, gardening, wine making and cattle feeding. A good example of how women are participating and benefitting are the 15 women in her ward who are involved in growing peanuts and producing Mashava peanut butter which they sell to schools and stores in growth points. The gardens that have been established in each ward are also a source of income for women urban farmers who make use of the Tongogara flea market sell their produce and also travel as far as the mines in Shurugwi to vend their products.

She meets with her community once a month where the members are free to raise problems and issues which she takes to council. All of these efforts are recognised by her women constituents, who remarked in a focus group discussion that they are continually updated of developments taking place in their community and are always being encouraged to do self help projects some of whom are involved in horticulture programmes, uniform making and few of them in mining as well. The participants also felt that women were better placed than men to help out other women to engage in self help projects and that they get support from female councillors. One participant went so far as to say, “Had it not been for support I got from my councillor, I could have been the laughing stock of the community, failing to take my children to school but now here I am as a widow with all my children going to school, well fed and well dressed”.

The main development issues that she has been pushing in her ward are roads, bridges, boreholes and schools. She has been involved in moulding bricks for building schools. When she became a councillor there was only one school, now there are four, two primary and two secondary schools. There were also no bridges, but she has managed to ensure that the council builds two bridges and that each ward has a borehole. Her goals are to see all rivers having bridges and she is advocating for the dams to be extended to help irrigation.

But being a councillor is not easy and patriarchy and culture continue to be barriers from women who have to ask permission from their husbands to participate in community activities. Speaking about culture and the place that women usually occupy in society, she mentions that it was important for her to ask her husband's permission to stand as a councillor, but that he not only agreed but became her biggest campaigner, driving her around and encouraging the constituents to vote for her. She says that this support is invaluable and crucial to her success. And because she has the support of her own husband she is able to travel around her constituency and speak to men about the importance of women's participation in community activities and development projects.

Mujere believes that her being in local government has changed the perceptions that women are not able to address public meetings and participate effectively in local politics. When she became a councillor for the first time there were only two of them, but through their efforts of calling meetings and encouraging other women to stand for elections and to vote for other women there are now 12 women councillors who make up half of the rural district council.

Asked whether women make a difference in local government, her response was an emphatic, “Yes, there is more development in the wards where there are women councillors.” This was wholeheartedly supported by the women's focus group, with one woman stating “A councillor like Mrs Mujere cannot be compared to other people. She has been our councillor for 10 years and we vote for her because she can deliver”, the men's focus group concurred with this view showing that women are more than capable of performing effectively as local councillors and that voters will continue for vote for councillors who deliver the services and bring development that they so badly need.



Councillor Danisa Mujere interacts with women at the Tongogara flea market
Photo: Susan Tolmay



Definitions

Institutional transformation
This concerns the range of administrative measures that need to be taken to ensure that hiring and promotion policies do not discriminate against women directly or indirectly; the creation of work environments that are family friendly and free of sexual harassment; as well as the re-orientation of the culture of an institution- its language and practices- to ones that encourage the best in both men and women.

Service delivery and societal transformation
This concerns the operational procedures that must be adopted to ensure that a gender perspective informs all stages of the service that the institution delivers.



Fact sheet: Gender, democracy and good governance

Gender refers to the roles of men and women that are socially constructed. Gender roles and expectations are learned. They can change over time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age, etc, modify gender roles. The concept of gender is vital because, when applied to social analysis; it reveals how women's subordination (or men's domination) is socially constructed. As such, the subordination can be changed or ended. It is not biologically predetermined nor is it fixed forever.

Governance is the activity of governing. It relates to decisions that define expectations, grant power, or verify performance. It consists either of a separate process or of a specific part of management or leadership processes.

In terms of distinguishing the term governance from government - "governance" is what a "government" does. It might be a geo-political government (nation-state), a corporate government (business entity), a socio-political government (tribe, family, etc.), or any number of different kinds of government. But governance is the kinetic exercise of management power and policy, while government is the instrument (usually, collective) that does it.

A fair governance implies that mechanisms function in a way that allows the executives (the "agents") to respect the rights and interests of the stakeholders (the "principals"), in a spirit of democracy.

Participatory Governance focuses on deepening democratic engagement through the participation of citizens in the processes of governance with the state. The idea is that citizens should play a more direct role in public decision-making or at least engage more deeply with political issues. Government officials should also be responsive to this kind of engagement. In practice, Participatory Governance can supplement the roles of citizens as voters or as watchdogs through more direct forms of involvement.

Good Governance has been defined as the exercise of political, economic and administrative authority to manage a nation's affairs, and the complex mechanisms, processes, relationships and institutions through which citizens' groups articulate their interests, exercise their rights and obligations and mediate their differences. Accountability, transparency, participation and legitimacy are core elements. Gender responsiveness is essential to all of these, and is a measure of good governance. Analysis and action on gender issues, the participation of women as well as men in governance processes at all levels, and the recognition by institutions of women's rights and needs, are as central to good governance as to poverty reduction.

Local Governance is the practice or process of government, which determines how public decisions are made and implemented in a locality.

In essence, it is

- The exercise of power and authority for the majority's benefit
- Setting the course for results to be accomplished

- A system of sharing and realizing good ideas.
- The management of the affairs of a particular community by members of that community.
- The source from which all rivers flow.

Good Local Governance is the process of involving people in the making of decisions, which affect their livelihood in a transparent and accountable manner.

Democracy: Although there is no specific, universally accepted definition of 'democracy', it is generally accepted that there are two principles that any definition of democracy should include, namely equality and freedom.. These principles are reflected by all citizens being equal before the law, and having equal access to power.

For Africa democracy has come with participation. It is therefore imperative that Local Governments involve citizens decision making of public affairs. Accordingly, freedom of political expression, freedom of speech and freedom of the press are essential so that citizens are informed and able to participate effectively.

If Local Government is to meet the needs of both women and men, it must build on the experiences of both women and men, through an equal representation at all levels and in all fields of decision-making, covering the wide range of responsibilities of local governments.

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Compiled by Angela Kwinjo and Kiriana Magaya

MANAGEMENT AND LEADERSHIP

Fill out the following table of what qualities you associate with a good leader, and what qualities you associate with a good manager. Alongside each column say which of these qualities you associate with "masculine" traits and which of these you associate with "feminine traits".

LEADERSHIP QUALITY	M/F	MANAGEMENT QUALITY	M/F

QUESTIONS

1. Can a manager be a leader and vice versa?

2. Is there anything in the way that men and women are socialised that is either an advantage or disadvantage with regard to taking up management or leadership roles?

3. Is our understanding of what constitutes management/leadership changing?



Exercise two: Transformative leadership

In groups, discuss the following and then complete the table below:

✓ What makes a good leader?
✓ Do women have unique qualities that make them good leaders?
✓ Do communities support women in leadership? How can they do this?
✓ What can be done to change the negative attitudes - both women's and men's towards women in leadership?

What do communties expect from their leaders	How can communities contribute to good leadership, what role can they play?	What are the problems associated with leadership?

MAKING A DIFFERENCE

Case study: Opening the gateway to the west - Namibia's Theresa Samaria



When **Theresa Samaria** was growing up in apartheid Namibia, she dreamed of becoming a housewife, having children and a beautiful home. "Even if I had wanted to be the women I read about in books, I knew I couldn't, because I grew up in a system of segregated schools, no universities for Blacks and my family had limited financial resources. Being a housewife and having a family was the most achievable dream for me," Samaria said.

Samaria achieved her first dream and much more. She says she was "forced to become an activist", because of the apartheid system. In 1994, she was among the first black councillors to take up their posts in her hometown Walvis Bay. In 1999, she became the first Black and woman mayor.

In the focus group with civil society groups in Namibia, many spoke disparagingly about women councilors who take up posts and fail to implement feminist agendas. They gave examples of women mayors who nominate men to important posts. But almost all of them cited Samaria as a model of a woman who got into a senior post and did not forget the gender struggle: "She was dynamic. She fought the fight that has made changes. She is an example of a strong woman, a woman with vision, strong enough to pull the pillars down."

"The Mayor of Walvis Bay (now a leading regional port and gateway to the west) is an example of the potential impact of women in local government," added the director of the Association of Local Government authorities Lister Chaka.

Samaria is now Namibia's ambassador to Botswana, where the researchers pinned her down for an interview. She is the first person in Namibia to have been appointed as an ambassador from local government.

The high commissioner recalls that she did not set out to be mayor, but from the time she became a councilor and chairperson of the Management Committee, the operational arm of the Council, she applied the principle that has guided her throughout her life: "to apply myself and do the best I can not for myself or for personal attainment, but for the people whose interests I am put there to serve".

Buoyed by a strong faith, a belief that women are equal to men and an ethic that one must work hard to achieve, Samaria says the policy environment in Namibia and the ruling party's commitment to women at the highest levels made it possible for her to make a difference.

"Article 10 on the Constitution which prohibits discrimination on the basis of one's sex, race or creed and the important affirmative action clause in the 1992 Local Authorities Act, opened the doors for women to enter local government. Swapo (the ruling party) also developed a Zebra List to get more women into governance structures and the commitment to more women in office was pushed from the top by the President and the then Minister of Local Government, who were men," she continued.

"Most positions in the local authorities were occupied by strong, healthy men who were not ready to leave. The legal framework made it possible to get women like me in. To get someone in, someone must go out and in a young democracy, it was difficult just to push someone out for the sake of it," said Samaria who was a sales representative for an insurance company before entering local government.

Under South African occupation, all transport routes in Namibia led to South Africa, effectively cutting the port off from its other neighbours. Walvis Bay was only handed over to the Namibian government four years after independence in 1990 following the first democratic elections in South Africa.

The port - a natural gateway to the west coast for Zambia, Botswana, Zimbabwe and South Africahas since been making up for lost time. Walvis Bay is keenly aware of its key strategic advantage: most external trade by African countries is conducted with countries across the Atlantic (like Europe and the US) rather than across the Indian Ocean. Namibia's dream is to turn this once parochial port into a hub for Southern Africa.

The Trans Kalahari Highway, completed in 1998, links Namibia with Botswana, and through Botswana to South Africa's industrial heartland province of Gauteng. In the north, the Trans Caprivi Highway provides an all weather road link between the Atlantic coast and Namibia's eastern neighbours, Zambia and Zimbabwe, as well as northern Botswana.

Transport officials say that these countries can save up to five days on cargo destined for western markets as compared to using South African or Mozambican ports on the east coast (even where these are closer). Frequent congestion at these ports means the time saving is probably higher. Walvis Bay has a strict rule, so far adhered to, that no cargo stays at the port for more than three days.

The port works closely with the Walvis Bay Export Processing Zone, an initiative driven by Samaria when she was mayor and 30 local companies to provide a supporting framework for the EPZ. "I believe that if you can read, write and make a point and people trust you, you can be successful in governance," Samaria said. "When one goes through the school of life you pick up experiences and common sense. Qualifications don't always equal good performance." However, she adds: "I am aware that women in any public positions are scrutinized more by the people and their colleagues than men. Men can have a laid-back attitude, while women have to work twice, if not thrice as hard, to prove themselves. It's very unfair. I was under scrutiny as a councilor and when I became mayor, because I am a woman."

As the first Black mayor, she inherited a white, male Chief Executive Officer who had "never seen a Black township" and who did not have the same ideas and working methods as she. "I believe in a consultative government because I've been in a system where I was told for too long what was good for me. I decided on an approach to consult and analyse the needs of the people. "I didn't get rid of him. I laid out my expectations of the job, what we wanted to achieve as councillors and asked him what he needed in the way of training to do his job. After a year, we couldn't achieve what I wanted and I realized that without a Chief Executive Officer who was in sync with my idea and the council's of serving the interests of the people, I would be taking decisions that would not be implemented and I would not make a difference."

She discussed her dilemma with the Minister and made her problem clear to the Chief Executive officer who resigned. She says her next Chief Executive Officer, a black male who had served as deputy to the previous officer, was "worth gold". "I always say that the achievements I made during my time as mayor in Walvis Bay were due to this Chief Executive Officer and the team. I believe in giving credit where it is due, and I achieved because of the support of my officials and because of my support system at home."

Samaria said that while she believes that respect is earned and does not automatically come with a position, she found differences between the white and black cultures in her region. “In white culture they respect the position while you hold it, but the minute you are out, they no longer respect you. With blacks, I found that if you are senior to your colleagues by age and if you are respectable and give respect to others, then you will receive respect.”

“I played it by the rules and made no exceptions. I didn’t expect anything as a woman. I worked hard to know my Act (the law governing the work of the local authorities) and what to do. I forgot my sex and remembered the purpose I was put there for as mayor,” Samaria said. At the same time, as a woman in leadership, she felt an acute responsibility to other women. “I believe that women in leadership must speak on and advocate for gender equality. If I am where I am because of the support of women, then I must be a mouthpiece for those who cannot speak. I must be a role model to young women and I must encourage other women. We must support and acknowledge each other.”

She said that women have been at the forefront of pushing for new laws and for changing those which discriminate against women citing as examples the 1996 Marriage Persons Equality Act; the 1992 Local Authorities Act; the Combatting Violence and Rape Act (2000), among others. Most of her policies for senior citizens, children living with disabilities, for example, benefited women who were the majority of the senior citizens and the ones taking care of the children, although Samaria said she did not have one sex or the other in mind when she took policy decisions.

It would often be a phone call from a woman whom she did not know, urging her not to give up, that gave her the strength to carry on when she faced many baptisms by fire for some of her decisions, Samaria said. “Yes, there is the ‘pull-her-down syndrome’ among women, but there are those who give you a call of encouragement and support.”

Women in leadership, she said, must quickly learn that being effective is not about pleasing everyone. “A leader cannot only take popular decisions. Sometimes you have to take unpopular decisions for the interests of all. There are 55,000 residents in Walvis Bay and when I would look out of my window and see 1000 people standing outside protesting against me, I would try and not lose sight of the bigger picture by remembering that more than 49,000 people were not among the demonstrators.”

Samaria recalled a decision she made to upgrade and improve the informal settlements of the people in Walvis Bay who were renting from landlords. The settlements had no electricity, toilets or other basic services, and the council began to put these services in place by giving tenders for building facilities to Blacks in the area, and in the process began to bring down the cost dwellers were paying to the landlords for renting the space for their dwellings.
“The landlords began to instigate violent protests against the whole exercise. I was accused of taking Council money, of owning one of the businesses a tender was given to, and the Defence Force even had to be called in to protect me. I was almost killed at one meeting that turned violent. “Because of the bad media coverage of me, the Minister of Local Government and even the President became concerned and travelled to Walvis Bay to find out what was going on. My family wanted me to consider quitting because my life was threatened. I went through three months of hell, but I decided that the violence, the demonstrations against me as mayor (she said the demonstrations were not targeted at the Council only at her), and the slander were instigated

to force me out of office. I wasn't going to be forced out and continued with the consultations and work to improve the informal settlements."

Her perseverance paid off. The rehabilitation of the informal settlements in Walvis Bay won an award at the UN Habitat best practices conference in Dubai. The Council received 300,000 Namibian dollars as part of the award. The scheme is acknowledged nationally and internationally as a showcase of how not to resettle people without basic services in place.

Another lesson Samaria said she has learned as a woman in leadership is to "be myself" and not compare herself to others. "My predecessor was a businessman, an eloquent speaker. I built on what he had started, but I did not compare myself to him. I did not try to be him. I had to be myself. I regard myself as equal to anyone. I work equally well with men and with women. I don't want to be someone else," she said.

"I consult, but I am able to take a decision and to stand-up for what I believe in. But when I take a decision, I sometimes want it done yesterday, because I believe why should you postpone until tomorrow when you can do something and complete it today. This makes me impulsive at times, but I am always credible towards others, and when I say I will do something, I don't like backtracking." When asked why she decided to enter governance at the local level, rather than aim for a higher office, Samaria said: "I don't like to say I want this or that position," adding that she entered in line with the party structures and politics. "I believe that my life plans are in the handsof God. Whatever happens, I give it over to God for guidance.

"Whatever I do, I believe that I am serving my country and that everyone at all levels has a role to play. You have to be proud and satisfied with what you are doing, and you must do your best. I am content with what I have done and with what I am doing now," said Samaria who has been the recipient of awards from the Performance Management Review of Southern Africa for her work as mayor.

Her family - husband, four daughters, two adopted sons and two grandsons - have supported her every step of the way, Samaria said. "When I entered politics, I had to discuss it with my husband. My family was used to me working and I always take up a challenge when presented with one.

"My husband attended all the meetings with me during the campaign; my daughters have always been supportive and they were active in politics as students. You need family and friends when you are in office, because when you begin to doubt your abilities, they are the first ones to boost you," she said.



Gro Harlem Brundtland is a Norwegian politician, diplomat, and physician, and an international leader in sustainable development and public health. She is a former Prime Minister of Norway, and has served as the Director General of the World Health Organization. She now serves as a Special Envoy on Climate Change for the United Nations Secretary-General Ban Ki-moon. In 2008 she became the recipient of the Thomas Jefferson Foundation Medal in Architecture.

Born in Oslo, Brundtland was educated as a Medical Doctor (cand. med.) at the University of Oslo in 1963, and Master of Public Health at Harvard University in 1965. From 1966 to 1969, she worked as a physician at

the Directorate of Health *(Helsedirektoratet)*, and from 1969 she worked as a doctor in Oslo's public school health service. She was Norwegian Minister for Environmental Affairs from 1974 to 1979, and became Norway's first - and to date only - female Prime Minister. She served as Prime Minister from February to October in 1981.

Brundtland became Norwegian Prime Minister for two subsequent terms from 9 May 1986 until 16 October 1989 (This cabinet was internationally renowned for its large percentage of female ministers. Eight of the eighteen total were female,) and from 3 November 1990 until 25 October 1996, when she resigned and retired from Norwegian politics, and was succeeded by Thorbjørn Jagland. She resigned as leader of the Norwegian Labour Party in 1992.

Gro Harlem Brundtland is a member of Human-Etisk Forbund, the Norwegian Humanist Association.

International career

In 1983, Brundtland was invited by then United Nations Secretary-General Javier Pérez de Cuéllar to establish and chair the World Commission on Environment and Development (WCED), widely referred to as the Brundtland Commission, developing the broad political concept of sustainable development in the course of extensive public hearings that were distinguished by their inclusiveness and published its report *Our Common Future* in April 1987. The Brundtland Commission provided the momentum for the 1992 Earth Summit/UNCED, that was headed by Maurice Strong, who had been a prominent member of the Brundtland Commission. The Brundtland Commission also provided momentum for Agenda 21.

Brundtland was elected Director-General of the World Health Organization in May 1998. In this capacity, Brundtland adopted a far-reaching approach to public health, establishing a Commission on Macroeconomics and Health, chaired by Jeffrey Sachs, and addressing violence as a major public health issue. Brundtland spearheaded the movement, now worldwide, to achieve the abolition of cigarette smoking by education and persuasion.

Under her leadership, the World Health Organization was one of the first major employers to require freedom from tobacco addiction as a condition of employment. Brundtland was recognized in 2003 by Scientific American as their *Policy Leader of the Year* for co-ordinating a rapid worldwide response to stem outbreaks of SARS. Brundtland was succeeded on 21 July 2003 by Jong-Wook Lee. In 1994, Brundtland was awarded the Charlemagne Prize of the city of Aachen.

In 2004 the British newspaper *The Financial Times* listed Brundtland the 4th most influential European over the last 25 years, behind Pope John Paul II, Mikhail Gorbachev and Margaret Thatcher.

In 2006 Brundtland was a member of the Panel of Eminent Persons who reviewed the work of UNCTAD (United Nations Conference on Trade and Development.) In May 2007, the UN Secretary-General Ban Ki-moon named Brundtland, as well as Ricardo Lagos (the former president of Chile), and Han Seung-soo (the former foreign minister of South Korea), to serve as UN Special Envoys for Climate Change.
Brundtland's hallmark political activities have been chronicled by her husband, Arne Olav Brundtland, in his two bestsellers, *Married to Gro (ISBN 82-516-1647-6)* and the sequel, *Still married to Gro (ISBN 82-05-30726-1).*

The Council of women leaders

Gro Harlem Brundtland is a member of the Council of Women World Leaders, an International network of current and former women presidents and prime ministers whose mission is to mobilise the highest-level women leaders globally for collective action on issues of critical importance to women and equitable development. The Council of Women World Leaders is a network of current and former women presidents and prime ministers. The Council currently has 37 Members.

The Council and its Ministerial Initiative, a global Network of Women Ministers grouped into their specific portfolios create a collective voice for women at the highest levels of government.

The Elders

On 18 July 2007 in Johannesburg, South Africa, Nelson Mandela, Graça Machel, and Desmond Tutu convened a group of world leaders to contribute their wisdom, independent leadership and integrity to tackle some of the world's toughest problems. Nelson Mandela announced the formation of this new group, The Elders, in a speech he delivered on the occasion of his 89th birthday.

Archbishop Tutu will serve as the Chair of The Elders. The founding members of this group include Brundtland, Graça Machel, Kofi Annan, Ela Bhatt, Jimmy Carter, Li Zhaoxing, Mary Robinson and Muhammad Yunus.

“This group can speak freely and boldly, working both publicly and behind the scenes on whatever actions need to be taken,” Mandela commented. “Together we will work to support courage where there is fear, foster agreement where there is conflict, and inspire hope where there is despair.” The Elders will be independently funded by a group of Founders, including Richard Branson, Peter Gabriel, Ray Chambers; Michael Chambers; Bridgeway Foundation; Pam Omidyar, Humanity United; Amy Robbins; Shashi Ruia, Dick Tarlow; and The United Nations Foundation. Gro Harlem Brundtland has attended the Bilderberg meetings, and she is a member of the Club of Madrid.

Biography

She married Arne Olav Brundtland on 9 December 1960. A Humanist family, they have four children. They own a house in the south of France. Brundtland has claimed to suffer from electrical sensitivity.

Controversy over cancer treatment payments

Brundtland received an operation for uterine cancer in 2002 at Ullevål University Hospital. In 2008 it became known that during 2007 she had received two treatments at Ullevål, paid for by Norwegian public expenditures. Since she had previously notified the Norwegian authorities that she had changed residence to France, she was no longer entitled to benefits of Norwegian social security. Following intense media attention surrounding the matter, Brundtland decided to change residence once more, back to Norway, and she also announced that she would be paying for the treatments herself.

Questions

1. Would you regard Theresa Samaria and Gro Harlem Bruntland as transformative leaders? Why or why not?

2. Think of examples from your region or sub regions of women you would regard as transformative leaders. Why would you put them in this category?

3. List the key characteristics of transformative leadership.



Case study: Obama brings new hope: Mandela

Business Day :21 January 2009

Former South African president Nelson Mandela has congratulated Barack Obama on his inauguration as president of the United States, saying: "We believe that we are witnessing something truly historic not only in the political annals of your great nation, the United States of America, but of the world."

In a letter handed to Obama before his inauguration in Washington on Tuesday, Mandela said Obama's election as America's first black president had "inspired people as few other events in recent times have done.

"Amidst all of the human progress made over the last century, the world in which we live remains one of great divisions, conflict, inequality, poverty and injustice," Mandela said. "Amongst many around the world a sense of hopelessness had set in as so many problems remain unresolved and seemingly incapable of being resolved.

"You, Mister President, have brought a new voice of hope that these problems can be addressed and that we can in fact change the world and make of it a better place."

Reminded of South Africa's transition

Mandela said the widespread excitement and enthusiasm generated by Obama's inauguration reminded him of South Africa at the time of its transition from apartheid to democracy in 1994. "People, not only in our

country but around the world, were inspired to believe that through common human effort injustice can be overcome and that together a better life for all can be achieved," Mandela said.

Business Day correspondent Tim Cohen drew the same comparison, saying that South Africans who witnessed Mandela's inauguration as South Africa's first black president in 1994 "would have instantly recognised the atmosphere" in Washington on Tuesday.

"The powerful sense of history in the making, the intoxicating tingle of anticipation and expectation, all underpinned by a feeling of relief, almost as though one could breathe out at last after having held one's breath for what had seemed like an eternity."

'Special excitement' in Africa

Mandela said Obama's presidency brought hope of "new beginnings in the relations between nations, that the challenges we all face, be they economic, the environment, or in combating poverty or the search for peace, will be addressed with a new spirit of openness and accommodation."

He added that there was "special excitement" in Africa on Tuesday "in the knowledge that you have such strong personal ties with Africa." Obama is the son of a black Kenyan father and a white mother from Kansas.

Mandela said he was aware that expectations of Obama were high, and that the demands on him would be great. "We therefore once more wish you and your family strength and fortitude in the challenging days and years that lie ahead.

"You will always be in our affection as a young man who dared to dream and to pursue that dream. We wish you well."

Discussion

1. How do you rate Barrack Obama as a leader?

2. What special qualities does he bring to the global political landscape?

3. Do you think Barrack has lived up to global expectations of what a good leader should be?

4. Are there any common characteristics between Nelson Mandela and Barrack Obama?

5. How do you rate Obama vs Nelson Mandela's gender sensitivity?

DO WOMEN BRING DIFFERENT QUALITIES TO LEADERSHIP?

Excerpts from "Ringing up the Changes: Gender in Southern African Politics"



Values and leadership style

A pragmatic view of including women in decision-making is that it is makes good economic sense.

A study on women in politics in eleven Commonwealth countries concluded that: "nations that exclude women from decision-making, or rest content with low levels of participation by women, are surely depriving themselves of a rich reservoir of talent, experience and wisdom. They are also missing out on the qualitatively different approach that women seem to bring to the decisionmaking process".[1]

A number of men in the study reflected this efficiency argument. For example, Frelimo MP Manuel Tome, said: "It's not a favour that we get women to participate, they are a necessary resource." The ANC's Mpetjane Kgaogelo Lekgoro added: "The essence of democracy is to free the potential of all individuals in that society. We realise it is good to release the potential that has been sidelined. This can only make democracy richer."

A more complex set of arguments centres on whether women bring different values and qualities to leadership that enhance democracy and good governance.

Globally, there is a growing body of literature in business, management and leadership studies that shows that women do have a different way of going about things that is an asset in a world where relationships and diversity are becoming more important for success than raw power. The research revealed strong perceptions that women in politics on Southern Africa bring different styles and values to leadership.

[1] Commonwealth Secretariat 1999: "Women in Politics: Voices from the Commonwealth."

Service orientation

Many of the women politicians in the study spoke of their strong sense of commitment to community and society.

In South Africa, the DA's Sheila Camerer notes: "The general approach is that women are there because they want to do good for the community rather than to gain power for its own sake. I think if you look at the history, women have a different approach."

South Africa's Minister of Communications Ivy Matsepe Cassaburi says: "I never thought of myself as being in power. I saw it as an opportunity to better lives."[2]

Namibia's High Commissioner to Botswana Theresa Samaria recalls that she did not set out to be mayor, but from the time she became a councillor and Chairperson of the Management Committee, the operational arm of the Council, she applied the principle that has guided her throughout her life: "to apply myself and do the best I can not for myself or for personal attainment, but for the people whose interests I am put there to serve".

Writing on her political career in Zambia, Inonge Mbikusita-Lewanika (now Zambia's ambassador to the Washington) reflected: "My greatest joy is to serve people and put back what society has invested in me. I love politics, and whether I am in parliament or not, I will remain a politician. After all, politics is my heritage."[3]

Intuition

Asked if there are particular feminine qualities that assist her in her work, Seychelles' Noellie Alexander said: "Women have an intuition. In my district I know everyone. I have never felt at a disadvantage because I am a woman. On the contrary, I think it stands me in good stead."

Her compatriot Simone de Commarmond added: "As a woman I am blessed with a sixth sense. I am able to look at things differently. I have a mother trait. I am a good listener. I am more patient, I am more understanding. It does help. It enables me to manoeuvre better than men. I am open to ideas, and ideas are what tourism is all about. In tourism, you have to be a people person. I am that. It helps me to do a better job."

Seychelles MP Regina Alcindor believes that the fact that women express emotions makes them better politicians: "Women have gut feelings. They are the guardian of moral values and their voices must count."

Consensus building

Filipa Costa of FRELIMO, a widow of over 50 years who is studying law at the university at night, argues that women "are calm in resolving problems. They analyse. Before deciding on things, like wars, for example, they will think of their children and their family."

[2] Commission on Gender Equality (1998) "Redefining Politics." CGE: p84

[3] Mbuya,N. and Monde,S. (1998) eds, "Woman power in politics", Zambia Women's Writers Association: p160

Zambia's Inonge Wina added: "Women are good at reconciliatory moves in Parliament; women come in to quench the fires especially in a multi-party format. Women bring a more humane approach to things. The men wonder how we sit together in the Women's Parliamentary Forum to discuss without punching each other."

Patrick Pillya, Minister of Health in Seychelles believes that: "Men are sometimes ego-driven. This ego is not important for a woman. What is important for her is to get the work done. Women tend to be more sensitive to processes while men are more concerned with result and achievement regardless of the process. Processes are very important. Women are prepared to accept when they are wrong while men will always say 'mo ena raizon' (I am right)."

Understanding and using power

A question that frequently arises is the extent to which women in decision-making apply what are seen as the traditional feminine values of care and concern to challenge the tough, traditional and hierarchical notions of power.

A growing body of research and literature shows that contrary to the stereotypes that abound about women bosses, they are in fact perceived by their staff as more sympathetic and caring, and are clear winners in the supposedly "male" skills of planning and teamwork.[4]

Above the desk of Seychelles tourism minister de Commarmond's desk is a plaque that reads: "you are a leader, not a boss." She explains that, "there is a difference between being strong and being domineering." This is the philosophy that has guided her in a career that has seen her climb the ladder from being a secretary to heading the ministry responsible for Seychelles leading economic sector - tourism.

Her colleague Noellie Alexander added that her asset as a leader is that: "I bring heart to my job. I pay attention to detail. I take care of the little things and the big things."

Zambian gender analyst Sara Longwe notes that moving into positions of power entails women fighting men for power - a prospect that many women do not want to face:

> Patriarchy has managed to put a derogatory impression about women who want power. This (getting more women into political structures and gender equality) is seen as a conflict about removing men's power that is too much for women to take on. Women try to figure out how to diffuse men's power without someone getting hurt and that is not sustainable. Men, on the other hand, pride themselves on struggle with casualties, i.e. people getting hurt without having to do the mopping up.
>
> (For many women) power entails too much work, so when confronted with the notion of power, there are several actions or postures women take: she either gives up and does not attempt to fight; she can adapt and not rock the boat; she fights tooth and nail on one issue, but if she loses, she gives up; or she launches, with the help of others, into a full power struggle for equal rights and accepts no bits and pieces.

[4] See, for example, Grimwood,C and Popplestone R (1993) "Women, Management and Care." London, MacMillan.

A female member of the Keetmanshoop focus group in Namibia added: "women do not know the power they possess. If you have power and you know where to press the button, you can make a big difference."

Zambia's presidential hopeful Gwendoline Konie, who describes herself as "a person who is not easily intimidated", believes that women must seek power and support other women who do so.

> There is a schizophrenia among women, because we will not embrace each other. Women say they want power, but when women stand for power, women then begin to say different things. People do not like people who know their mind. We live in a traditional society so men and women are looked at differently. There are different expectations of women than of men, and different values are put on women than on men.

Several women leaders in the study spoke of the fine balancing act that they have had to make between being caring and being firm; as well as taking up the challenges of leadership that are expected of them.

South Africa's Phumzile Mlambo-Ngcuka noted: "People bring their personal problems to me. I used to call my office *indaba ze bantu* (the peoples issues). When staff has problems, they prefer to come to me rather than go to the Director-General (DG); they see my office as a more homely environment. It's quite amazing. You find the older white men coming to me with their problems, and then the DG says 'minister why did you do this?' and I'm the one saying, '*ag,* shame man.'

She concedes: "There was a bit of a contradiction in my own theoretical construct of how do you go into a man's world and mainstream your role. I found that to use my authority optimally, I had to balance my authority with playing that caring role. There is a bit of a gender dynamic but I have not yet felt that I am being short changed."

What is most significant, she says, is not losing sight of her objectives of transforming the mining sector, and of using the power that she has to effect change.

"I was prepared to bring people along, because that is better than to bring people kicking and screaming. But they had to realise that there is no going back. Its good to win people over, but in a position of power you must exercise power."

When she arrived in London to address the financial community there, one newspaper said she had arrived in the lion's den. "I told the journalist: I am a lion myself- I was so convinced that our cause is just."

She gives the example of some companies including gardening in their procurement activities so as to pad up the proportion of black business, a trick quickly picked up by her eagle eye: "I am not the minister of gardening," she tells them. "People should not be excluded from the heart of industry."

South African Minister of Agriculture and Land Affairs Thoko Didiza says she feels she has succeeded in winning the trust and respect of all those in the racially fractured farming community in South Africa, alarmed by land grabbing stories from neighbouring Zimbabwe, through similar careful footwork.

"I know there has been a lot of fear. I have consistently said that will not happen in South Africa. But the real challenge is: how do we as South Africans, especially white South Africans, move beyond the rhetoric?

What are we doing to have a stable land redistribution programme? My message is that if we do not swim together across the river, we face the prospect of drowning together along the way."

She sums up her experiences in the ministry as follows: "I came into the sector not knowing everything, willing to learn, but also willing to give political leadership. That is my responsibility: mobilising all South Africans. I don't seek to please or to save face. I have had frank discussions with farmers, through their organisations, and I say when I feel they are not pulling their weight. But the heart of it is that at the end of that we always move on."

Sticking to your guns

Namibia's Samaria noted that women in leadership must quickly learn that being effective is not about pleasing everyone: "A leader cannot only take popular decisions. Sometimes you have to take unpopular decisions in the interests of all. There are 55,000 residents in Walvis Bay and when I would look out of my window and see 1000 people standing outside protesting against me, I would try and not lose sight of the bigger picture by remembering that more than 49,000 people were not among the demonstrators."

Samaria recalled a decision she made to upgrade and improve the informal settlements of the people in Walvis Bay who were renting from landlords. The settlements had no electricity, toilets or other basic services, and the council began to put these services in place by giving tenders for building facilities to Blacks in the area, and in the process began to bring down the cost dwellers were paying to the landlords for renting the space for their dwellings.

"The landlords began to instigate violent protests against the whole exercise. I was accused of taking Council money, of owning one of the businesses a tender was given to, and the Defence Force even had to be called in to protect me. I was almost killed at one meeting that turned violent.

"Because of the bad media coverage of me, the Minister of Local Government and even the President became concerned and travelled to Walvis Bay to find out what was going on. My family wanted me to consider quitting because my life was threatened. I went through three months of hell, but I decided that the violence, the demonstrations against me as mayor (she said the demonstrations were not targeted at the Council only at her), and the slander were instigated to force me out of office. I wasn't going to be forced out and continued with the consultations and work to improve the informal settlements."

Her perseverance paid off. The rehabilitation of the informal settlements in Walvis Bay won an award at the UN Habitat best practices conference in Dubai. The Council received about $40 000 as part of the award. The scheme is acknowledged nationally and internationally as a showcase of how not to resettle people without basic services in place.

Another lesson Samaria said she has learned as a woman in leadership is to "be myself". "My predecessor was a businessman, an eloquent speaker. I built on what he had started, but I did not compare myself to him. I did not try to be him. I had to be myself. I regard myself as equal to anyone. I work equally well with men and with women. I don't want to be someone else," she said.

"I consult, but I am able to take a decision and to stand-up for what I believe in. But when I take a decision, I sometimes want it done yesterday, because I believe why should you postpone until tomorrow when you

can do something and complete it today. This makes me impulsive at times, but I am always credible towards others, and when I say I will do something, I don't like backtracking."

Performance

This section explores whether women decision-makers bring to bear different kinds of skills to men; if the pressure they find themselves under makes them more diligent in their tasks, and if their participation contributes to greater openness and transparency in governance.

Multi-tasking

UK researcher Julia Ross notes that in the age of globalisation, successful businesses are those that move fast into a networking mode with the centre's role one of co-ordinating the activities of the different satellites; and successful leaders of tomorrow those who are lateral thinkers, used to performing many tasks at the same time and have a supportive, rewarding approach that brings out the best in people. She considers that women have an advantage over men "partly because they have often had to learn those very skills in their child rearing capacity and partly because they do not have to unlearn authoritarian behaviour."[5]

Mozambican Minister of Higher Education Lydia Brito argued that: "Women are usually good at performing many jobs at the same time, and they have a good sense of timing. Men are usually more focused, losing opportunity with their time keeping, but pursuing the time they have to focus on achieving a quality standard. So when you have the interaction you have the best of both of them, because they complement each other."

Diligence

An issue on which there is strong consensus in the literature and in the research, is that on average they tend to work harder.

A number of studies show that women, perhaps because of a sense of privilege and obligation, put extra effort into their work and in preparing for debates.[6]

This seems to confirm Jain's assertion that once women enter spheres of power they act as "exemplars". She argues that because women they have been denied opportunities to enter such spheres they "over-perform". As they know the hope that other women place on their presence in such powerful positions to change their lives they operate with a vision and mission.[7]

Namibia's Samaria adds:

> I am aware that women in any public positions are scrutinised more by the people and their colleagues than men. Men can have a laid-back attitude, while women have to work twice, if not thrice as hard, to prove themselves. It's very unfair. I was under scrutiny as a councillor and when I became mayor, because I am a woman. I played it by the rules and made no exceptions. I didn't expect anything as a woman. I worked hard to know my Act (the law governing the work of the local authorities) and what to do.

Samaria, a recipient of awards from the Performance Management Review of Southern Africa for her work as mayor said that, "whatever I do, I believe that I am serving my country and that everyone at all levels

[5] Ibid.
[6] See, for example, Brill,A. Ed (1995) "A Rising Voice: Women in Politics World Wide." New York, the Feminist Press.
[7] Jain D. (1997) "Minds,Bodies and Exemplars: Reflections at Beijing and Beyond."

has a role to play. You have to be proud and satisfied with what you are doing, and you must do your best. I am content with what I have done and with what I am doing now."

Seychelles' Simone de Commarmond noted: "It is not that women are treated unfairly, but that they are scrutinised more carefully."

In South Africa, deputy defence minister Madlala-Routledge says, "women tend to put in a lot more work than men and as a result they tend to be more effective, and more favoured as leaders."

Mtintso quotes the Chief Whip of the ANC as saying that on average, ANC women MPs register an 85 % attendance rate in their committees, public hearings, and constituency work, compared to a 65 % rate for men. He added that when training programmes are set up for women MPs, they attend in greater numbers than men." He attributed this to the fact that women "do not take power for granted, s men sometimes do. I find it very easy to rely on women both for their attendance and participation in parliamentary activities. This is not to say there are no problems or exceptions."[8]

In an assessment of women in the Zambian parliament, journalist Monde Sifunison wrote: "I do not deny that there are women who, after delivering their maiden speech, feel their work is done, and sit back comfortably to doze fitfully through their term in parliament... Of course, there are men who fall into that category. But men can afford to have sleeping partners. One hundred of them can go to sleep and those awake will still outnumber the women in the house by one hundred percent!"[9]

"I believe too that women are better leaders because they are committed to their goals. Once a woman commits to something, she gives her all. I, for example, have one single agenda and that is to work for my constituency, to see hospitals and schools in the area," reflected Zambian Minister of Labour and Social Services, Nalumango Mutale who is an MMD MP. "When women believe in something, we perform. We state our agenda and men do not."

Victoria Phiri, a councillor in Chilenje Ward, Lusaka added: "There are some women who have not performed while in decision-making positions who have given the rest of us a bad name. But this happens with men also, although in the case of men, people are more willing to overlook their mistakes and treat it as part of learning, while for women, people expect more and judge them harshly when they err. It makes women wary of being decision-makers."

Transparency

A relatively new area of study concerns whether the participation of women in decision-making contributes to greater transparency in governance.

An example is the debate sparked off by Dollar, Fisman and Gatti of the World Bank. The authors point out that over the past few decades, research has established differences in behavioural characteristics across gender, for example the fact that women are more likely to exhibit "helping" behaviour and greater integrity. The study found a high degree of negative correlation between the representation of women in

[8] Mtintso,T. (1999) "The contribution of Women Parliamentarians to Gender Equality." A research report submitted for the degree of Master of Management. University of Witwatersrand. (Unpublished).
[9] Nalumango, M. and Sifuniso M., Eds (1998), "Women Power in Politics": National Women Lobby Group and Zambia Women Writer's Association: p218.

parliaments (using Inter-Parliamentary Union data) and the International Country Risk Guide's corruption index (CORRUPT).

The authors concluded:

Increasing the presence of women in government may be valued for its own sake, for reasons of gender equality. However, our results suggest that there may be extremely important spin-offs stemming from increasing female representation: if women are less likely than men to behave opportunistically, then bringing more women into government may have significant benefits for society in general.[10]

Although generalisations in this complex area are dangerous, there is logic to the argument that any system of governance that is more responsive to all interest groups in society should also be more transparent.

In the IPU study, 80 percent of respondents said that women change politics and restore public confidence and that their presence increases transparency.[11]

In Uganda, one of the few other African countries outside Southern Africa that has achieved the thirty percent target of women in parliament through a quota, President Yoweri Museveni is quoted as saying: "Women have stabilised politics in a way because they tend not to be opportunistic. They tend to go after the interests of stability. They are not so reckless like men."[12]

In South Africa DA MP Sheila Camerer, who has served as an MP both before and after the new democratic dispensation, noted that parliamentary committees, which used to be rubber stamp legislation in the past, now perform a serious oversight role. She attributed this greater openness and seriousness to all the new forms of diversity in the South African parliament including gender.

As demonstrated in the chapter that includes a discussion on gender-responsive budgeting, it is when women legislators begin to ask tough questions about resource allocations that resistance begins to set in. Gender budgeting is thus not just about the allocation of resources for advancing the status of women but also about bringing greater transparency to governance.

The fact that women in high office feel themselves to be under greater scrutiny than men may also be a contributory factor. As South Africa's Mlambo-Ngcuka notes:

I am very self- conscious. I know that I am under the spotlight. I have to guard my integrity with everything. In this kind of job the assumption is that all politicians are corrupt until proven otherwise. My strength in the changes I want to make will depend on how trustworthy I can be. I am vicious about my integrity.

Zambian Forum for Democracy and Development (FDD) MP Charles Banda expressed the conviction that a stronger presence of women in his country would help to change the corrupt nature of Zambian politics. "Our system is rotten and the culprits are men. To move forward we need to actively involve women." But for women to be effective, Banda says they must first overcome the perception by the people that they too are "crooks" since they made it through the dirty game of politics.

[10] Dollar,D. Fisman,R. and Gatti,R (1999), "Are Women Really the Fairer Sex? Corruption and Women in Government." Policy Research Report on Gender and Development. Working Paper Series No.4. Washington, World Bank.
[11] Inter-Parliamentary Union (2000), "Politics: Women's Insight." IPU: p4 and p45.
[12] Los Angeles Times, 23 February 2000.



Exercise three: Complete the gender aware leadership scorecard below for yourself or for a leader you know

GENDER AWARE LEADERSHIP SCORE CARD

Scoring: *Please rank your leader on each of the following qualities where 1= very poor and 10 = excellent.* **(CD Rom F4)**

LEADERSHIP QUALITY	1-10
1. Vision Good leaders take you to a place where you have never been. They are able to close their eyes and see way beyond time and place and then work towards achieving that dream. They are not bound by culture, tradition, religion, or "the way things are." They are interested in the way things could be. Only visionary leaders can, for example, see in their minds eye a society in which women and men are equal in every respect. **How do you rate your leader against this quality?**	
2. Empathy Empathy goes beyond sympathy in that an empathetic person identifies with the problems or situations of people and tries to understand their thoughts and condition even if they are different to him or her. For example, a male leader will never have had an unwanted pregnancy, but can still be empathetic to those who argue for choice of termination of pregnancy by putting himself in the shoes of a woman who finds that she is carrying a baby she does not want or will not be able to care for. **How do you rate your leader against this quality?**	
3. The ability to inspire To inspire is to call on the higher being and motivate people to act in a certain way. The best leaders are inspirational. They have high levels of emotional intelligence. They know how to win people; get people on board; earn trust; respect and loyalty. To this end, good leaders always consult women and men, boys and girls, to ensure that their ideas have a high level of buy in. **How do you rate your leader against this quality?**	
4. Personal integrity Personal integrity is living in accord with the highest state of consciousness. It is about doing the right thing even when nobody is watching. The way a leader conducts his or her private life is an important indicator of personal integrity. For example, a male leader who beats his wife cannot claim to believe in gender equality, just as a corrupt woman leader cannot stand for the rights of the poor. **How do you rate your leader against this quality?**	
5. Humility Good leaders readily acknowledge that they did not climb the ladder on their own but owe their success to others, especially the often invisible forces in their lives, like their mothers, sisters, wives and daughters. They celebrate their roots, however modest. In so doing, they connect easily with "ordinary" people, especially those who are most often marginalised in the corridors of power, like poor, black, rural, disabled women. **How do you rate your leader against this quality?**	
6. Principles While there may be different interpretations of morality, every society has accepted standards of what is right and what is wrong. Good leaders have principles and values that they expound and live by. For example, leaders who believe in gender equality appoint equal numbers of women and men to work with them and treat them equally. **How do you rate your leader against this quality?**	

7. Respecting and promoting human rights for all Good leaders strive to ensure a society in which both women and men enjoy their human rights. They are consistent in their understanding that rights are indivisible. They react equally strongly and decisively to any form of discrimination, whether is be based on race, sex, ethnicity, disability, foreignness or any other form of otherness. **How do you rate your leader against this quality?**	
8. Ensuring the empowerment of women Good leaders understand that empowering women is an imperative that cuts across all forms of discrimination. As such, a good leader will allocate appropriate funds to programmes that are aimed at uplifting the status of women in society. **How do you rate your leader against this quality?**	
9. Leading by example A good leader is worthy of imitation; respects the rights of women and men of all hues and classes; is not afraid of manual labour; conducts his or her life in an exemplary way; and would never propose a policy or a rule that he or she would not be willing to live by. For instance if a leader who has multiple concurrent relationships is not likely to be able to lead a campaign against HIV and AIDS. **How do you rate your leader against this quality?**	
10. Confidence Being confident in oneself is having high self esteem- accepting your body, and your personality, and loving them. It is not thinking you are better than other people but being comfortable in your own skin. People who have high self esteem see the best in the women and men around them. **How do you rate your leader against this quality?**	
11. Diplomacy Diplomacy has been defined as the "art of telling someone to go to hell in such a way that they enjoy the ride." A good leader must be able to take a position and argue his or her case with the courage of conviction, but win other people over to his or her side in the process. Issues of gender are often met with resistance. A good leader must be able to argue these issues convincingly, without alienating those around them. This should not be mistaken for being all things to all people. Arguments must be consistent and rooted in principle. Good leaders are able to "agree to disagree." **How do you rate your leader against this quality?**	
12. Critical thinking To be critical means purposeful and reflective judgment about what to believe or what to do in response to observations, experience and arguments. Good leaders approach issues with an open mind. For example, a woman leader should not believe that all men are bad just as male leaders should not believe that all women are good. They should approach every individual and situation with an open and objective mind. **How do you rate your leader against this quality?**	
13. Patriotism While patriotism should never be blinding, it is a powerful anchor for good leadership. Being patriotic does not mean supporting all that is happening in a country. Indeed being patriotic may mean fighting the forces of patriarchy and or of undemocratic practices. **How do you rate your leader against this quality?**	
14. Honesty Honesty means giving the actual and real facts; being truthful. Honesty comes with high levels of openness. By speaking the truth, one creates trust in minds of others. Good leaders should speak truth to power, even if this costs them their political careers. For example, a good leader should be willing to face up to the causes and consequences of HIV and AIDS, however poorly the government is addressing this pandemic. **How do you rate your leader against this quality?**	

15. Transparency To be transparent means to be honest and to be easily understood. It also means the duty to account to those with a legitimate interest, for instance the electorate who are affected by your leadership. Being transparent implies that a leader is open about his or her take on women's empowerment in society. **How do you rate your leader against this quality?**	
16. Accountability Accountability is the obligation to demonstrate and take responsibility for performance in light of agreed expectations. While responsibility is the obligation to act; accountability is the obligation to answer for an action. Good leaders for instance should be answerable when by 2015 we do not have 50 percent representation of women in cabinet, parliament and local government. **How do you rate your leader against this quality?**	
17. Responsiveness Responsive leadership means taking responsibility for quality outcomes and being responsive to the needs of women and men. Such a leader shows profound awareness of existing problems and anticipates problems that are still emerging. To this end, a good leader should be responsive to the needs of women who are still oppressed and can barely access economic resources to bail them out of poverty. A good leader gives women the hope that their situation is not permanent. **How do you rate your leader against this quality?**	
18. Innovativeness Innovative leadership is about finding new ways of doing things and being open to new ideas. When there is fatigue around issues of gender equality, a good leader should find and promote new ways of attaining this ideal. **How do you rate your leader against this quality?**	
19. Pragmatism A pragmatic person is one who is sensible and is guided by experience and observation rather than theory; who believes that "experience is the best teacher." A pragmatic leader would not, for example, pass a law decreeing that there should be an equal number of women chiefs, knowing that this would cause a rebellion, but rather look at where and how female chieftaincies have succeeded, and how this can be replicated. **How do you rate your leader against this quality?**	
20. Responsibility Being responsible means being answerable for an act performed or for its consequences whether good or bad; intended or unintended. A good leader owns up to making mistakes and is willing to bear the consequences, even if this means losing his or her job. One of the most critical tests of leadership is knowing when to step down or step aside because even though you have tried your best, your presence (for whatever reason) is causing more harm than good. Good leaders are those who are able to go forward by every now and again stepping back; reflecting and even stepping down when the situation requires. **How do you rate your leader against this quality?**	
TOTAL	

Please add up your total score out of 200/2 = %

TOTAL = %

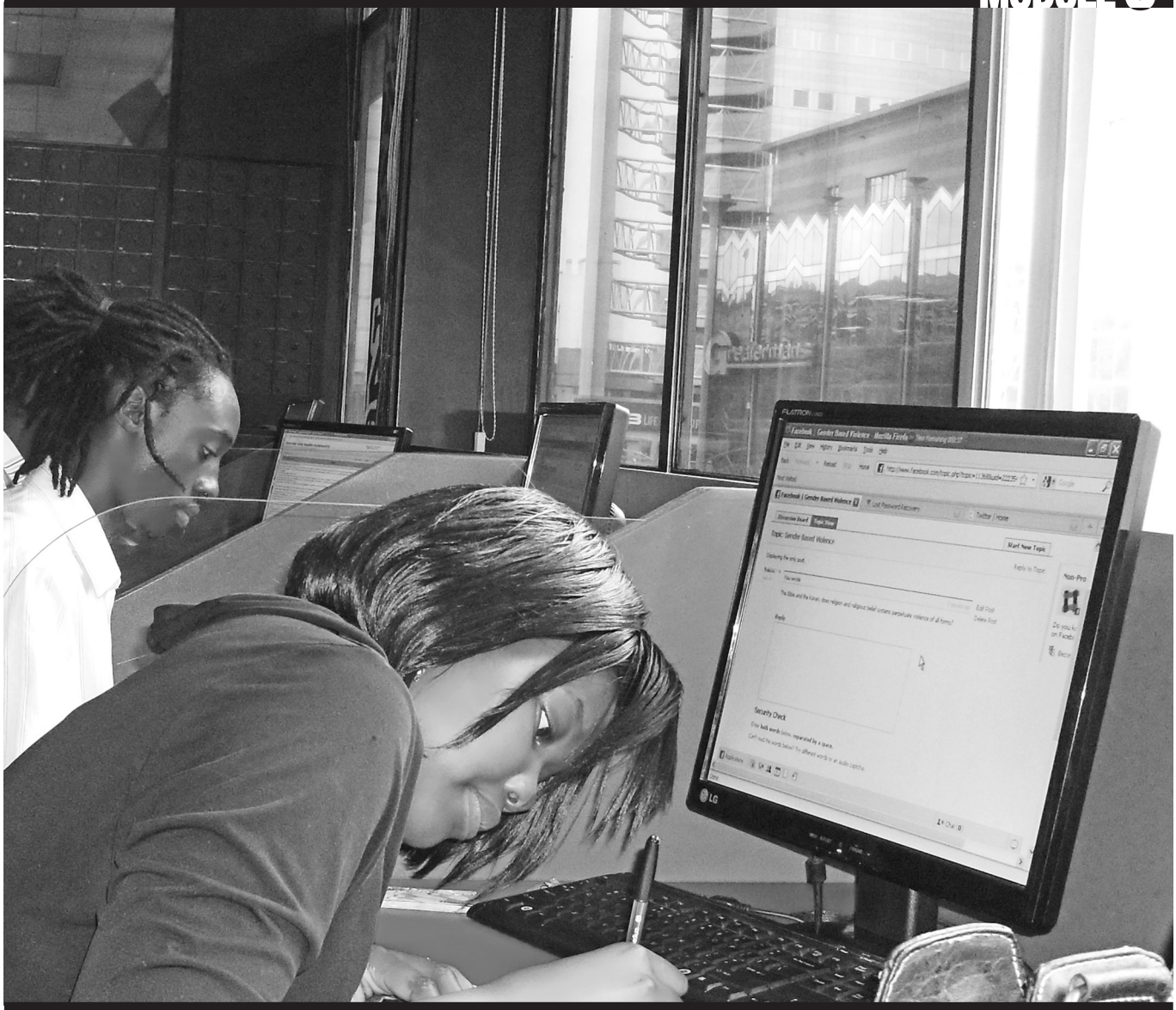


Photo: Priscilla Maposa

Cyber dialogues in Harare 2010

MAKING IT WORK FOR YOU

Objectives

- Based on the needs assessment conducted at the beginning of the course, introduce participants to basic IT skills.
- Introduce participants to the world wide web as the internet is popularly referred to.
- Explore how the internet can be used as an information dissemination tool.
- Explore how IT can be used for campaigning.
- Explore the various ways in which participants can take advantage of the possibilities that the internet offers.
- Introduce participants to the Gender Links online chats and cyber dialogues.

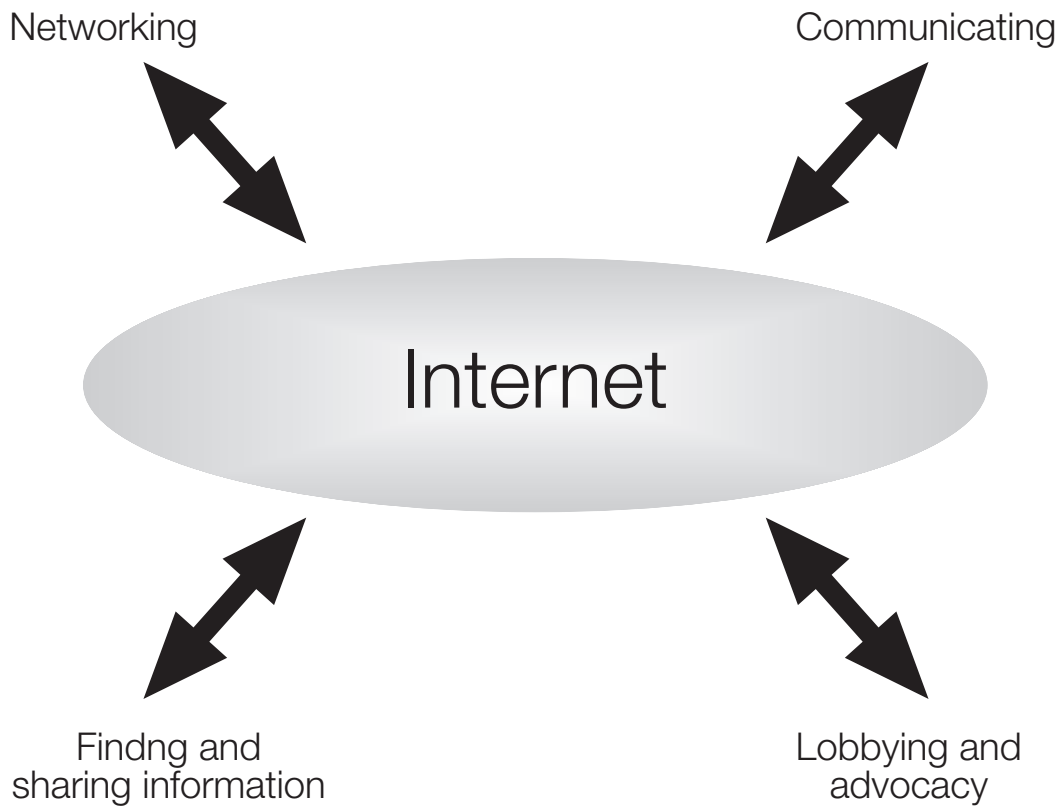
Introduction

Information technology (IT) offers many exciting possibilities to make your voice heard! For women in decision-making, IT is a key tool to ensuring that you stay in the communication loop, find and disseminate information to different audiences.

The Internet

The Internet is a world-wide system of computer networks that enables people all over the world to communicate electronically, at high speed and low cost. There are many tools which enable people to use the Internet for finding and exchanging information.

The diagram below illustrates the different ways that the internet can be used by citizens.



Internet tools
There are a number of ways to use the Internet to access and exchange information.

Electronic mail (e-mail)
- Sending information from one person to another, which could be a few lines of text, a document, a spreadsheet file or a sound file.

The World Wide Web (WWW)
- A linked network of pages of information which anyone can access. Each page consists of text, often graphics and may contain sound and video files.

Mailing lists
- Sending specific information on a topic to a large group of people. The information can be one-way or can allow the group to participate in electronic discussions.

Interactive spaces
- Gives the user the ability to interact with information on a website, either by commenting on an issue or completing a feedback form.

Discussion groups
- Public electronic discussions on the World Wide Web on specific topics.

File Transfer Protocol (FTP)
- The ability to download information from the Internet onto your own computer or upload files onto the Internet, mostly onto websites.

You can use the Internet to:
- Publish information cheaply and quickly, that will be accessible all over the world.
- Find information fast from all over the world that will help you research your campaign.
- Share information and promote your organisation and its work.
- Find the people or projects that may be able to support or assist your organisation.
- Find options for funding and support from all over the world.
- Save time and money for your organisation by doing your banking and account payments online (read the case study!).
- Co-ordinate international campaigns cheaply and efficiently.
- Exchange news, views and experiences with others in a world wide public forum.

Finding information on the internet
Women in political decision-making often have to research particular topics that have relevance to debates, developing legislation or issues. This section aims to assist participants in:
- Becoming familiar with the different methods of retrieving information from the Web; including information on gender and the media.
- Evaluating information obtained from the Web.
- Learning how to save images and text from the Web.
- Understanding the advantages and disadvantages of different search programs.
- Understanding how software can be downloaded from the Internet free of charge.

Keeping in touch using email

Email is short for electronic mail and it allows you to stay in contact with people across the globe quickly and cheaply. If you do have an email address, please follow the steps below to set up an address. By using email, one can fairly easily communicate cheaply across the world without any geographical limitations.

You can set up an email account which you can use with an Internet browser. You can setup your own email address for free at www.yahoo.com or www.hotmail.com and read your mail from anywhere in the world. You will still need an Internet connection (e.g. at an Internet café or on a friend's computer) to send and receive messages. To set up your E Mail account, take the following steps:



Exercise one: Setting up an email account

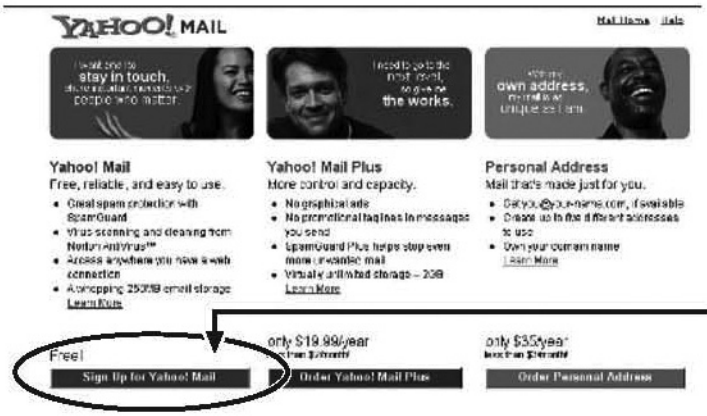
This practical class exercise guides you through the steps of setting up an email account.

Step one: Go to www.yahoo.com



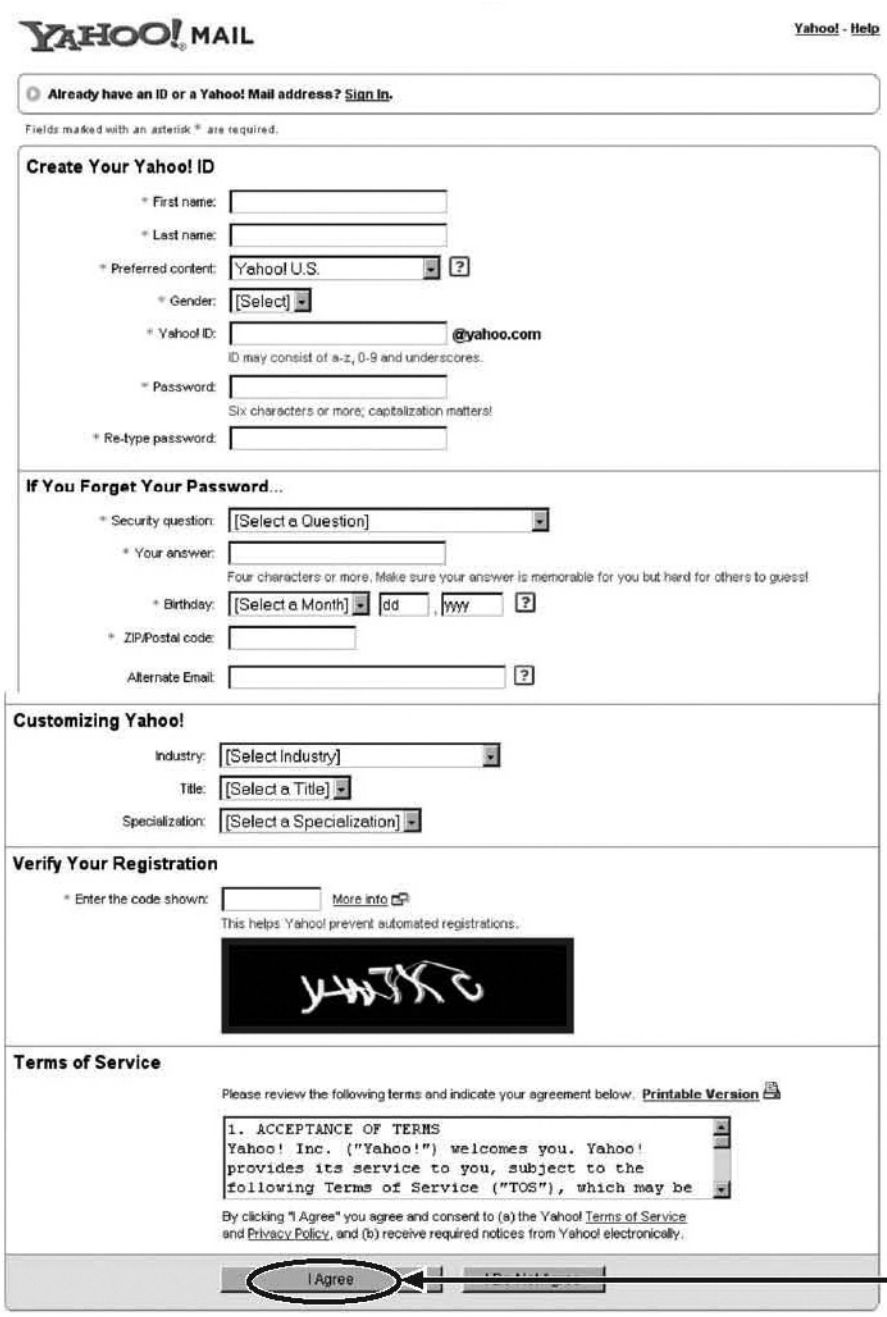
Click on Free mail: Sign up

Step two: Click on "Sign up for Yahoo Mail". Free mail is bottom left.



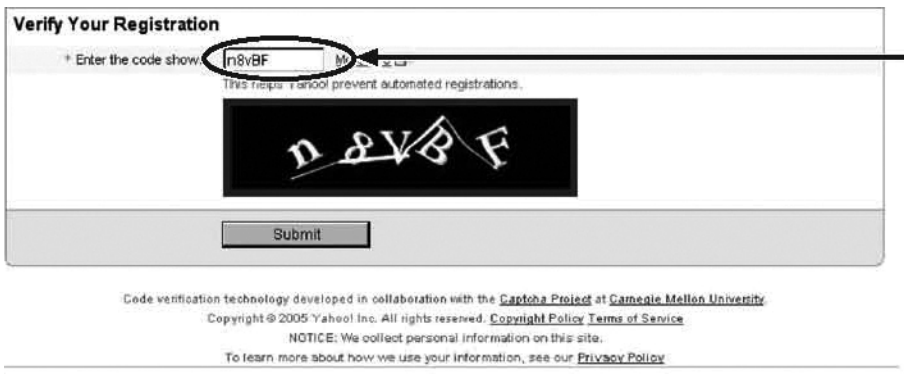
Click on Free mail: Sign up for Yahoo Mail

Step three: Fill in form and click on "I Agree".



I Agree

Step four: Verify your registration.



Fill in

Step five: You will see that your registration is complete.



Step six: You get a welcome message and are ready to send your first emai. Click on "compose" message to create your first message.

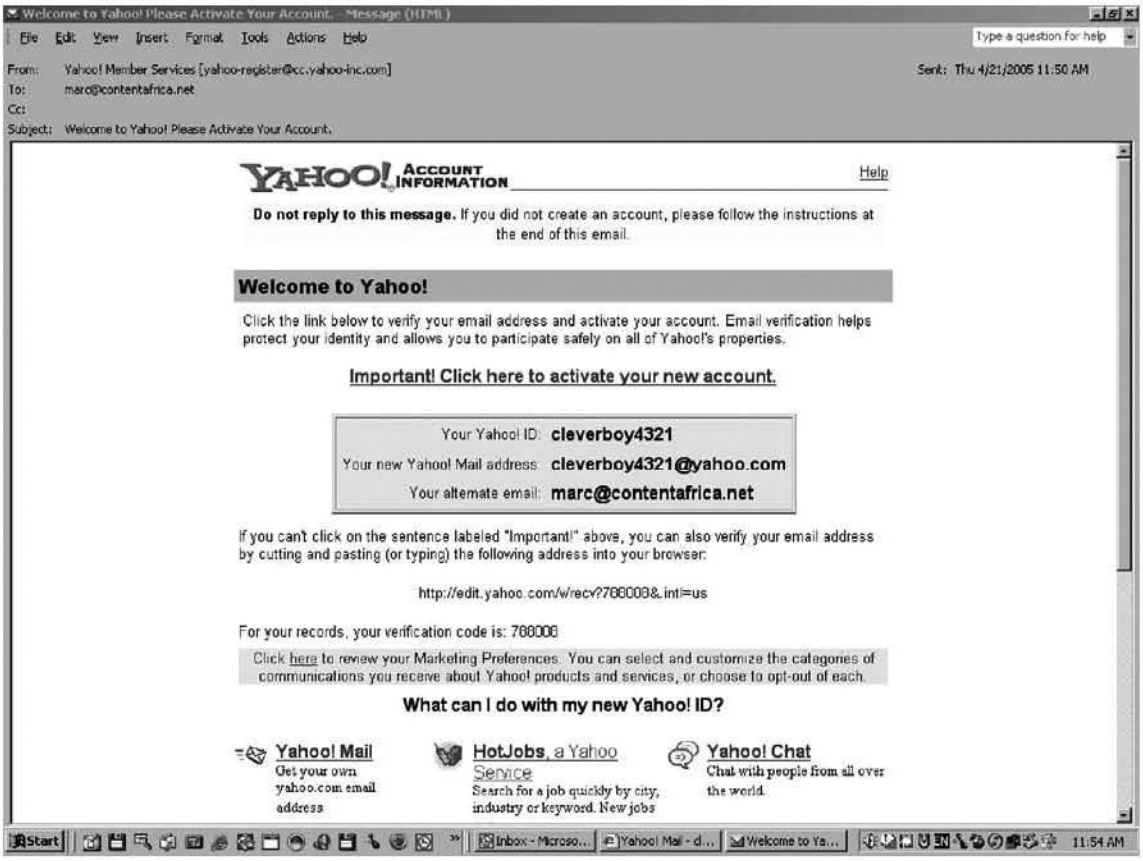


Compose

Step seven: Write your first email from your Yahoo address:

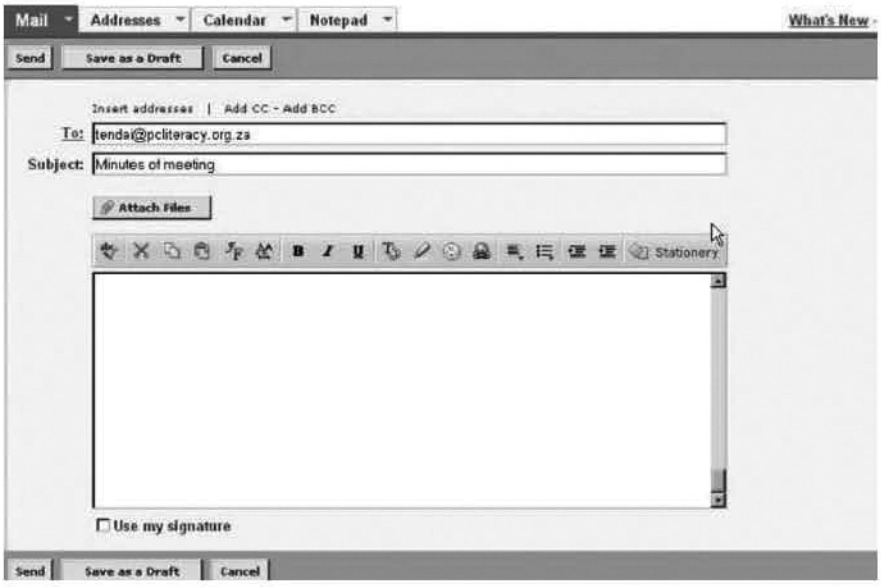


Step eight: You will also get an email containing account verification with all details which you should keep for your records.

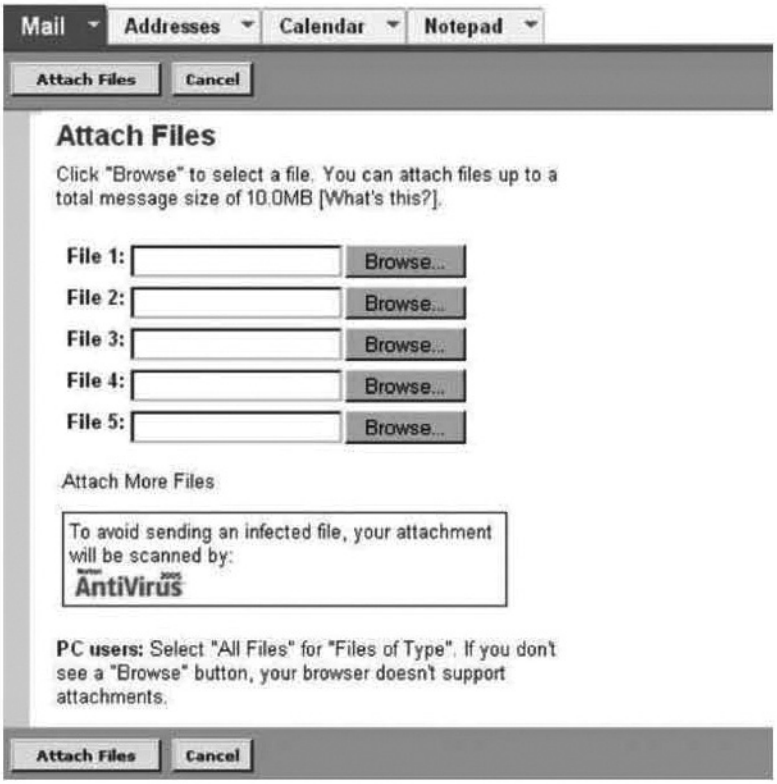


Adding an attachment to a web mail message (Yahoo mail)

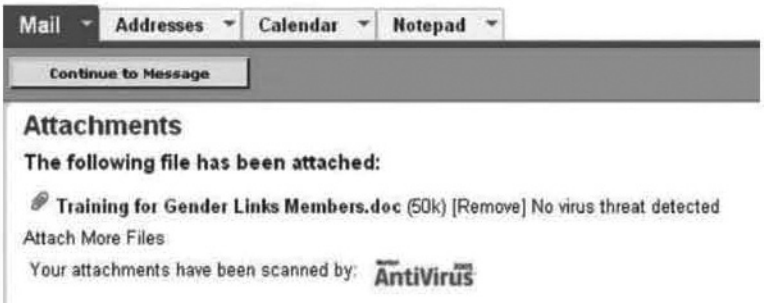
1. Login to your Yahoo mail account.
2. Click on **Compose** to prepare a message.
3. Fill in the To: box and the Subject: box.



4. Click on **Attach Files** to attach a document to the message.



5. Click on **Browse** to search your hard disk for the document you want to attach.
6. Double click on the name of the file to attach.
7. Click on **Attach Files** at the bottom of the screen.
8. You will see a screen with the attached file name.



9. Click on **Continue to message**.
10. Click on **Send** to send the message.

Discussion

1. Why do you think it is important for one to have an email account?

2. What advantages come with having an email account?

3. What challenges did you encounter as you were opening the new account?

4. What are some of the limitations of using email account as a method of communication?

5. What are the key strengths?

Notes



Photo: Trevor Davies

Women have to carry water long distances

KEY GENDER PLANNING CONCEPTS

Objectives

This module aims to explore:

1. Why gender is intrinsic to development.
2. The difference between practical and strategic gender needs.
3. Key concepts such as gender planning; gender mainstreaming; and gender disaggregated data.

PRACTICAL AND STRATEGIC GENDER NEEDS



Exercise one: A plea for help

A woman working in the informal sector comes to you for help. You can

Give her some money to buy stock;

Give her training on running a small business;

Ask your friends to support her or you could

Suggest where she could go to get credit.











Questions

1. Which of these fulfils a practical need? _____

2. Which of these fulfils a strategic need? _____

3. What is a practical need? _____

4. What is a strategic need? _____

5. Think of examples of practical and strategic needs that are addressed every day _____



Definitions

Practical gender needs are the needs that women identify in their socially accepted roles is society. Practical needs do not challenge the gender division of labour or women's subordinate position in society, although rising out of them. Practical gender needs are a response to immediate perceived necessity, identified within a specific context. They are practical in nature and are often concerned with inadequacies in living conditions such as water provision, health care and employment.

Zvinobatika zvinodikanwa pakuva vahukadzi kana vanhurume - izvi ndizvo zvinodikanwa nevanhukadzi vachitevedza zvavanotarisirwa kuti vaite mukugara kwavo munharaunda. Zvinobatika zvavanoda izvi hazvikanganisi musiyano uripo pamabasa anoitwa nevanhurume nevanhukadzi, kana kuva nechinzvimbo chepasi kwevanhukadzi, kunyange zvazvo zvichiita kuti vabude mazviri. Zvinobatika zvinodikanwa pakuva vanhukadzi kana vanhurume zvinobva pazvinhu zvinenge zvichidikanwa pane zvinenge zvichiitika. Zvinodikanwa izvi zvinhu zvinokwanisika kuitika uye zvinonyanya kunangana nekusakwana kwezvinoshandiswa nevanhu

mukugara kwavo zvakaita sekuwaniswa mvura, zvehutano nemabasa. Somuenzaniso vanhukadzi varombo vakapuwa mukana wechikwereti vanobva vasarudza havo kutenga michina yokusonesa pane kutenga ivhu kuti vatange bhizimusi rekurima, sarudzo yavanoita iyi inogutsa zvido zvavo panguva iyoyo zvinova zvekuti vawane mari nenzira yavanoona isina njodzi kwavari. Asi izvi hazvishanduri mamiriro ezvinhu kana kutanga kugadzirisa zvakakosha zvinodikanwa nevanhukadzi zvekuti vatangewo kuva nechekuita pane zvehupfumi izvo zvanga zvingori mumawoko evanhurume kubva kare nakare, uye vanova ndivo vari kungowanikwa vachiwedzera kupfuma (Moser, 1995).

Inswelo zabesifazana ezisobala -lezi zinswelo abesifazana abakhangelana lazo malanga wonke empilweni. Inswelo lezi ayisizo leziyana eziphathelane lobandlululo lwabesifazana oluhlezi lukhona empilweni loba ezibangisana lobandlululo lwabesifazana elizweni. Lezi inswelo ngeziphathelane lokufunekayo ukuze abesifazane benze imisebenzi yabo yensukwini okunjengokusweleka kwamanzi,inswelo kwezempilo lasemsebenzini.Njengsibonelo, abesifazana bakhetha ukuthenga imitshina yokuthunga ngemali abayibolekiweyo kulokuba bathenge umhlabathi loba basungule amabhizinisi kwezokulima,lokhu kungenxa yenswelo eziphuthumayo zansukuzonke.Kodwa akubangisani lobandlululo oluhlezi lukhona njalo kungeke kwakhangelwa njengokusungulwa kwemizamo yokuletha ukulinganiswa kwamathuba phakathi kwabesifazana labesilisa okuhlezi kukhona kwezomnotho. (Moser 1995)

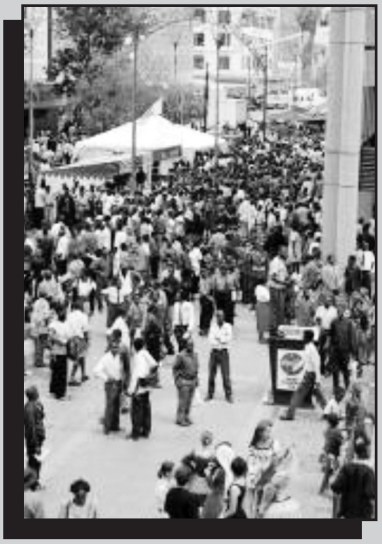
Strategic gender needs are the needs women identify because of their subordinate position to men in their society. Strategic gender needs vary according to specific contexts. They relate to gender division of labour, power and control and may include such issues as legal rights, domestic violence, equal wages and women's control over their bodies. Meeting strategic gender needs helps women to achieve greater equality. It also changes existing roles and therefore challenges women's subordinate position.

Zvakakosha zvinodikanwa pakuva munhurume kana mhunhukadzi - izvi ndezvinodikanwa nevanhukadzi nekuda kwechinzvimbo chavo chiri pasi pevanhurume munharaunda mavo mavanogara. Zvakakosha zvinodikanwa izvi zvinosiyana zvichienderana nezvinenge zvichiitika panguva iyiyo. Zvinonangana nekusiyaniswa pakati pevanhukazdi nevanhurume pamabasa anoitwa, masimba okutonga uye zvinogona kusanganisirawo nyaya dzakaita sekodzero dzemitemo, mhirizhonga mudzimba, kutambira mari dzakaenzana mumabasa, nekuti vanhukadzi vakwanise kuva varidzi vemiviri yavo. Kuzadzisa zvakakosha zvinodikanwa pakuva vanhukadzi kana vanhurume kunobatsira vanhukadzi kuti vaenzanewo nevanhurume. Zvinoshandurawo zvagara zvichitarisirwa kuti vanhu vanoita zvichishandurawo chinzvimbo chevanhukadzi chekuva pasi pevanhurume. (Moser, 1995)

Inswelo ezibalulekileyo zabesifazana zinswelo abesifazana abazibonayo ngenxa yokuba ngaphansi kwabesilisa kumphakathi. Inswelo ezimqoka zehlukile kusiya ngendawo lomumo. Ziphathelane lokwabiwa phakathi kwabesifazana labesilisa kwemisebenzi,amandla lamalungelo, njalo zingagoqela izinto ezifana lamalungelo emthethweni,udlakela ekhaya,ukulinganiswa kweholo lamandla abesifazana abalawo phezu kwemizimba yabo. Ukugcwaliswa kwenswelo ezimqoka zabesifazana kuletha ukulinganiswa kwamathuba phakathi kwabesifazana labesilisa.Njalo kuletha inguquko kumalungelo abesifazana lamalungelo abesilisa,kulwisane lokuba phansi kwabesilisa kwabesifazana. (Moser 1995)

GENDER BLIND AND GENDER AWARE POLICIES

Please read the following excerpt from the forthcoming research report by Gender Links *"At the Coalface: Gender and Local Government in Zimbabwe"* and answer the questions that follow:



At policy level, the CoH has been somewhat gender-responsive. The CoH was the first council that came up with a housing policy that protects women. The policy states that if one is married, you will not cede your rights unless there is mutual consent by the spouses. Event though the housing policy allows that women can be on a waiting list in their own right, what is lacking, however, is that there is no prioritisation as such that women will always get first preference.

Employment policy and affirmative action

There is no affirmative action policy as such in the CoH when it comes to employment. In the CoH, below the Assistant Director level[13], there are many women i.e. at the highest leadership and decision-making echelons on the council. Women are crowded in the lower levels as clerks, sweepers and council nurses in the health department.

At middle management Assistant Director Level, there are a few women. In the Health Department, the Assistant Director is female and she is responsible for Nursing Services (a department also dominated by women). In the Finance Department, there are no women at Assistant Director Level - the department is dominated by men. The Assistant Director of the Housing Department is female (Mrs Fologwe) while the Deputy Director is male. In the Urban Planning Department, there are many women urban planners but not at the highest decision-making levels. Men still dominate. In the Engineering Services Department, there are again no women, not even at professional level i.e. there are no female engineers. In the Waste Management Department, men dominate in the higher decision-making levels yet at lower levels the majority employees are women *(female sweepers*).



At Chamber Secretary Level, Josephine Ncube is the highest ranking female but at Grade 4 level, there are no women. The Chief Legal Officer is a man (since 2009). He took over from a female Chief Legal Officer who resigned[14]. In the legal office below the 4th Grade level, there are 3 women out of 2 men.

In terms of gender balance, there is still a huge discrepancy as one goes up the leadership and decision-making ladder at the CoH council administration levels. What makes it even harder is the absence of an institutionalised gender policy in the CoH council. A motion has been put to the full council (by a male councillor, Cllr Pumulani Musagwisa) in early 2009. This has still not been acted upon.

[13] 4th Grade/Level according to Council employee grading scales.
[14] In the CoH, since 2003, women have been the Chief Legal Officers.

Sexual Harassment policy
A Sexual Harassment policy exists in the CoH. It is included in one of the modules covered during the induction of councillors. Ncube points out that during the induction sessions *"It was a struggle to get councillors to seriously appreciate gender concepts. Councillors would refer to biblical quotes despite the fact that most of these councillors are young man and not old men at all!"*

In the Code of Conduct of the CoH, there are provisions there that make Sexual Harassment a disciplinary offence. According to Ncube:
"The major constraint, however, is at enforcement and implementation levels as workers, especially female workers in the lower ranks still need to have their capacities built to empower them so that they can recognise sexual harassment when it occurs and the courage to report sexual harassment incidences when they arise."

Gender issues in council agenda
There are no gender issues that have been tabled in the council agenda except the policy review made on the Sexual Harassment Policy Code of Conduct and the Housing Policy. There is a motion that was tabled and is still in draft form. The current council attitude is *'munhu munhu.'*[15]

Questions:

Which of the City policies would you regard as:

1. Gender blind?

2. Gender aware?

3. Is it important for policies to be gender aware? Why? Give at least one example?

[15] A person is a person.



Definitions

Gender aware policies recognise that women, as well as men, have an important role to play in society; that the nature of women's involvement is determined by gender relations, which make their involvement different and often unequal; and that consequently women have different needs, interests and priorities, which may sometimes conflict with those of men.

Hurongwa hunocherechedza kuva munhukadzi kana munhurume - uhwu hurongwa hunocherechedza kuti vanhukadzi pamwe chete nevanhurume vane basa rakakosha mukugarisana kwevanhu munharaunda; kuti zvichaitwa nevanhukadzi zvinobva pehukama huripo pakati pevanhukadzi nevanhurume, izvo zvinoita kuti zvinoitwa nevanhukadzi zvive zvinosiyana uye zvichiva zviri zvisina kuenzana; uye kuti vanhukadzi vane zvakasiyana zvavanoda, zvavanofarira nezvavanokoshesa zvinogona kunge zvichipesana nezvinodiwa nevanhurume dzimwe nguva.

Inhlelo ezinakekela ukutshiyana kwamathuba phakathi kwabesifazana labesilisa zinanza ukuqakatheka kokuba abesifazana labesilisa babe lokuphatheka okukhulu ekuhlaliseni kukazulu;ukwamukela ukuthi ukuphatheka kwabesifazana kuya ngokuthi bunjani ubudlelwano phakathi kwabo labesilisa,okuvamise ukuthi ukuphatheka kwabo kwehluke njalo kungalingani lokuphatheka kwabesilisa,okusuka njalo kutshengise ukuthi inswelo zabesifazana zehlukile kulezabesilisa,inswelo ezisuka ziphikisane lenswelo zabesilisa.

Gender-blind policies recognise no differences between the sexes. They mistakenly assume that men and male norms represent the norm for all human beings. As a result, they incorporate biases in favour of existing gender relations and therefore exclude women. Thus for example, although no policy of the DTI sets out to discriminate against women, the fact that these policies fail to specifically highlight the different access that women and men have to resources, and consciously make an effort to redress this imbalance, will inadvertently lead to the status quo being perpetuated.

Hurongwa husingacherechedzi kuvapo kwevanhurume kana vanhukadzi - hauoni musiyanano pakati pevanhukadzi nevanhurume. Hurongwa uhwu hunokanganisa pakufungidzira kuti vanhurume nezvinotarisirwa nevanhurume ndizvo zvinomiririra zvinotarisirwa nevanhu vose. Nokudaro hurongwa uhwu hunorerekera kune hukama hwagara huripo pakati pevanhukadzi nevanhurume hunosiya vanhukadzi kunze. Somuenzaniso, kunyangwe hazvo pasina hurongwa hweDTI hunodzvanyirira vanhukadzi, nyaya yekuti zvirongwa izvi hazvibudisi pachena musiyano uripo pakuwana zvekushandisa pakati pevanhukadzi nevanhurume, uye hazvijekesi kuti kusaenzana kuripo uku kunogadziriswa sei, izvo zvinoita kuti zvagara zvichingoitwa zvirambe zvichingoenderera.

Inhlelo ezinganakekeli ubulili kazinanzi ukubakhona komehluko phakathi kwabesifazana labesilisa. Zisuka zenze iphutha lokucabanga ukuthi isilisa loba izimiso zabesilisa yizimiso zomuntu wonke.Ngakho-ke zisuka zinakekele izimiso ezikhona okwakhathesi ezitshiya abesifazana phandle,okusuka kutshengise ukubandlulula ngobulili.Njengesibonelo,loba nje kungela simiso seDTI esihlose ukubandlulula abesifazana khona nje ukuthi izimiso lezi zisuka zingananzi umahluko okhona otshengisa indlela ezehlukeneyo phakathi kwabesifazana labesilisa zokuthola uncedo kusuka kudale ubandlululo phakathi kwabesifazana labesilisa.

GENDER MAINSTREAMING



Exercise two: Case study

Loveness Ndoendepi is a twenty old who fell pregnant and contracted HIV after she was raped by a man she knew and was forced to leave secondary school. She lives with her mother, a single parent, in a shack on the outskirts of Harare. Unable to get any other form of employment, Loveness turned to sex work. She is frequently beaten and harassed by her clients. Although she has not yet developed full blown AIDS, her living circumstances are such that she has very few years left to live. She would like to start a small business to save money for her child, but has not been able to access finance. Her child does not attend nursery school and this makes it difficult for her to go out and look for work. The family mostly survives on Loveness' mother's old age grant. Recently their circumstances became even worse when the shack that they live, where they had no electricity and relied on paraffin stove, caught fire. The family could not put the fire out because they are not near running water. Loveness' child is ill and appears to be suffering from malnutrition. She has no contact with the father, against whom she never pressed charges, as she was afraid to do so.

1. Devise a set of policies that would make a practical and strategic difference to the life of Loveness, noting which unit or any other government body you would involve.

ISSUE	POLICIES/ACTIONS	WHO RESPONSIBLE	RESOURCES

2. From this exercise, what do you understand by gender mainstreaming?



Definitions

Gender mainstreaming: It is a **process** of assessing the implications for women and men of any planned action (including legislation, policies and programmes) in all areas and at all levels. It is a **strategy** for making women's as well as men's concerns and experiences an integral dimension of the design, implementation and evaluation of policies and programmes in all political, economic and social spheres so that women and men benefit equally, and inequality is not perpetuated. The ultimate **goal** is gender equality.

Source: national gender mainstreaming programme, Ministry of women affairs and child welfare, 2003

Kutambirwa kwecherechedzo yekuva vanhukadzi kana vanhurume nevanhu vose - Muunganidzwa wezvinhu zvose zvataurwa pamusoro zvinotsanangurwa neveUNDP zvichinzi: “Kuona kuti zvose zvine chekuita nekuenzaniswa kwevanhukadzi nevanhurume zvakosheswa muhurongwa, nezvirongwa zvose, kufambiswa kwebasa nemari nezvirongwa zvose zvesangano zvinova zvinobatsira mukushandurwa kwesangano.”

Ukwamukelwa ngamahlabezulu wonke kokunakekela ukuba ngowesifazana kumbe owesilisa - Luqoqo lakho konke okukhulunywe ngakho enhla okuchazwa yi-UNDP kuthiwa “ Yikubona ukuthi konke okuphathelene lokulinganiswa kwama thuba phakathi kwabesifazana labesilisa kwenziwe kunhlelo zonke, ekwabiweni imali,lakuzimiso zonke ezihlose ukuguqula inhlangano.

SEX DISAGGREGATED DATA



Exercise three: Pulling gender statistics

A) Women in committees in local councils in Zimbabwe, January 2010

Council	Committee members				Chairperson		
	W	M	T	%W	W	M	%W
Mazowe RDC	18	9	67	27%	1	9	10%
Gwanda RDC	4	27	31	13%	1	5	17%
Marondera RDC	6	23	29	21%	1	4	20%
Masvingo RDC	10	34	44	23%	2	4	33%
Bubi RDC	11	15	26	42%	2	3	40%
Nyanga Rural	7	19	26	27%	0	5	0%
Hwange RDC	4	16	20	20%	1	5	17%
Binga RDC	0	41	41	0%	0	7	0%
Hurungwe RDC	6	30	36	17%	0	5	0%
Mutoko Rural	6	19	25	24%	1	4	20%
Murehwa Rural	11	27	38	29%	2	5	29%
Kadoma City	10	27	37	27%	1	3	25%
Kadoma/Ngezi Rural	6	19	25	24%	0	6	0%
Kadoma/Sanyati Rural	4	28	32	13%	1	3	25%
Chinhoyi Municipal	3	44	47	6%	1	7	13%
Chegutu Municipal	1	18	19	5%	1	3	25%
Kariba Municipal	14	21	35	40%	0	6	0%
Karoi Town	4	12	16	25%	1	2	33%
Norton Town	5	12	17	29%	1	2	33%
Makonde Rural	5	17	22	23%	0	6	0%
Bindura Municipal	9	32	41	22%	2	4	33%
Bindura Rural	2	33	35	6%	1	4	20%
Masvingo Municipal	5	17	22	23%	0	5	0%
Chiredzi Town	3	13	16	19%	1	3	25%
Victoria Falls Municipal	3	31	34	9%	1	6	14%
Hwange Local Board	1	16	17	6%	1	3	25%
Bubi Rural	5	19	24	21%	2	3	40%
Hwange Rural	4	13	17	24%	1	4	20%
Beitbridge Town	3	13	16	19%	3	1	75%
Gwanda Municipal	2	25	27	7%	0	6	0%
Gokwe Town	4	13	17	24%	2	3	40%
Gweru City	4	41	45	9%	1	4	20%
Kwe Kwe City	8	13	21	38%	0	5	0%
Zvishavane Rural	0	13	13	0%	0	4	0%
Shurugwi Town	4	14	18	22%	1	3	25%
Redcliff Municipal	9	21	30	30%	0	5	0%
TOTAL	**201**	**825**	**1026**	**20%**	**33**	**157**	**21%**

B) Women in committees in Gwanda RDC

Gwanda RDC	Committee members				Chairperson		
Name of Committee	**W**	**M**	**T**	**%W**	**W**	**M**	**%W**
Finance	0	5	5	0%		1	
HR	1	5	6	17%		1	
Environment management	0	5	5	0%		1	
Social services	2	4	6	33%	1		
Roads/projects/planning	0	5	5	0%		1	
Audit	1	3	4	25%		1	
TOTAL	**4**	**27**	**31**	**13%**	**1**	**5**	**17%**

Questions:

1. What do the statistics in A) tell us about women and men in committees in local councils in Zimbabwe?

2. What do the statistics in B) tell us about women in committees in Gwanda RDC
   a) Are they represented equally?
   b) Which committees to women sit on? Does this challenge or perpetuate gender stereotypes?

3. What policy initiatives can or should be taken to bridge the gender gap?

4. Based on this exercise how would you define the term gender disaggregated data and why is this important?



Definitions

Gender disaggregated data: This is the statistical information that breaks down the base information for the activity under analysis by providing the numbers of men and women affected.

Muunganidzwa wehumbowo husingacherechedzi kuva vanhukadzi kana vanhurume - Uhwu humbowo hwezvemanhamba hunopatsanura zviri kuongororwa zvichipa huwandu hwevanhurume nevanhukadzi vanenge vachishandwa navo muongororo iyi.

Uqoqo lolwazi ngendlela engananzi umahluko ngobulili - Lolu luqoqo lolwazi olwehlukanisa amanani abesifazana labesilisa.



Photo: Colleen Lowe Morna

Challenging stereotypes - women timber workers in Chimanimani

GENDER, THE ECONOMY AND BUDGETING

Objectives

This module aims to explore:

1. Key concepts such as gender budgeting.
2. The various types of institutional mechanisms for promoting gender equality; their advantages and disadvantages; and how they form part of a Gender Management System (GMS).



Exercise one: The lie of the land

Read the cartoon below and answer the following questions:

1. What work is the man referring to? _____

_____

_____

2. What kind of work do the women do? _____

_____

_____

3. What is the difference between the work that the man is referring to and the work that the women do?

_____

_____

_____



Source: *The Oxfam Gender Training Manual* ' Oxfam UK and Ireland 1994



Exercise two: Job description of a housewife

Read the "job description" below and answer the questions that follow:

POSITION VACANT: HOUSEWIFE

Applications are invited for the position of manager of a lively team of four demanding individuals of differing needs and personalities. The successful applicant will be required to perform and co-ordinate the following functions: companion, counsellor, financial manager, buying officer, teacher, nurse, chef, nutritionist, cleaner, gardener, child care supervisor, and recreation officer.

QUALIFICATIONS

Applicants must have unlimited drive and the strongest sense of responsibility. They must be independent and self motivated and be able to work in isolation and without supervision. They must be skilled in management of people of all ages. They must be able to work under stress for long periods of time if necessary. They must have flexibility to perform conflicting tasks at one time without tiring. They must have the ability to handle new developments in the life of the team, including emergencies and serious crises. They must be able to communicate on a range of issues with people of all ages including public servants, school teachers, medical practitioners, trades people, teenagers and children. They must be healthy, creative, active and outgoing. They must have imagination, sensitivity, warmth and understanding, since they are responsible for the emotional and mental wellbeing of the team.

HOURS OF WORK

All waking hours and a 24 hour shift where necessary.

PAY

None. Allowances by arrangement with the income earning member of the team. The successful applicant may be required to hold a second job in addition to the one advertised.

BENEFITS

No guaranteed holidays. No guaranteed sick leave, maternity leave or long service leave. No guaranteed life or accident insurance. No workers compensation. No superannuation.

(from: No More Peanuts: Liberty, National Council for Civil Liberties, 1990)

Questions

1. What do you learn from this about the kind of work typically associated with women?

_____

2. What do you understand by the term the "unwaged work of women"?

_____

Please give examples of the unwaged work of women in the communities that you work in.

_____

_____



Fact sheet: Gender and the economy

According to conventional wisdom, the economy consists of two components: the private and public sectors.

Feminist economists have long argued that conventional macroeconomic thinking is flawed because it does not take account of the "care economy"- the unpaid reproductive and domestic work of women including caring for the aged and the sick; as well as voluntary community services. The UNDP's 1995 Human Development Report estimated that women's unpaid work is equivalent to some $11 trillion annually.

Recent experiments have shown that it is possible to incorporate gender into Marco modelling. Time studies are underway in a number of countries to obtain a clearer picture of the unpaid labour of women. Some experiments have been conducted on incorporating women's work into national accounts (for example in Canada), but so far these have been placed in parallel accounts. Very little quantitative research and information is available in the closely related area of the "informal sector"- the survivalist activities that the poor, and especially women, engage in, often circumventing cumbersome and costly regulations, in order to make a living.

This field of inquiry intensified in the eighties as a result of mounting evidence that the cuts in social spending as a result of the need to reduce budget deficits under structural adjustment were leading to disproportionately negative effects on women, who bore the brunt of new user fees and declines in subsidies in areas such as education and health. Retrenchments also led to an increase in the number of those making a living in the "informal sector"- an area in which women predominate. Such criticism prompted moves to ensure that social spending is protected in structural adjustment programmes.

Within the formal economy, women tend to take jobs that are of a care nature- domestic work, nursing, clerical and secretarial work, nursery school and primary school teaching. Men tend to take jobs that are of a "control" nature- management, finance, defense and security, politics etc. Society assigns very different values to these types of work. In general the professions in which men predominate are much more highly paid than those in which women predominate. This explains why, in just about every part of the world, women's wages in the formal sector are about sixty percent those of men, not because of formal discrimination, but because women are socialised into taking jobs that are not rewarded in the same way as the jobs that men perform.

With the recent wide-scale trade liberalisation measures being undertaken both by countries undergoing structural adjustment and those that are not, the debate is shifting towards the gendered impact of globalisation. Rapid export led growth, often entailing the establishment of Export Processing Zones (EPZs), has led to job creation for women in many developing countries because of the nature of the industries (predominantly textiles and clothing) and the fact that women's labour is cheaper. Some 80 percent of employees in EPZs are women.

In Latin America and Asia, this phenomenon has raised the living standards of women and is leading to shifts in the sharing of responsibilities within the home. But it has also raised labour-related concerns including direct and indirect wage discrimination; and the vulnerable status of women employees in EPZs. In Sub Saharan Africa, where exports are still largely agriculturally- based, the shift towards export- led growth is placing increasing burdens on women who shoulder major responsibilities for food production as well as providing labour to export crops whose proceeds are typically controlled by men.

Understanding the gendered outcomes of Marco- economic policy is critical to targeted policy formulation. In the above examples, for instance, the disadvantages confronted by women relative to men can be ameliorated by labour legislation on the one hand; and support for women farmers (including access to land tenure; credit, labour saving devices and technical advice) on the other.



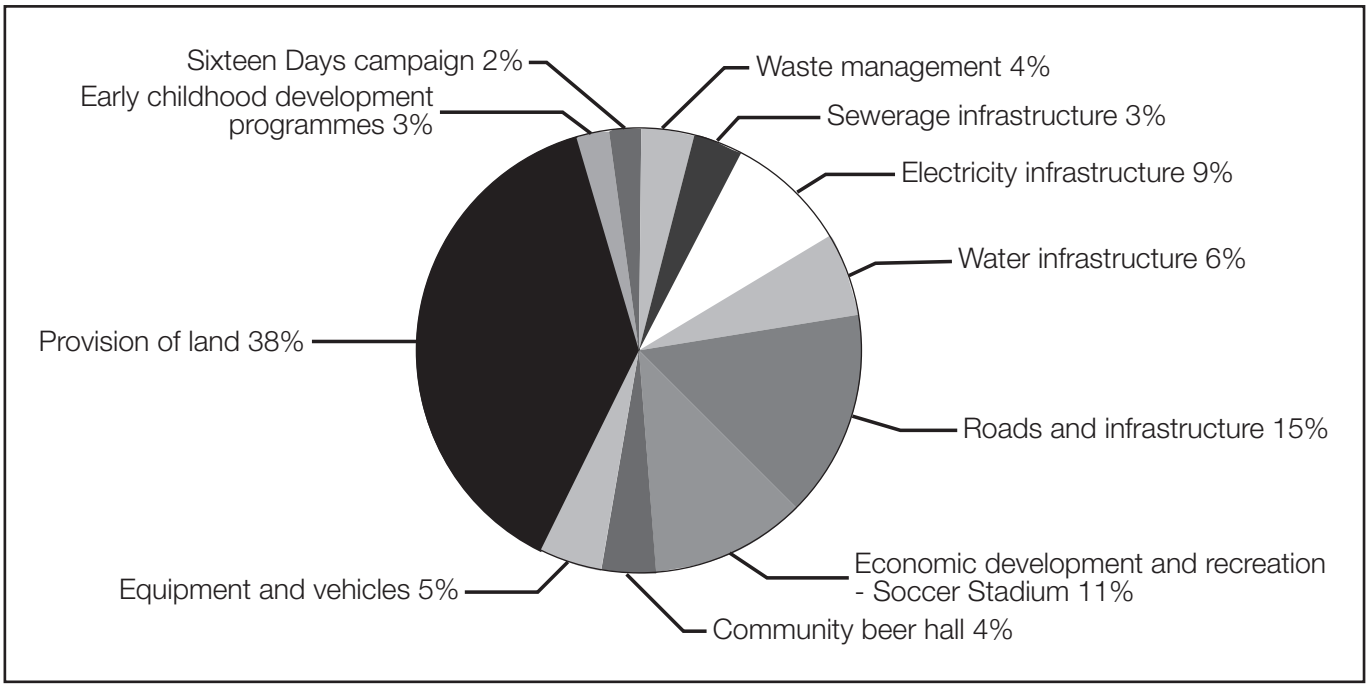
Exercise three: Read the case study below and answer the questions that follow:

Your Council has received $420 000 as its total budget and it has been allocated as follows:

- Spending on roads and infrastructure has increased to $ 63 000 (15% of the budget). Most of this budget will be used for grading, reshaping and gravelling main roads.
- Spending on economic development is $ 65 100 (15.5% percent of the budget) with 74% ($ 48 300) of this budget going towards building a new soccer stadium.
- The balance of the economic development and recreation budget ($ 16 800) will be spent on a new community beer hall.
- Water infrastructure received 6% of the budget ($25 200), this will be spent on reconstructing and connecting police posts to water
- Sewerage and waste management received $12 000 and $18 000 (3 and 4 percent) of the budget respectively, which will be spent on rehabilitation of city toilets and drainage and sewerage.
- The council will spend 9% of the budget on supplying a maternal clinic with beds, mattresses and refurbishments, with ($37 800) being spent on this utility.
- The biggest portion of the budget (38%) will be spent on provision of land.
- The council has just introduced an early childhood development programme, which will receive 2.5% of the budget ($10 500).
- The council will participate in the annual Sixteen Days of No Violence against Women Campaign. This project will receive $ 8 400 or 2% of the budget.

Notes:

- The council does not have a gender aware procurement policy.
- The council has no policy regulating how the distribution of residential and business land will take place.



Questions

1. Is the above budget a gender friendly budget? Why or why not?
   Use the table alongside to indicate whether women or men benefit more or less (or equally) from the various budget allocations.

2. What do you understand by gender specific budget lines versus mainstreaming gender considerations in the whole budget?

3. Using the budget lines in the table below, re allocate the existing resources in a way that you feel would be more beneficial to advancing gender equality.

Budget Line	Amount-$	%	F	M	Reallocation
Waste Management	18,000.00	4.3%			
Sewerage Infrastructure	12,000.00	3.0%			
Health - maternal clinics	27,800.00	9.0%			
Water Infrastructure	25,200.00	6.0%			
Roads and Infrastructure	63,000.00	15.0%			
Economic development and recreation - Soccer Stadium	48,300.00	11.5%			
New community beer hall	16,800.00	4.0%			
Equipment and vehicles	21,000.00	5.0%			
Provision of land	159,000.00	38.0%			
Early childhood development programmes	10,500.00	2.5%			
Sixteen Days campaign	8,400.00	2.0%			
TOTAL	**420,000.00**	**100%**			

4. What else could the council do to ensure that the budget is more gender responsive?

5. From this exercise, what do you understand by gender responsive budgeting?



Fact sheet: Gender responsive budgeting

A budget can be an annual plan of Expenditures and Income (Revenue). A Government budget is a Plan of what monies the government expects to receive in forms of Tax Revenues (taxation) against how much it expects to Spend (Expenditure) per given financial period.

Government budget affects our daily lives i.e.:
- What kind of schools we go to i.e. are they well built, well equipped, accessible, affordable etc.;
- Where we work;
- What kind of health care we receive i.e. is it preventive or curative; does it provide accessible and affordable health services (e.g. Reproductive Health i.e. Mother Child Health (MCH) and Male Health services etc., and
- Service Delivery: whether we have clean, safe and portable water or other essential services i.e. good infrastructure (roads, rails, air travel; well lit streets etc.)

Expenditure is money spent while Revenue is money coming in (e.g. from taxes). The deficits (shortfall) is when government spends more than what it has on hand. Surplus is what is saved beyond what is already spent.

Gender budgeting

Gender budgets were first popularised in Australia Rhonda Sharp (1999). The Commonwealth Secretariat developed several training manuals on Gender Budgets while UNIFEM is at the forefront of popularising the notion of gender-responsive budgets in several African countries, including Zimbabwe. The Zimbabwe Women's Resource Centre and Network (ZWRCN) initiated the Gender Budgeting and Women's Empowerment Programme in Zimbabwe in 1999.

Gender budgeting has three general aims: Awareness, Accountability and Transformation. Gender budgeting seeks to do the following:
- Raise awareness and understanding of gender issues and impacts in budgets and policies
- Enable women/men and girls/boys to make governments accountable for their budgetary and policy commitments, and
- Censures so that government budgets and policies can be effective tools that ensure gender equality takes place.

The gender budget approach also aims at enhancing the efficiency, equity and effectiveness of government expenditure and taxation while at the same time also improving accountability of governments to women/ girls, men/ boys, particularly to the poor.

Gender Sensitive Budgets (GBS)/ Gender Responsive Budgets (GRBs) are:
- An **effective tool** to access government resources: at both national and sub-national (local government) levels *(prevailing discourse on gender-responsive budgeting).*
- A **re-distributive tool** (especially redistributing national resources to the more vulnerable and historically marginalised social groups in society i.e. women, children, people with disabilities, and the elderly), and
- A **policy tool** to redistribute national resources.

Gender budgets[16]
- Are **not** about separate budgets for women or for men.

[16] From lecture by Julius Mukundi Mugishi, (Uganda FOWODE), Gender Budget Training Workshop, Harare, Zimbabwe: 2008.

- Are about mainstreaming gender issues- ensuring that gender issues are integrated into all national policies, plans and programmes rather than regarding women as a "special interest group".
- Are about addressing poverty -ensuring that government resources are used to meet the needs of the poorest women and men, girls and boys.
- Are about taking government's commitments to gender equality in treaties, conventions and declarations and translating them into budgetary commitments.
- Look at gender awareness and mainstreaming in all aspect of budgeting at national and local levels.
- Promote active involvement and participation of women, men and other marginalised groups such as youth and rural people.
- Monitor and evaluate government expenditure and revenue from a gender perspective.

Gender budget analysis

Gender budget analysis is a strategy to highlight gender gaps in policies and budgets, identify how budgets can address gender issues and promote efficiency in resource mobilisation and allocation.

Gender in the national budget: new developments

Gender budgeting has been taking place since 2007 with the first Call Circular when the Government of Zimbabwe introduced gender budgeting. It was also through the collaborative initiative of the Ministry of Women Affairs, Gender and Community Development and the Zimbabwe Women's Resource Centre and Network. Thereafter, the Government has mandated that all line ministries include gender considerations in their ministerial bids. All government line ministries are now expected to make their annual budget submissions so that these submissions can be incorporated into the national budget programme.

To ensure that this initiative succeeded, the Ministry of Women Affairs, Gender and Community Development established and trained gender focal persons in gender budgeting, with the main responsibility of ensuring that their ministries' budgets are gender sensitive. The focal persons were placed in the planning and monitoring sections of all government ministries and departments.

Gender budget tracking is, however, a critical step to ensure that budget allocations are distributed and utilised as they are intended to the various beneficiaries hence the importance of gender mainstreaming policies, programmes and activities. This should be followed by effective monitoring and evaluation to ensure that resources reach the intended beneficiaries.

Participatory budgeting

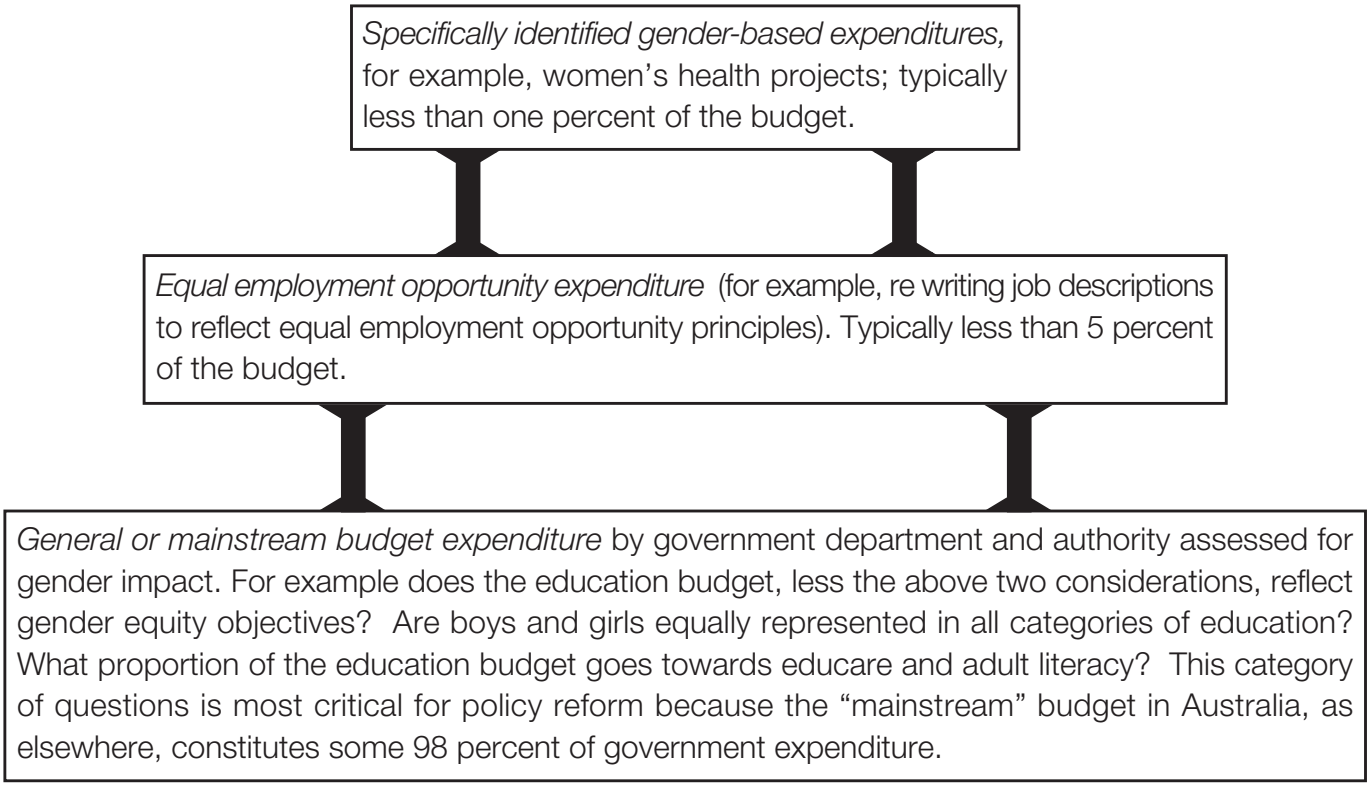
Definition

Participatory budgeting is when citizens participate in the budget-making process in their country through consultative input of citizens in national and local government budget-making process. This involves citizen participation: starting from the consultation stage, moving on to tracking how the funds are disburses and used. This is the 'ideal model' of participatory budgeting. Zimbabwe has a 'representative participation' where existing organisations (civil society and community-based organisations) engage local authorities on behalf of citizens. For example, in the City of Harare, there is the Combined Harare Resident's Association which pushes for greater inclusion into how the city is run at all levels.

The central plank of gender budgeting is that because of the different locations of men and women in society and in the economy, no budget line is neutral. By, for example, obtaining gender disaggregated data on such issues as land tenure, credit, and agricultural extension, a picture emerges as to whether or not a budget line item on agriculture is actually addressing gender disparities in this sector; and by so doing contributing to the empowerment of women.

Gender budgeting involves both an analysis of allocations between sectors (such as defence versus social allocations) and within sectors to determine their impact. A commonly used model for distinguishing between types of gender expenditure is that developed by the Australian economist Rhonda Sharp, who has played a leading role in gender budget initiatives in Australia, where the concept originated. Sharp distinguishes between:

RHONDA'S CAKE



Compiled by Kwamele Muriel Tirina and Colleen Lowe Morna

GENDER MANAGEMENT SYSTEMS



Exercise four: Gender Management System

Questions

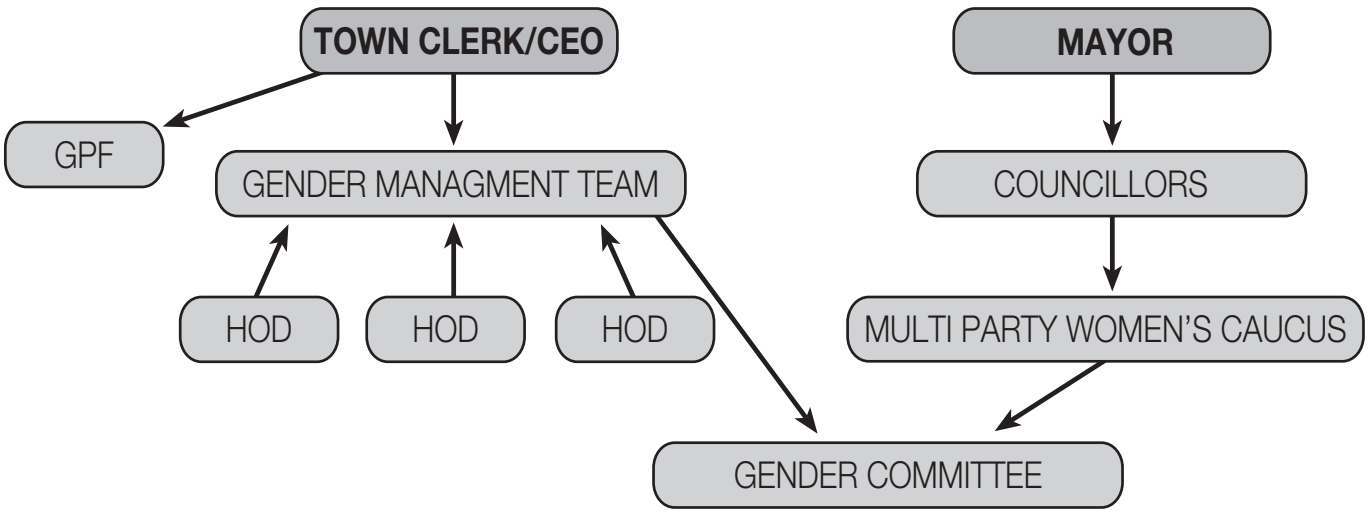
1. How can your council make sure that gender is taken into account in all the work of the Council?

2. What gender structures do you think need to be put in place a) in your Council and b) in your Council administration to ensure that gender mainstreaming takes place?

3. Examine the organogram below, discuss the appropriateness of this model for your council.

4. Where should these structures be placed to make sure that they have the clout they need?

5. At what level should they be staffed to ensure that they have the clout that they need?





Definitions

A **Gender Management System (GMS)** is a network of structures, mechanisms and processes put in place within an existing organizational framework, to guide, plan, monitor and evaluate the processes of mainstreaming gender into all areas of the organisation's work, in order to achieve greater gender equality and equity within the context of sustainable development.

A GMS may be established at any level of government, or in institutions such as universities, inter-governmental or non governmental organisations, private sector organisations or trade unions.

The mission of a Gender Management System is to advance gender equality through promoting political will; forging a partnership of stakeholders including government, private sector and civil society, building capacity and sharing good practice.

Source: Commonwealth Secretariat, Gender Management System Handbook

Hurongwa hunoona nezvekucherechedza kuva vanhukadzi kana vanhurume - idandemutande rezvakaumbwa, zvakarongwa nezvinoitwa zvakaiswa panzvimbo muhurongwa hwesangano kuti zvitungamirire, kuronga, kuongorora nekuyerura kucherechedzwa kwevanhukadzi nevanhurume muzvikamu zvose zvebasa resangano nechinangwa chekuti pave nekuenzaniswa kwevanhukadzi nevanhurume mukati mebudiriro isingakanganisi zviwanikwa. Hurongwa uhwu hunogona kuvapo pamatanho ose zvawo ehurumende kana masangano akaita semayunivhesiti, masangano ehurumende kana masangano asinei nechekuita nehurmende, masangano evemuchikamu chevakazvimiririra voga kana vemibatanidzwa yezvokutengeserana. Donzvo rehurongwa uhwu kusimudzira kuenzaniswa kwevanhukadzi nevanhurume kubudikidza nekukuridzira chido mune zvematongerwo enyika, kubatanidza masangano ose ane chekuita anosanganisira hurumende, chikamu chevakazvimiririra voga, vanhu vemunyika; kuita kuti mabasa akwanisike nekugoverana kuitwa kwebasa kwakanaka.

(Commonwealth Secretariat, Gender Management System Handbook, June 1999).

Uhlelo olumayilana lokunakekela ukuba ngowesifazana kumbe owesilisa - yizimiso lezakhiwo lamanyathelo athathwa enhlanganisweni okuhlose ukunika ubukhokheli,ukuhlela,lokuhlaziya ukunakekelwa kwe zobulili kwezengqubelaphambili.Uhlelo lokunakekela ezobulili lungasungulwa kuloba yisiphi isigaba sikahulumende,inhlanganiso efana leyunivisithi,inhlanganiso ezizimele zodwa,amakampani,lakunhlanganiso ezimela zisebenzi.Inhloso yohlelo olumayilana lobulili yikwenyusa ukulinganiswa kwamathuba phakathi kwabesifazana labesilisa kwezombusazwe,ezinhlanganisweni lakuhulumende,izinhlangano ezizimele zodwa,amakampani lakunhlanganiso zikazulu.

(Commonwealth Secretariat,Gender Management System Handbook,June 1999).

Notes



Women committee chairpersons at the Empowerment and TOT workshop held in Kadoma in February 2010
Photo: Colleen Lowe Morna

GENDER ACTION PLAN INCLUDING ENDING GENDER VIOLENCE AT THE LOCAL LEVEL

Objectives

The objectives of this module are to apply the learning in the previous modules by:

- To develop gender action plans for local government that include flagship programmes for ending gender violence.
- To build capacity of councillors and officials in strategic communications.
- To brief participants about the Southern Africa Regional Gender Justice and Governance Summit.

KEY GENDER ISSUES IN LOCAL GOVERNMENT



Exercise one: Why is gender an issue in local government?

As you build up to developing your action plan, its important to remind ourselves why gender is a key issue in local government. The chart below shows the different areas of work of local government. Mark with a tick if these are relevant for your rural/urban council. Your facilitator may ask you to "buzz" in pairs for a few minutes about why gender is an issue in the work of local government, or if time permits to act out a few scenes showing why this is so. The fact sheet at the end of the exercise gives some useful pointers.

FUNCTION / POWER	Rural	Urban
SECURITY AND EMERGENCIES		
Fire protection		
Ambulance services		
HOUSING AND TOWN PLANNING		
Housing		
Town planning		
TRANSPORT		
Transport		
Other		
ENVIRONMENT AND PUBLIC SANITATION		
Water and sanitation		
Refuse collection and disposal		
Cemeteries and crematoria		
Slaughter-houses		
Environmental protection		
CULTURE, LEISURE AND SPORTS		
Theatre and concerts		
Museums and libraries		
Parks and open spaces		
UTILITIES		
Gas services		
Water supply		
Electricity		
ECONOMIC		
Agriculture, forests and fisheries		
Economic promotion		
Buy and sell land and building		
Tourism		



Fact sheet: Key gender issues in local government

Environment and health: Pollution, lack of adequate services such as sanitation, sewerage and fuel impact on the environment and are also health hazards. Women are disproportionately affected because they perform the majority of the tasks around the home and care for the sick. Public health care facilities are often inaccessible. The reproductive health needs of women are also often poorly serviced.

Water: Women play a central role in the management of water and sanitation. Women, and to a lesser extent children, are primarily the ones who draw water for household use, transport it home, store it until it is used, and use it for cooking, cleaning, washing, and watering. Women are often responsible for negotiating with their neighbours for access to water supply, evaluate water sources, analyse supply patterns, lobby relevant authorities, and launch protests when water availability reaches dire levels.

Sanitation: While men participate in the decision-making on the type and building of sanitation units, their maintenance is seen as the responsibility of women since cleaning the house and toilet are regarded as women's work. Women encourage or discourage, teach and supervise young children's use of sanitation units. Small aspects of design can make a big difference between the use and non-use of these facilities. For example, many mothers are fearful of their children using pit latrines because of the size of the hole and yet they are often not consulted in the design of these facilities.

Crime and security: In addition to the high levels of crime that affect both men and women in Southern Africa, especially in poor areas, women are the main victims of domestic violence and sexual offences.

Land and housing: Although men and women are theoretically eligible for housing and land subsidies in most countries, these services are invariably registered in the names of men. Ironically, urbanisation is increasingly accompanied by a diversity of household types, with single adult households and women-maintained families emerging as an important and growing household form. Single adult households are invariably headed by women.[17]

Electricity: Access to electricity has major implications for women, both with regard to security and fuel for cooking and heating.

Transport and mobility: Often women need to travel into residential areas at times when transport is planned for people travelling out. For example, domestic workers come to work in residential areas in the early hours of the morning when most residents are going out to work in the city. The domestic workers are thus forced to leave their children with relatives, and live in cramped quarters with their employers. The multiple roles of women mean they must often take several short trips in a day, often on routes that are poorly serviced and dangerous.

The informal sector: Women constitute the majority of informal traders especially in the so-called survivalist sector. Instead of providing simple facilities like market stalls that can help women to work in safe and hygienic environments and make a more decent return from their long hours of work, local authorities often harass women traders and charge them with breaking by-laws.

[17] Beall,J (1996), "Urban governance: Why gender matters".

Exercise two: Understanding the policy context

Before you start on your Gender Action Plan, it is important to understand what guides this. In the case of Zimbabwe there is a National Gender Policy and a draft Gender Policy for Local Government that may be given to you in hard copy, this can be found on the **CD Rom at F5**. The aim of this strategy is to give effect to government commitments to gender equality at the local level through practical steps for ensuring that gender is mainstreamed in and through local government. Your facilitator may also do a short power point presentation on what is contained in the document. You will notice that the action planning framework is structured around the provisions of the policy document. This is because the action plans are an implementing tool for the strategy. They will help to ensure concrete actions, with measurable outcomes and indicators.

Exercise three: Developing a Gender Action Plan (CD ROM F6)

Participants will be asked to break into groups according to their areas of work and complete the gender action plan framework, making it relevant for their particular Council. The framework is on the CD Rom. The fields to be completed are:

- Who - who/which department will be responsible for the action?
- What is the baseline data - what is the starting point, answer the questions?
- What is the target/ indicator - what is the ultimate goal of the council and how will achievement of this goal be measured, answer the questions?
- When - what is the timeframe in which this should be completed?
- Budget - what is the budget required for this action to be completed?

The Southern Africa protocol on gender and development as a framework for addressing gender based violence



The Southern African Development Community (SADC) Protocol on Gender and Development adopted in August 2008 harmonises existing international and regional instruments for achieving gender equality and sets 23 targets for doing so.

Six of these targets concern Gender Based Violence (GBV). The provisions strengthen the Addendum to the SADC Declaration on Gender and Development for the Eradication of Violence against Women and Children signed in 1998. The key target is to reduce current levels of GBV by half by 2015.

Exercise four: Unpacking key GBV provisions in the SADC Protocol on Gender and Development

- List the international and regional instruments on gender that you are aware of?
- How many people have heard of the SADC Protocol on Gender and Development?
- Where and when did you hear about it?
- Why is GBV a critical issue in the struggle for gender equality?
- What are some of the national mechanisms that are in place that you are aware of aimed at addressing GBV?
- What can local government do to contribute to achieving the target of reducing by half current levels of GBV by 2015 and other set targets?



Fact sheet: Key targets on GBV

Legal

By 2015 state parties shall:

- ✓ Review and reform their criminal laws and procedures applicable to cases of sexual offences and gender based violence.
- ✓ Enact and enforce legislation prohibiting all forms of gender-based violence.
- ✓ Enact and adopt specific legislative provisions to prevent human trafficking and provide holistic services to the victims, with the aim of re-integrating them into society, among others.
- ✓ Enact legislative provisions, and adopt and enforce policies, strategies and programmes which define and prohibit sexual harassment in all spheres, and provide deterrent sanctions for perpetrators of sexual harassment.

Social, Economic, Cultural and Political Practices

State Parties shall:

- ✓ Review, and eradicate traditional norms, including social, economic, cultural and political practices and religious beliefs which legitimise and exacerbate the persistence and tolerance of gender based violence.
- ✓ State parties shall in all sectors of society, introduce and support gender sensitisation and public awareness programmes aimed at changing behaviour and eradicating GBV.

Sexual harassment

State Parties shall:

- ✓ Ensure equal representation of women and men in adjudicating bodies hearing sexual harassment cases.

Support services

State Parties shall:

- ✓ Provide accessible information on services available to survivors of gender based violence.
- ✓ Provide accessible, effective and responsive police, prosecutorial, health, social welfare and other services to redress cases of gender based violence.
- ✓ Provide specialised facilities, including support mechanisms for survivors of gender based violence.
- ✓ Provide effective rehabilitation and reintegration programmes for perpetrators of gender based violence.

Training of service providers

States Parties shall introduce, promote and provide:

- ✓ Gender education and training to service providers involved in gender based violence including police, the judiciary, health and social workers.
- ✓ Community sensitisation programmes regarding available services and resources for survivors of gender based violence.

Integrated approaches and monitoring and evaluation

By 2015 state parties shall:

- ✓ Adopt integrated approaches, including institutional cross sector structures, with the aim of reducing current levels of gender based violence, by half by 2015.

LOCAL GOVERNMENT GENDER BASED VIOLENCE CHECKLIST FOR CHANGE

Introduction

Local government can address gender based violence as a key service delivery issue in a number of ways. Below is a checklist for change that can assist municipalities get started on either developing a local action plan to end GBV or to see if their action plan addresses key concerns.



Exercise five: GBV as a key service delivery issue

- Is GBV an issue for your local municipality?
- What programmes have been embarked upon to address GBV?
- Are the local communities aware of these programmes?
- Look at the local government GBV checklist for change. Are there any gaps in your action plan/programmes on GBV? How could these gaps be rectified?
- How can the action plans be aligned to key provisions on GBV in the SADC Protocol on Gender and Development?

Check List for Change for Local Government

Prevention

Women's Safety

✓ Conduct a gender safety audit and convene an annual Women's Safety Assessment Focus Group.
✓ Effect safety improvements at cemeteries transport termini, parks, street vendor shacks, unused, buildings, areas where grass is uncut, and other vulnerable public areas.
✓ Develop and implement a lighting master plan for the council, plan-maintenance must be in placemonitoring mechanisms and turn around time.
✓ Name all streets clearly so that police and other emergency services can reach residents with ease in the event of emergencies. In informal settlements each municipality to develop land marks.
✓ Conduct safety awareness programmes and establish a watch-dog community including all community based structures e.g. community policing forums, etc.
✓ Involve street hawkers in crime watchdog projects.

Public Awareness Campaigns

✓ In partnership with NGOs and CBOs stretch Sixteen Days of Activism campaign to a year long campaign.
✓ Mount high profile campaigns to reclaim areas that have become unsafe for e.g. Take Back the Night campaign to sustain the momentum.
✓ Promote involvement of men and boys in ending gender violence.
✓ Monitor and evaluate impact of all public awareness campaigns.
✓ Join the 'Making IT work for Gender Justice' initiatives such as cyber dialogues.

Response

- ✓ Ensure effective and efficient community policing forums (CPF).
- ✓ Strengthen and support the network of victim empowerment service providers.
- ✓ Develop and maintain an updated database of services and facilities available to survivors and victims of gender based violence. Capacitate survivors of gender violence with lifeskills and provide ongoing support in collaboration with various community structures.
- ✓ Encourage role modeling of survivors and victims.
- ✓ Establish gender units and family counselling services at people centres with appropriate resources.
- ✓ Ensure that clinics and health facilities operated by local government strengthen the capacity of communities to understand the link between gender based violence and HIV and AIDS.
- ✓ Facilitate the enhanced and coordinated provision of post-traumatic services and facilities (linking immediate medical care, PEP, counselling, ongoing victim support).
- ✓ Alleviate the burden of home based care that is shouldered by women in the majority of cases.

Support

- ✓ Carry out an audit of safe houses.
- ✓ Commit council resources to strength and ensure sustainability of existing places of safety and establish some in places they do not exist.
- ✓ Establish day care centres for the elderly to ensure their safety.
- ✓ Ensure that women are economically empowered to reduce their vulnerability to gender violence.

Co-ordination

- ✓ Establish multi-sector coordinating structures to tackle gender violence.
- ✓ Strengthen relations with local police stations and ensure that cases of GBV are efficiently and effectively addressed.

Children, socially excluded vulnerable groups

All gender violence intervention initiatives should give special attention to the needs of children and vulnerable groups such as the elderly, people living with disability and the socially excluded groups such as lesbians and gays.

Monitoring and Evaluation

Develop a set of targets and indicators to measure progress and ensure that these are mainstreamed into the Integrated Development Plans (IDPs).

Co-ordination

The SADC Protocol on Gender and Development calls on States to adopt integrated approaches to addressing gender based violence.



Exercise six: Developing an action plan to end GBV (CD ROM F6)
NB: Please pay particular attention to the where budget can be allocated

COMMUNICATING THE LOCAL GBV ACTION PLAN

Communicating gender based violence issues to communities is difficult. This is because of the deeply entrenched attitudes and perceptions to gender violence shaped by the way people are raised from childhood (socialization). This in turn influences the way the message is received by the intended beneficiaries. Hence it is important that local government officials and councillors put across their messages on GBV to their community members more effectively.

When coming up with ways to communicate with your communities it is imperative to do an analysis of the situation prevailing, medium of delivery and the attitude of the recipient. There is also need to anticipate how you are going to gauge the feedback from the targeted audiences.



Exercise seven: Communicating local GBV action plans

- How have you been communicating issues of GBV in your communities?
- Have the methods you have been using been effective? How did you measure this?
- How can you communicate your action plan?

To get started on developing a communication strategy a few questions need to be asked.
- What aspects of GBV local action plan do you want to popularise or carry out advocacy work and why?
- Who are you targeting?
- What do you want to achieve?
- Who is best placed to work on the different aspects of the strategy? Cross reference with **the** checklist for developing communication strategy to ensure that you cover all aspects.

Identifying aspects of the local action plan that you want to popularise
Participants should be able to identify what aspects of the local action plan that need to be popularised. What are the key issues, what needs to be communicated, key message and what is the tool.

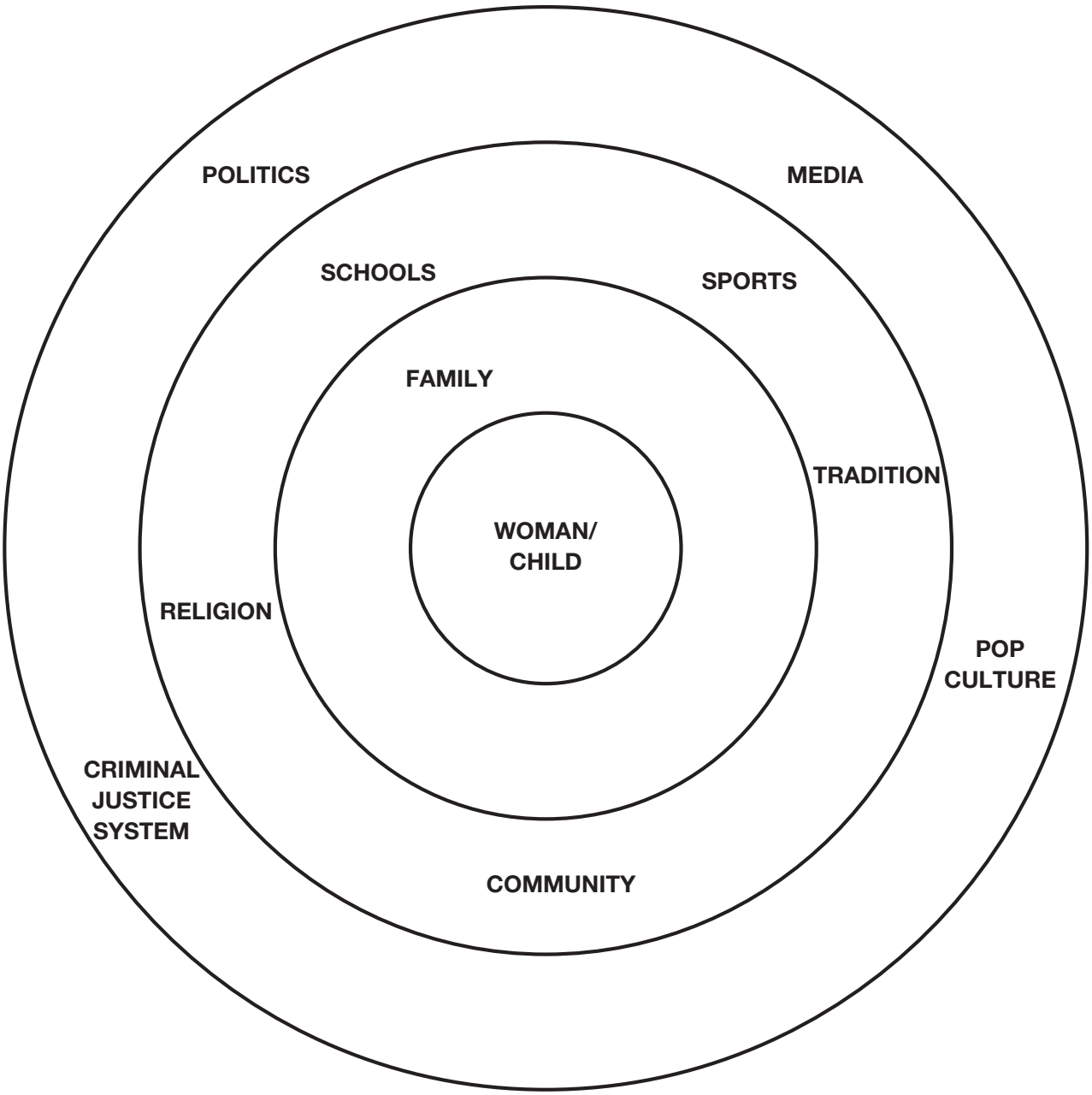
Who are the targets?
Mmatsilo Motsei's wheel assists in identifying who the targets are. It is premised on the notion that gender violence prevention strategies should include a continuum of activities located at multiple levels of an individual's environment that is: Individual, family, community and society.

These activities should be developmentally appropriate and conducted across the lifespan. This approach is more likely to sustain prevention efforts over time than any single intervention.[18] "The linkages between the causes and consequences of all forms of violence against women need to be further highlighted... One useful tool in this respect is the conceptualization of violence against women as a continuum across a number of dimensions - this makes it possible to both highlight the links and connections between the forms of violence against women, whilst allowing for variations in contexts and cultural meanings' (UNDAW 2005:6).

[18] Dahlberg LL, Krug EG. Violence-a global public health problem. In: Krug E, Dahlberg LL, Mercy JA, Zwi AB, Lozano R, eds. World Report on Violence and Health. Geneva, Switzerland: World Health Organization; 2002:1-56.

Mmatshilo Motsei's wheel

This is Mmatshilo Motsei's adaptation of the ecological model of the arenas of action.



The concentric circle begins with the disempowered woman or child who is surrounded by different layers. Often the problem begins within the family itself, with an intimate partner. In-laws and close family tell the woman there must be something wrong with her; she must go back and make things work.

These messages are reinforced by culture, tradition and religion; even the schools. The broader society is of little help. The criminal justice system and media are loaded against women. Politicians do not regard GBV as a political issue.

As much as each of these "layers" reinforces GBV, each one, if turned around, has the ability to be a powerful force for preventing GBV. Any national strategy has to involve each one of these arenas. The interventions can be short term, but should have a medium and long term vision. For example:

- A shelter provides refuge and temporary life skills (short term) but can assist women in obtaining secondary housing and eventually becoming sufficiently economically empowered to stand on their own.
- Strategies to involve men may aim initially to stop the abuse but in the longer term to get abusers to join and eventually lead the campaign
- Religious bodies need to spread the word (as they often do during the Sixteen Days of Activism campaign). But they also need to look inward at their own teachings and practices that directly and indirectly fuel gender violence, including the perpetuation of gender stereotypes.
- School authorities must set immediate targets for ending violence in schools including by disciplining teachers. But in the immediate to long term they have a key role to play in challenging the stereotypes that fuel gender violence through their curriculum and school practices.
- Traditional leaders require training to factor gender violence into their mediation and conflict resolution. But in the medium to long term they need to re-examine harmful traditional practices and become key drivers of the campaign, given their influence at local level.
- Communities may mobilise in the first instances to create safe spaces (such as in the case of the taxi ranks sited above) but such initiatives should be elevated to year long campaigns that eventually lead to an attitude of zero tolerance for GBV.
- The immediate objective of engaging with the media may be increased coverage but in the longer term the objective should be more sensitive coverage that sees the media become part of prevention campaigns.
- Sports initiatives may begin with individual sportspersons taking a stand. They need to progress to GBV campaigns being integrated into major sports events and eventually to gender awareness training being built into all sports.
- Tough laws passed by the criminal justice system will have a short term deterrent effect. But they are only as good as personnel receive gender sensitivity training and begin to see their role not just as fire fighting but putting in place systems to ensure that fires never break out in the first place.
- Political leaders may begin with ad hoc, media-catching campaigns during events like the Sixteen Days of Activism. They need to progress to mainstreaming gender violence into all their public utterances as part of ensuring that GBV is placed squarely on the political agenda.

It is also important to ask who are the partners, what networks exist in order to reach everybody.

- Who would you involve throughout?
- Who would you involve at certain stages?
- Who else do you need to involve?
- Difference between networking and partnership;
- Identifying change agents in the community;
- Formal and informal networks;
- Smart partnerships;
- What are some of the drawbacks of partnerships; how you can minimize conflict by entering into a Memorandum of Understanding (MOU) from the start, spelling out the roles and responsibilities of each partner?



Exercise eight: Developing messages and slogans for the campaign

Arena for action	What needs to be communicated to or by these groups	Slogan	What communication tool should be used?
Individual			
Abused woman or man			
Abused child			
Abusive men			
Family/ Household			
Mother, father, guardian			
Parenting			
	Positive parenting		
Community			
Community	Need to mobilise communities to create safe spaces		
Schools			
Religion	Spread the word		
Sports			
Society			
Political leadership			
Criminal justice System			
Media			
Culture			

How can these message be reinforced throughout the year using special dates in the calendar?

MONTH	THEME	SPECIAL DATES		SLOGANS
January		1	New Year's Day	
February		14	Valentine's Day	
March		The whole month	Month of Youth Against AIDS	
		8	International Women's Day	
April		1	Labour Day	
		18	Independence Day	
May		3	World Press Freedom Day	
		25	Africa Day	
June		16	Day of the African Child	
July				
August		11	Heroe’s Day	
September				
October				
November		25	International Day of No Violence Against Women	
December		1	World AIDS Day	
		3	International Day for the Disabled	
		6	Day of the Montreal Massacres	
		10	International Human Rights Day	



Picture our lives: GL local government facilitator Priscilla Maposa shares pictures with women workers in Chimanimani
Photo: Colleen Lowe Morna

MEDIA LITERACY FOR WOMEN LEADERS

Objectives:

- To explore the roles that are assigned to women and men in society and how they are portrayed in the media.
- Discuss the findings of the GMMP and GMBS on representation of women and men in the media including gender disaggregating of sources.
- Discuss media's portrayal of women in politics.
- Empower women in politics with skills to take their own profile pictures.
- Empower women in politics with skills to make their voices count.
- Equip participants with skills to write their own opinion pieces
- Introduce participants to the Gender Links Opinion and Commentary service
- To identify strategies to build relationships with the media.
- To look at strategies to hold the media accountable.
- To explore how to campaign and debate effectively.
- Explore ways of building gender into campaigns
- Discuss existing media regulatory frameworks.
- Exploring whether these laws have gender provisions

Introduction

Hands up anyone who has ever thought about, let alone counted, how often the voices of women and men feature in the news? Chances are that very few of those reading this has ever done so. It is not the way we are taught to consume the news. After all, we just want to know what happened, don't we? Why should we be bothered who the source of the news is?

Missing in action

How do gender roles and assumptions in society reflect in the media? Do media mirror reality? These are important questions to ask as we look at the representation of women and men in the media. To get us thinking, here is a quick exercise that you can do anywhere in the world you might happen to be. It's a slightly less sophisticated form of some of the monitoring that you will do later on in this course. But it makes the point just as well and really gets you thinking.



Exercise one: Finding women and men in the news

Three groups

1. Making use of the day's newspapers count the number of female and male sources and take note what these women and men are doing. If you are working through this in a group each individual or pairs of individuals should look at a different publication. Fill in the information in the attached table and discuss.
2. Articles that demonstrate subtle stereotypes.
3. Articles that demonstrate blatant stereotypes.
4. Articles that demonstrate gender aware coverage.

MISSING VOICES

Publication	No of female source	No of male source	Total	No of women in images	No of men in images	Total	% femao sources	% women in images
Total								

Questions

1. What is the story about?

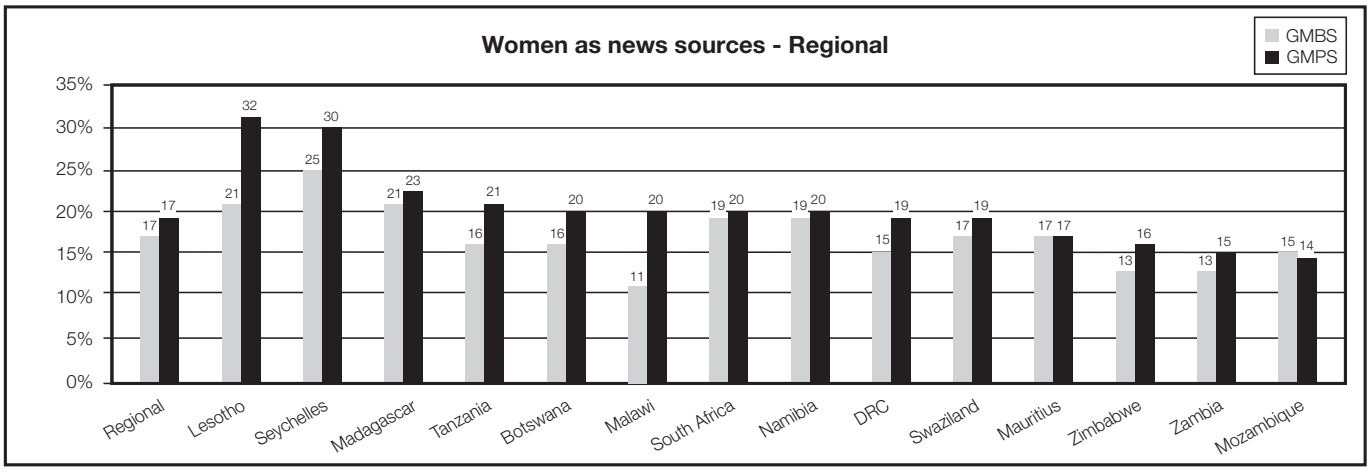
2. What proportion of women and what proportion of men are represented as sources in the stories?

3. How do the sources compare with the images of women and men in the paper?

4. What is the difference, if any, between the roles that women and men play as seen in the media?

Women and men in the news in Southern Africa

Below are the findings of the proportion of women sources in the news in Southern Africa Gender and Media Baseline Study conducted in 2003, and the Gender and Media Progress Study (GMPS) in 2010. What do the findings tell us about the representation on women in the news? Is this getting better or worse a) in your country b) in the region? How does your country compare with other countries in the region? Why is this so? What can be done?



Discussion

1. Comment on the results for your country
2. What could be some of the reasons for the low proportion of female sources in the media?
3. Does the presence of female sources in the media make a difference?

Women are not heard even when they are there

One of the arguments frequently made by journalists is that they do not interview women because there are no women or a shortage of women in some occupations (like economics or sports). What do you think about this argument? The exercise that follows shows that even when women are present in professions, this does not necessarily mean that their voices get heard. The graph below compares the percentage of women in parliament in each country, with the proportion of women politicians quoted in the Gender and Media Baseline Study 2003.



Exercise two: Making every voice count

View the first twenty minutes of the DVD, Making Every Voice Count, up to where Thenjiwe Mtintso talks about her experience as a woman in politics and the phenomenon of the "roving microphone". Answer the questions that follow:

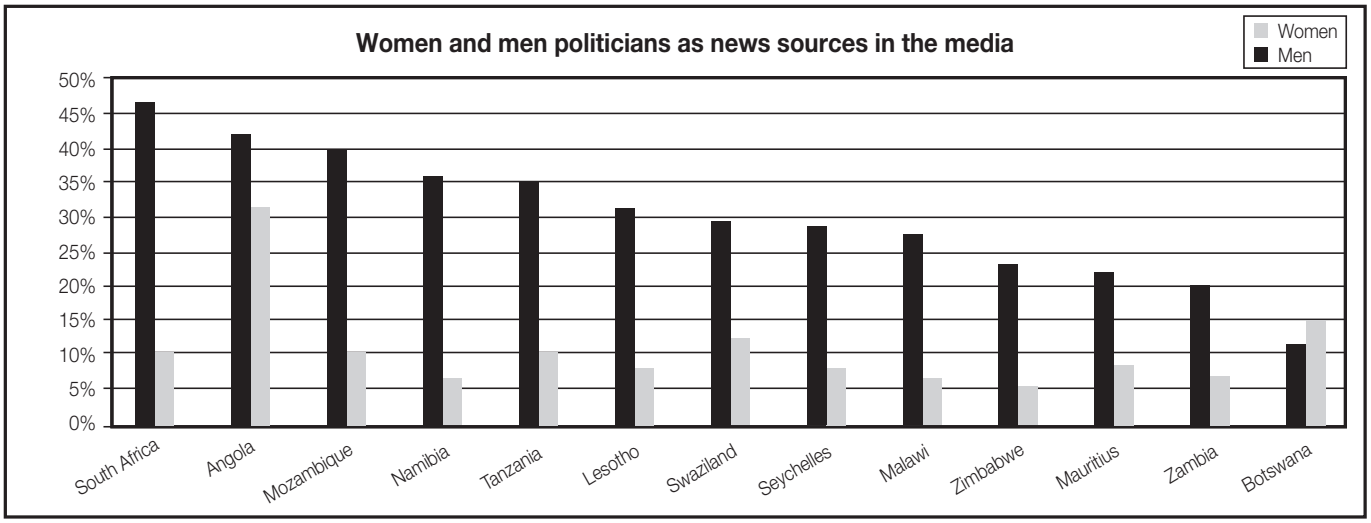
1. What does the video tell us about women and men's media access?

2. As a female politician, have you experienced the 'roving microphone' phenomenon before?

3. In your country, on which subjects or topics are women mostly quoted?

4. Why do you think this is so?

Exercise three: How the media "hides" women



How does it come about that even when women are present at events their views about the event get ignored?

1. In your country are women politicians visible?

2. What is your opinion on the invisibility of women in national politics?

3. Do women in politics get media access e.g. appearing as subjects or sources in the media?

4. Think of any event where women politicians have been present but had their views about the event ignored by the media.

5. Have you experienced this as a woman politician?

PORTRAYAL OF WOMEN IN POLITICS AND THE MEDIA

Each group should look at the three issues below relating to the portrayal of women in politics and make a presentation to the rest of the group. Pick examples from the CD with clippings.

Iron ladies

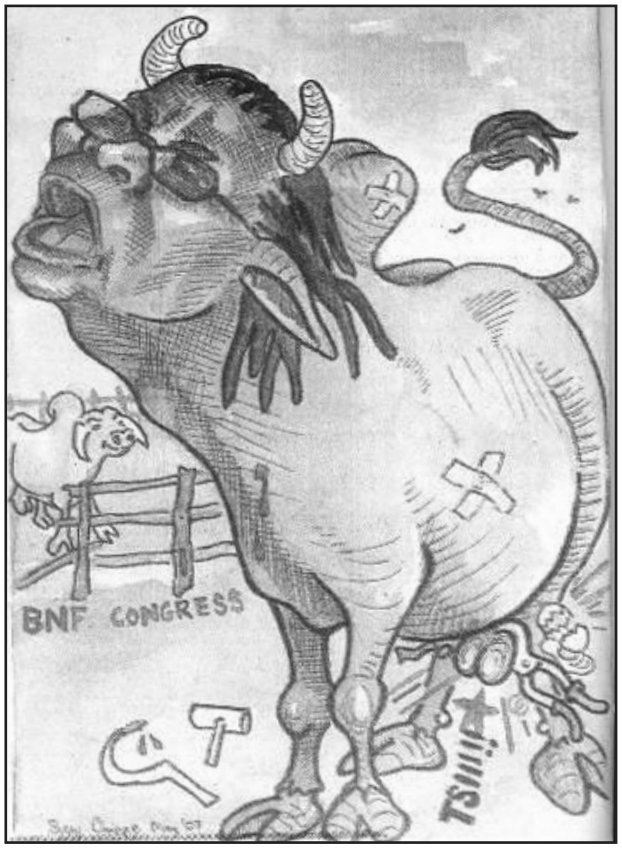
South Africa's Geraldine Fraser Moleketi is one such woman who has been referred to as an 'iron lady'. Think of local examples.

How women in politics dress

Think of a few local examples where media have focused on how women in politics dress instead of looking at what they bring to the political arena. United States of America first lady Michelle Obama has often been praised for her fashion sense more that her intellectual attributes.

Blatant stereotyping:

The castrated bull!



Appeared in Botswana's *Monitor Newspaper* of May 28, 2007. The cartoon, titled *BNF Congress,* depicted the Botswana National Front aspirant for Party Presidency, Kathleen Letshabo, as a castrated and bleeding bull after losing her leadership bid.

Discussion

1. Comment on the imagery of a 'castrated bull'. _____

_____

2. What is the likely impact of such a cartoon on aspiring women politicians? _____

_____

3. Think of a few other examples where women in politics have been presented in highly stereotypical ways

_____

Following the appearance of this cartoon in the press, GEMSA and The Botswana Women's Media Association (BOMWA) issued the alert below.

14th June 2007

Cartoon demeans women aspiring for leadership positions

The Gender and Media in Southern Africa (GEMSA) Botswana Chapter and the Botswana Media Women Association (BOMWA) have noted with alarm the Cartoon that appeared in the Monitor Newspaper of May 28, 2007. The cartoon, titled BNF Congress, supposedly depicted the Botswana National Front aspirant for Party Presidency, Kathleen Letshabo, at its Congress being castrated and bleeding.

GEMSA and BOMWA are deeply disturbed by the cartoon, which it finds in bad taste, and more importantly, displays the insensitivity on the part of the cartoonist and Mmegi newspaper in which it is published. The message implied by the cartoon has the effect of degrading and ridiculing women who aspire for leadership positions in the political arena.

The depiction of the cartoon defeats the purpose of democracy that in every election, there are winners and losers, and Letshabo is not immune to a defeat of this nature. In Botswana, male candidates have lost in similar circumstances, but they have not been shown as 'bleeding bulls being castrated'. The cartoon did not only insult Letshabo but also showed little regard for all women that have ambitions to aspire for leadership positions in both the political realm and any sector of the economy. We wish to condemn this in the strongest terms.

In this regard, we call upon the leadership of Mmegi to respond to our concern, and in future display more sensitivity in their selection of what to publish. Such a gross violation of the rights and dignity of women cannot be justified on the basis of humour or satire.

We further call upon all media organisations, human rights and gender - based organisations to strongly condemn such depiction of female leaders who have the desire to make a contribution to the leadership of the nation.

This alert is issued by GEMSA Botswana. For further information contact the Botswana Gemsa Representative and BOMWA Chairperson, Keabonye Ntsabane on +267 71749644.

GEMSA is an umbrella organisation of individual and institutions that work to promote gender equality in and through the media. GEMSA has its roots in the historic Southern Africa Gender and Media Summit attended by 184 participants from around the region as well as international observers in September 2004.

The newspaper however still stuck to its gun which forced BOMWA/GEMSA to subsequently lodge a complaint with the Botswana Media Complaints Committee amongst other forms of protests. The Media Complaints Committee eventually ruled that the cartoon was not demeaning to women. But the sensitisation carried out by BOMWA/GEMSA put the controversy in the public domain with many commentaries taking sides.



Exercise four: My favourite picture

Participants should each bring their favourite picture. Those who have clippings of their pictures that have appeared in the media can also bring these.

Buzz (talk to your neighbours) about their favourite photograph using the questions below as a guide. Use the questions below as a guide.

Questions

1. Who took the picture (if you know)? _____

_____

_____

2. What do you like about this particular picture? _____

_____

_____

_____

3. If it is your own picture what angle was it taken from? _____

_____

_____

_____

4. Has this picture been used by the media before? _____

_____

_____

_____

_____

Discussion

After five or 10 minutes "buzzing", resume as the full group. Discuss what kinds of pictures you considered your "favourites". Were most of the pictures described of individuals or groups of people? Were they of important events? Were there any pictures that have appeared in the media? What angle were they taken from?

Profile picture



This is a headshot of you that you will use in your publicity materials, election posters etc. A first step is to have a good picture of yourself that represents you honestly and fairly to your public. Try to get a good headshot for your posters and press releases. If you can't do one yourself then go to a studio lab and get one done. Many studios these days can give you the photograph in hard copy and as a jpg file for computer use in word documents and other leaflets and posters. Ask for this when you have the photograph taken.

People don't really relate to the 'passport' style photograph. Facing the camera straight on, unsmiling and badly lit with too much flash these will never impress people with your professionalism and personality.

Look your best, make sure you feel comfortable with your appearance. Try to look 'through' the lens at the photographer, imagine you are smiling at a person who has come to see you. You want to make a good impression on them and it's the same with the audience for your photograph. Once you've got your picture of you lets look at pictures of what you do as a politician!

"How to take great people pictures every single time"

Don't let the technology get in the way!

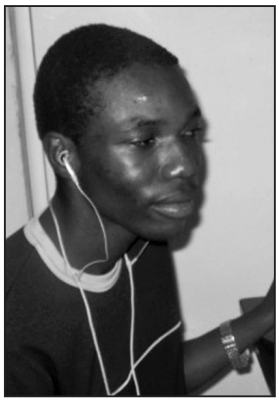
Most digital cameras take good average pictures provided you realise the limitations of the camera and shoot accordingly.

The biggest heartaches seem to fall into some common areas of failure, namely, lack of light/underexposed shots, heavy shadows hiding peoples faces, fuzzy or out of focus subjects and being too far away or too near to the subject. Let us look at each problem in turn!



Lack of light / underexposed shots

At night or indoors we usually use flash to light a scene. The problem is that most flash built into cameras are very weak and don't carry far to illuminate our subject. The answer is to move in close - no more than two metres away from what you are photographing. Try to make sure that you group people tightly together if photographing groups. Of course you can always ask people to step outside into the garden and photograph them there! If you are trying to photograph a band or stage performance wait until the show lighting is at its brightest and zoom in on the action that is onstage.



Heavy shadows

The other common outdoors situation is where the sunlight is very bright and almost straight overhead, causing heavy shadows on faces. The best solution is to simply to not try to photograph people at all at any time after 10 am and not before 4.00 pm! This is obviously not a solution at all on some occasions so we can try to do some things to get better pictures of people. Move people out of the direct sunlight into a slightly shaded area and don't take their picture when you are facing the sun. Did you know that this is the time of day when most professional photographers will use their flash - yes, even in bright sunshine. The trick is to even the light out on your subjects and that is what using the flash does. Try it yourself and see the results. An old photographers trick is to get someone to hold a newspaper or sheet to reflect light back into someone's face, it gives beautiful diffused light for portraits.

Fuzzy or out of focus shots



A common fault is that people snatch at the shutter button, thus shaking the whole camera.

Try to press the button firmly and carefully holding the camera as still as you possibly can. Cameras are mostly set to photograph in focus what is in the centre of the frame so if your subject is off to one side you'll get a nice clearly focused tree or mountain in the background and an out of focus person on the left or right! Solution - focus on the person in the centre of the frame and keeping your finger half down on the shutter button recompose your shot and then press the button the whole way down. This is also a problem when photographing two people together. The focus goes through the gap between them so focus on one face clearly and then recompose the shot.

Too far or too near

By far the biggest problem is when people try to photograph from too far away with the lens set on its widest angle.

Try to move in closer to the action and zoom the lens in until you've almost filled the whole frame with your subject. Another common problem is the photograph where the persons nose is twice the size it should be!



This is caused when portraits are attempted with the lens on wide angle setting distorting a person's features. Again set the lens on its longest zoom in setting and move back or zoom out slightly until you are happy with the composition. An added attraction of using the lens at a long zoom setting is that it tends to throw the background slightly out of focus emphasising the person in the foreground.

With children the problem can be twofold, they are fast and so you need to use the flash to catch their action and often we photograph them without getting down to their height. Bend those knees and get down to the action at their level. Remember children's attention spans are very short and if you try to keep them still and attentive for two long you are asking for the impossible! Let them play and follow the action, they will soon ignore you and you'll have far nicer, informal pictures of them. ***Good shooting!***



Fact sheet: Visual literacy

We should be aware by now that messages do not only come to us in the form of text or written words. They also come to us through pictures. We saw some interesting ones in the previous module! In fact judging from the saying *"I read, I forget, I see I remember"* images that we see in the news can often have much more of an effect on us than what we read. So in addition to being **media literate** we also need to be **visually literate**. This means that we to be able to read meanings into the things we see, and bring the same critical eye to things that we see as to things that we read. A visual text makes its meanings with images, or with meaningful patterns and sequences.

This is especially so in the age of **globalisation** that we will spend some time talking about in this module. Fast communications means that certain types of images come pouring into our homes and on to our screens each day shaping our views on what it means to be a woman or a man. Of course, this may not all be bad.

But as media literate citizens, we need to be able to put on our gender lenses and at least be critical consumers.

Newspaper research in the USA shows that "readers look at photographs first, scan the caption, read the headline and if they are still interested, read the story." (Paul Martin Lester 1996). This first exercise will get us thinking about some of the ways that images affect us.

Globalisation has brought an influx of images from the "global village" - the truly overwhelming number of images produced through high-technology media, and spread all over the world. Increasingly, visual imagery in the media adopts and promotes "globalised" norms and standards generated by international and "first world" based news, picture, entertainment and advertising agencies. Many of these messages come through entertainment agencies like MTV. Others are promoted as advertising imagery, through international corporations. Increasingly, we find photojournalism - visual images produced to record the news - filtered through conglomerates such as CNN and Reuters. These carry images of gender and gender roles generated chosen, or moderated by staff based in the "first world."

The result of this "globalisation" of imagery is that we are bombarded with pictures from the firstworld of what is "masculine" and "feminine", and all the areas that make up the relations between them (from the nuclear family, love and marriage, to concepts of war, of HIV/AIDS, and so on). Although we see vast numbers of these images, covering a range of subjects and promoting a wide list of products, this imagery reflects quite a narrow perspective on gender.

Making your voice count

Now that we have a better sense of how the news is made, what we like and don't like, and what the reality is as far as gender is concerned it's time to talk about what we can do. We should never be passive recipients of anything! If we feel strongly about something, we should speak out. When we do so, we are not only getting things off our chest. We are being responsible **citizens**. We are *watching the watchdogs!* That is at the heart of a **responsive, participatory democracy.**

In this module we will do several exercises that help us understand where, how and to whom we can give feedback that is likely to be heard and used by newsmakers. Remember: the media is obliged to listen to you and air or publish your views, if these are well presented and argued. The media also needs and values such feedback, because you are a valued customer! If you stop buying the news, the media will be out of business! This puts you and I in a strong position!

Giving interviews

We have talked about sources as the basis of news. Now you yourself need to prepare to be a source! You can prepare lots of documentation for the media. This is important in providing facts, figures, names, correct spellings etc. But in the end what will bring it all to life is you! So when you go out courting the media, you need to be prepared to talk to the media. Think how boring it would be if television and radio only read, and newspapers only quoted, press releases! Your words are what bring it all to life, giving context and depth, human insight, anecdotes and that favourite of all journalists: quotes!



Exercise five: Pick up the day's newspapers and pick out a few good quotes. Why would you describe these as good quotes?

Tips: The most common pitfall is long sentences and fuzzy answers. This is especially a problem for television, where time is at a premium. Repeat the process after the comments from the floor, and see if the playback and critique helps to improve the quality of the interview.

More tips

- Be personal.
- Know your subject.
- Be convincing.
- Avoid ums and ahs.
- If this is for video, dress smartly and sensibly (you don't want to look uncomfortable in tight fitting clothes for example!)

Mock interview on the SADC Protocol on Gender and Development

Using the questions as a guide, conduct a mock interview on the SADCProtocol on gender and development. At the end ask participants to comment.

- Has your country signed the Protocol?
- Have the commitments in the Protocol been taken seriously? If so please give examples. If not please elaborate.
- What do you feel needs to be improved on?
- How have women in politics benefited from this document?
- How do you think this has helped or will help in the quest for gender equality in your country?

The role of the media

As one of the most powerful tools for politicians and for social awareness, the media is a critical factor in the efficacy of women in politics. All politicians have a love-hate relationship with the media. For women in politics, this relationship is that much more troubled.

An IPU study found that only a bare majority of women (53 percent) said they had good relations with the media; ten percent had bad relationships and 22 percent expressed ambivalence.[1] The following are some observations from a roundtable convened by the Inter Parliamentary Union on the image of women politicians in the media chaired by Birgitta Dahl, the Speaker in Sweden:

- The media carries less coverage of women than of male politicians.
- The media are less open to the achievements of women politicians than to those of their male counterparts.
- Stories that purport to "sell" often perpetuate gender stereotypes. As much as women politicians need to learn to put their message across better, media need to understand that the integration of women into politics strengthens democracy.



Exercise six: Strategies for using the media effectively

Building relationships

1. Draw out some of the ways in which politicians can seek to build relationships with the media.

_____

_____

2. Who would you target?

_____

_____

3. Are there media women's associations in your country? In what ways are you working with them?

_____

_____

Tips: *Media practitioners are human beings! Communicating with journalists makes a difference. The first step in establishing and maintaining good relationships with media professionals is to identify the proper person to make contact with, depending on what you which to accomplish. In many SADC countries there are media women's associations, such as the Tanzania Media Women's Association, Zambia Media Women's Association, in Lesotho there is the Gender and Media Southern Africa (GEMSA) Network. These are likely to give you a sympathetic ear and are a good entry point.*

For effectively building and maintaining professional relations with media personnel:
- *Professionalism - be factual not rhetoric*
- *Respect - do not attack a journalist*
- *Honesty*
- *Commitment*
- *Confidence*

Tips on pitching a story to the media
- Be creative, but keep your list of ideas short
- Know your organisation's priorities - what part of an event or issue do you want in the public eye?
- Use statistics wisely - data can be powerful ammunition to back up your arguments, but keep it simple and too the point
- Reporters and editors are always short on time - if you don't grab them in the first few moments of your pitch, you won't secure their interest.

How to get journalists to cover your event
- Identify what journalists to invite
- Make an innovative invitation
- Argue why your event is newsworthy
- Send out a short innovative press release
- Follow up invitation and press release with calls

Building relationships with the media

We can criticise the media, take them to task, and even make our own media, but in the end one of the most effective ways of bringing about change in the media is to work with the media in producing stories that address our issues and concerns. But we can only work with the media if we have built relationships with the media. There has to be an entry point.

The media is a tool that you can use to get your message out to the audiences that are important to you- the general public, business, government officials, (local and national) and policy makers among others.

If you develop a relationship with the media during non-crisis times, you will have contacts in place when an emergency occurs. Use the following ideas to assist you in building this relationship:

1. Identify what media outlets are available in your city and the reporters.
2. Use local social and community events to build on your cause.
3. Submit regular brief articles or news releases to your local papers.
4. Be sensitive to media deadlines especially when contacted for comment.
5. Where possible provide media with fact sheets with background information.
6. Be prepared for suggestions of photographs to be used by media.

As we approach the media with our issues we should always make sure that all our assertions are based on fact to avoid embarrassment. We now have many facts and figures that we can take with us when we engage with media houses, (including the results of our various monitoring projects such as the Gender and Media Baseline study, Who talks on radio talk shows?, Gender and Advertising in Southern Africa, Gender and Tabloids in Southern Africa. We should have written a letter and an opinion piece (and hopefully seen them published!) We know how to make glossy pamphlets and how to rally support using the Internet. We may even have taken up a case against the media, or at least against an advert or story through a regulatory authority.

But in this module we will talk about how to make friends; how to make ourselves and our issues newsworthy; and how to turn situations of conflict to our advantage, media-wise. In essence, after all the hard work and toil, its time now to make the media work for us! Yes we can use what the media offers to our advantage. Who doesn't like media publicity?

Making peace

Making peace is the starting point in any fragile relationship. This does not mean to say that we are ignoring all the negative things that the media is doing. We are just trying to build sustainable relations that we can take advantage of in the future.

Often, a situation of potential conflict can be turned to our advantage if we manage it well. The case study below is an example of how what began as a complaint turned into a debate and a chance to engage with the media.

At the end of the day, media practitioners are human beings. Many of them work hard and are committed to professional standards. The good news is that the level of gender and media awareness within the media is growing, thanks to organisations like the Federation of African Media Women Southern Africa (FAMWSA) and the Gender and Media Southern African Network (GEMSA). Many media practitioners are members of these organisations and are strong allies. Working with and through them is a powerful strategy for change.



Case study one: Media and activists find common ground
By Dorcas Chileshe

Lusaka: Following training workshop by GL and the Zambia Institute of Mass Communications (ZAMCOM) that stressed the need for NGOs to work closely with the media in 2001, a number of organisations in Zambia have responded positively by reaching out to journalists around the country.

Project coordinator for the Justice for Widows and Orphans project Florence Shakafuswa, who presented a paper at the workshop and has since attended a Gender Links workshop on strategic communications, says her organisation has decided to work closely with media people because of their expertise in packaging and disseminating information to the public in an effective way. Shakafuswa says many NGOs are doing commendable work but that their efforts are not known or appreciated by society because the media are not involved.

She says her organisation has embarked on a two- year project aimed at promoting the rights of widows and orphans. In this project, the media will be involved in all the activities so that they can inform the nation

objectively and accurately. The Zambia Media Women Association (ZAMWA) has been identified as a close partner.

ZAMWA has welcomed the idea saying other NGOs should stop the habit of working in isolation. ZAMWA chairperson Sharon Mwalongo, who is also head of radio at ZAMCOM and co-facilitated the gender violence workshop, says NGOs should not only invite journalists to cover them during special functions but should involve them in their activities. This way the media will better understand their issues and be able to disseminate them more accurately.

Many NGOs complain of being misquoted because they do not interact with the media closely enough to enable media practitioners to understand the issues at hand. Such a situation can lead to misquoting, says Mwalongo.

National Legal Aid Clinic for Women (NLACW), an organisation that promotes the legal rights of women and children in Zambia, has also opted to develop close working relationships with media practitioners.

According to NLACW director Colonel Clement Mudenda: "We may have the knowledge as NGOs but no skills to publicise our activities. It is only media people who have specialised knowledge of writing articles that can make an impact in society."

Pamela Chama, a participant in the GL/ZAMCOM workshop and a journalist working for Zambia National Broadcasting Services (ZNBC) says the best way of bringing an end to gender violence is for NGOs to hold hands with them media. "From the time I took interest in covering issues affecting women and children, NGOs working in this area have been coming to ask for me when ever they have breaking news," she reflects.

Grace Kasungami, another journalist, agrees that NGOs are scared of working with media people because they find it difficult to trust them. She suggests that journalists should stop the habit of only going to NGOs when there is a scandal or any other negative news.

"As journalists we need to go to these NGOs even when there is nothing really happening. We need to learn to approach NGOs just to chat and ask them to tell us what they do so that we can create rapport, that way they will not be scared of us," she says.

Questions

1. Why do NGOs doing going work often not get good media coverage?

_____

_____

_____

2. What interest does the media have in working with NGOs? _____

_____

3. How can this be built on? _____

4. What, from the case study, are the advantages of forging strong relationships with the media?

Opinion pieces

One of the ways of making your views known is through writing an opinion piece. Pick up any newspaper of the day and point to which is the opinion page. You will note that even though this is inside the newspaper, it is a distinguished looking page (usually not done in colour, to enhance the sense of a solemn and important page). Usually the editorial (or what the newspaper itself thinks of the important issues of the day) is also sitting on this page. This page is not as easily accessible as the letters page for people who want to write themselves. Often it is reserved for contributors or associate editors. High profile people stand a better chance of getting published than us ordinary folks! But most newspapers also allow some space for the general public to offer its views in this respected space that helps to "shape opinion" and allows us more room to argue a case than the letters column. If you do a quick count, you will also see that the opinion pages are especially lacking in contributions by women. Remember that our mission is to make our voices count, no matter what. So don't be deterred. We are going to do what we can to make sure that some of the articles from this course get published, no matter what!



Exercise seven: What is an opinion and commentary piece?

Read three pieces of opinion and commentory from your local media:

1. What do you think an opinion and commentary piece is? _____

2. Is there a difference between an opinion and commentary piece and a news article? If so, what is the difference?

3. Comment on the structure of the articles _____

4. Comment on the headlines of the three pieces you have looked and say if you find them interesting at all.

Get comfortable with the GL opinion and commentary service

The Gender Links Opinion and Commentary Service is a bridge between new writers and the mainstream media. The editor of this service welcomes new voices and will do everything possible to help and assist you in writing your article. You will find the service on the following URL:
http://www.genderlinks.org.za/page.php?p_id=186&PHPSESSID=daf73270476caf17ece5ad67b52e9823



Gender Links Opinion and Commentary Service

The Gender Links Opinion and Commentary Service (GLService) provides mainstream media with fresh views anc voices on current affairs.

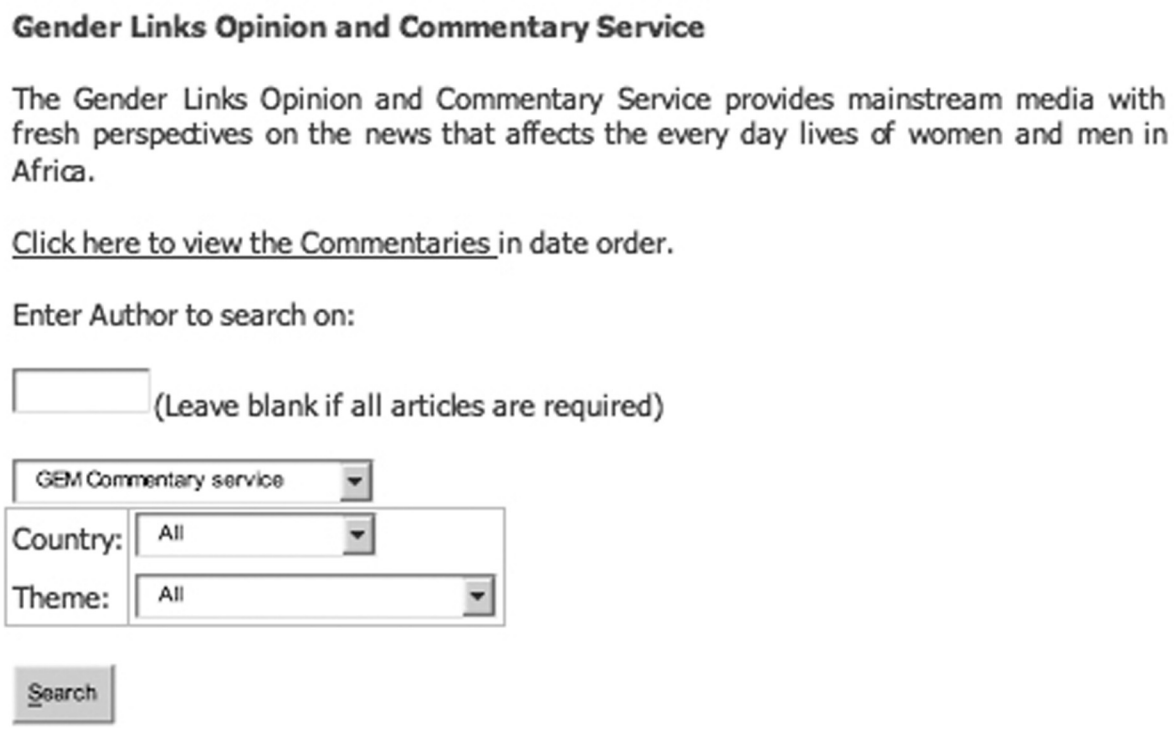
The GL Service targets the opinion and commentary pages of mainstream newspapers, radio stations and wire services ir Southern Africa, East Africa and globally through Gender Links' partnership with the African Women and Child Feature Service in Nairobi, and Inter Press Service, a global development news agency.

It provides on average 10 artides each month from writers across Africa. The artides are placed in the mainstream media and uploaded to the Gender Links' website. If you are interested in contributing to the service or publishing any of the artides, contact Deborah Walter on editor@genderlinks.org.za. When publishing articles the Gender Links Opinion and Commentary Service must be cited as the source and include the information provided at the end of each article.

Search the GL Commentaries

GL Commentary Service | Amalungelo Magazine | Conference Newspapers | Bejing + 10 | Press Releases

If you go to the search the commentaries section, you will find a screen like this:



Using these tools you can view the commentaries according to date, country and theme. Spend some time doing so in the group, and on your own, to get an idea of the kinds of issues you can write on, who else has written, and what they have had to say. Remember that many of these are first time opinion and commentary writers, so this should encourage you to go on.

Now let's take an in-depth look at one commentary, so we get an idea of what it is all about.

Barrack Obama brings the colour brown to world politics
By Colleen Lowe Morna

How black is Barrack Obama? This is a question that Africans and people of African descent have asked throughout his campaign, and will ask even more now that he is in the White House. The answer is that he is neither black nor white. He is brown - the colour of the future. As one CNN analyst pointed out, only 30% of Americans are purely white, and an even smaller percentage of black Americans purely black. Always on the mark, South African cartoonist Zapiro depicts an ebullient Obama embracing a world in which his mother was white American; his father black Kenyan and his childhood spent in Asia and Polynesia.

Yes, he will be the first African-American to occupy the White house. But, after a George Bush who had only once traveled out of the US (to Mexico) before he became president and a vice presidential hopeful Sarah Palin who genuinely believes that Africa is a country, what Obama offers is a view of the world a wee bit wider than what we have become used to in American foreign policy.

As the Southern African mother of two daughters of mixed race and origins, the colour brown has long fascinated me. A few years ago, Waterford/ Kamhlaba, my alma matter and the school on the hill in

Swaziland that pioneered mixed race education while apartheid swirled around us, asked me to write an article on what had changed in the 25 odd years since I had attended the school and then decided to send my daughters there after the advent of democracy in South Africa. I chose to write the article in the form of a letter to my two daughters on their great fortune in being born brown; the colour of the future.

I was born of white South African parents who grew up in fairly typical homes; my father of a well to do family and my mother more working class (and rabidly racist) roots. As young idealists who met at the University of Natal in the fifties, they came to the conclusion that the only way to free themselves from the racism in their blood was to immerse themselves in the simple community life of rural Africa.

An opportunity arose to take up positions on a Christian mission in a remote part of the then Southern Rhodesia, which they believed would soon join Northern Rhodesia (Zambia) and Nyasaland (Malawi) in gaining independence. As their children grew up speaking the local dialect and going through the black education system geared to ensure that only one-eighth of students could ever reach secondary school, they became involved in the Zimbabwean liberation struggle, only to be deported to Botswana in 1976; the peak of many political upheavals in the region.

That is how my brother and I found ourselves (on scholarship) at Kamhlaba, which in isiSwati means “small world”. At the time, I felt a great ambivalence towards what I felt was both a small and artificial world. Yes, the kids of the rich and mighty, the Oppenheimers and the Mandelas could find common cause in this haven so close and yet so far from the madness around us. But the minute we crossed the border into South Africa we went our separate ways.

A few years later, I met my future husband, a Ghanaian, at Princeton University in the USA in the most antagonistic of circumstances. Then president of the African Students Association (ASA) that had been active in the divest-from-South Africa campaign, he had taken up a case against the university authorities for granting a scholarship to a white Rhodesian.

African American colleagues had even greater difficulties figuring out how to deal with a white African. This was aggravated by the fact that, as time progressed and I gained acceptance in the ASA, African students made it a point that, save for skin colour, I had more in common with them than did their African American cousins.

During my four years of study in the US, I found my greatest comfort zone to be in the Princeton Inn kitchen where I worked to supplement my meager student grant. Hungry for a link to the continent, working class African Americans like Jim Saunders the chef and Minnie Somers my supervisor took me into their hearts and homes, creating lasting bonds that rose above the narrow confines of race.

When I went to register the birth of my first daughter in Zimbabwe in 1984, the form asked for race of mother, father and child. I put African under each. The young black bureaucrat behind the desk politely changed these to read: “white”, “black” and “coloured”. I asked that he change these to read “human, human, human”. He explained that there was no such category as the human race.

Ten years later, when I had rediscovered my South African roots (albeit with little or no connection to my white relatives who are dotted around the country) my younger daughter had the experience of being dropped off at a school event by her dad and hearing two white colleagues say: “she is not a real coloured: her father is black!”

My husband promptly made sure that our daughters had the choice of both South African and Ghanaian citizenship. We decided to send them to Kamhlaba, where we hoped that they would gain more of a world view than might be possible in the immediate post apartheid South Africa. I remember writing in my article for the Kamhlaban (reflecting on what had changed in a quarter of a century) that if you get on the subway in New York or London, you would be hard pressed to find a face that is purely of any race.

I recalled that in the heated arguments that my father often had with my maternal grandfather about his greatest phobia - his granddaughters marrying black men- my dad used to point out that if the Almighty had not wanted it so He would not have created from this mix the beautiful colour brown.

If all that Barrack Obama succeeds in doing is to show us that between the black and white of race and politics there is a colour brown in which you can celebrate your African roots as well as pay tribute to the white grandmother and mother who raised you without being called an oreo (black cookies with a white filling) he will have done our world a great service. This I know is why my family will remain glued to the television through his presidency.

Colleen Lowe Morna is Executive Director of Gender Links. This article is part of the GL Opinion and Commentary Service which offers fresh news on every day news.

Questions

1. Comment on the headline of this article
2. What issues is the writer tackling in this article?
3. Is this a topical issue at this point in time?
4. Do you find the arguments presented powerful and convincing?
5. What are some of the qualities of this article that give it a good chance of being published?

Basic structure of an opinion and commentary piece

- Headline - grabs the readers' attention.
- First paragraph summarizes the story
- Begin with the most interesting bits of information
- Organise information into six to eight short paragraphs
- End your report in a powerful way

Writing the piece

- Use case study, anecdote to lead the reader into the issue.
- Put your point of view high in the piece
- Use statistics when appropriate
- Give context/ history/ background.
- Opinion should be informed - research, data, anecdotes, national laws, etc.
- Remember the reader

What to write

- Most effective to hook onto a current event, issue or trend
- What is the audience interested in?
- Include some background information on the subject

Write your own opinion and commentary piece

In the group and as an assignment over an agreed period of time (not more than one month) brainstorm ideas for opinion pieces based on the above exercises. Remember that the opinion pieces that are most likely to get published are those that are timely, so leave some room to respond to current events. We strongly suggest working through the GL Opinion and Commentary Service, so that you can get the support and back up that you need, as well as help in getting your article published. As in the case of letters, keep a copy of the article you write in your file and note the following:

- The date you send the Opinion piece.
- If and when the article gets published.
- If the article results in any response from others.
- Who responded, and what they said.
- How you feel about the whole process.

Press releases

What is a press release?
A press release is pseudo-news story, written in third person, that seeks to demonstrate to an editor or reporter the newsworthiness of a particular person, event, service or product. What defines a good press release is its timeliness, newsworthiness. The purpose of a press release is to give journalists information that is useful, accurate and interesting. Get it? Useful, accurate and interesting, it is that easy.

It is also important to always remember that not every piece of information is newsworthy. Before you even begin to write consider your audience. Will someone else find your story interesting? Answer the question, "Why should anyone care?" and make sure your announcement has some news values such as timeliness, uniqueness or something truly unusual or phenomenal.

Writing the press release

Press releases conform to an established format. There are set standards and expectations that you must conform to just to have your release read, let alone published. If your press release is printed 'as is', without changing even one word, then you know you have conformed to the journalistic standards of that particular medium.

PRESS RELEASE should be spelled out in all CAPS and centered in bold. The press release contact persons name should be underneath the wording and all contact numbers printed clearly underneath. If the press release is for IMMEDIATE RELEASE, say so, on the left margin directly above the title in all caps.

The next essential component of the press release is the Headline or Title. It should be centered, and in bold. The heading of the press release should capture the journalist's interest. Remember journalists receive a lot of press releases and yours will have to compete for space with other press releases. The title of the press release should be short and snappy, and hopefully grabbing the attention of the journalist and impressing them enough to read on.

You are now ready for the useful, accurate and interesting BODY of the press release. The body of the press release begins with the date and city for which the press release is originated. The body of the press release is very basic; who, what, where, when and why. The first paragraph of the press release should contain in brief detail what the press release is about.

Avoid using unnecessary adjectives, flowery language, or redundant expressions such as "added bonus" or "first time ever". If you can tell your story with fewer words, do it. Wordiness distracts from your story. Keep it concise. Make each word count.

Avoid using jargon. While a limited amount of jargon will be required if your goal is to optimize your news release for online search engines, the best way to communicate your news is to speak plainly, using ordinary language.

How is a press release used?
Press releases are often sent alone, by e-mail, fax or snail mail. They can also be part of a full press kit, or may be accompanied by a pitch letter.

Why might it be good to write a press release? What is its function? Why is it important? Use the press release in the case study, or find and use one more relevant to your immediate situation, to draw out what the key features of a good press release are.

Write your own press release

In pairs
1. Discuss what you would like to write about
2. Why this particular issue?
3. Who is your target audience?
4. Do some background research on the topic.

Now write your press release and share with your colleagues.

Discussion

1. What are the qualities of a good press release? _____

_____

2. Of all the press releases written up in your class, which one do you think is the best? Why?

_____

_____

Read the case study below and answer the questions that follow:



Case study: South Africa - Activists celebrate SADC adoption of Gender and Development Protocol

17 August 2008, Johannesburg; Gender activists across the Southern African Development Community (SADC) commend Heads of State for their adoption of the SADC Protocol on Gender and Development at the SADC Summit which closed today. Celebrating the climax of a campaign launched in 2005, the Southern Africa Protocol Alliance applauds leaders' for finally adopting this instrument after three years of negotiations. 17 August 2008, Johannesburg; Gender activists across the Southern African Development Community (SADC) commend Heads of State for their adoption of the SADC Protocol on Gender and Development at the SADC Summit which closed today. Celebrating the climax of a campaign launched in 2005, the Southern Africa Protocol Alliance applauds leaders' for finally adopting this instrument after three years of negotiations.

Although a range of items featured on the agenda, it is the Protocol on Gender and Development that if implemented stands to make immediate differences in the lives of the region's women.

The Protocol contains 23 targets, which together outline a clear roadmap for the region's leaders to move towards gender equality.

Key targets in the Protocol include ensuring that provisions for gender equality are contained in all constitutions and include affirmative action clauses; halving gender violence, abolishing the legal minority status of women, and achieving at least 50% representation of women in decisionmaking positions by 2015. The Protocol calls for stepping up prevention, treatment and support of the affected and infected with HIV and AIDS, and to have access to Post Exposure Prophylaxis in the event of sexual assault. A series of provisions relate to ensuring women participate equally in land ownership; trade and entrepreneurship, including equal access to state procurement opportunities.

Over 60 representatives of gender justice organisations met parallel to the Summit under the banner "the time is now," to conduct final lobbying efforts encouraging leaders to adopt the Gender Protocol, as well as develop strategies and action plans on how to take the Protocol forward. Opened by Minister in the South African Presidency Dr Essop Pahad, the 14-16 August meeting brought together over 42 organisations from 14 countries, which are all committed to supporting governments commitment to the 23 targets outlined in the Protocol. "Our work begins just as soon as our leaders sign the dotted line," the activists said.

Women represent the majority of the poor, the unemployed and the dispossessed in Southern Africa. On average, women constitute less than one in five of those in political decision-making and even less in the private sector. There are no women heads of state. The passing of the Protocol is a timely and much-needed move by leaders to equalise opportunities.

Activists are disappointed that key provisions, which some countries already recognise within national legal frameworks, such as marital rape, cohabitation and the rights of vulnerable groups, have been excluded; that some commitments have been changed from "ensuring" to "endeavouring" and that the contradictions between customary law and constitutional provisions for gender equality are not explicitly addressed.

Nevertheless, in his opening statement, Minister Pahad pointed out that the Protocol representsa *minimum* set of standards that takes the region well beyond the 1997 SADC Declaration on Gender and Development, which had only one specific target. It incorporates and enhances all the existing commitments in regional and international gender instruments by giving them specific time frames. As Pahad pointed out, even if the region achieves these minimum standards in the region, it will have come a long way in ensuring an environment in which both gender can achieve their maximum potential.

Noting with concern the crisis in Zimbabwe the Alliance said that none of the provisions in the Gender Protocol could be realised unless peace, democracy and good governance are restored in this SADC member state. The Alliance called on SADC to ensure a speedy and democratic resolution to the crisis there that has led to the suffering of millions, especially women and children.

The launch of the Free Trade Area will bring many prospects. Yet for women to benefit from increased opportunities through the production and marketing of goods and provision of services, they need access to capital, advanced technical skills, and legal protection creating environments that encourage women's participation in entrepreneurship and business. For the impact of privatisation and decreasing government revenues to be minimised, there must be recognition of the dual role that women play in the home and in the workplace.

For gender activists and government, the passing of the Protocol is not at end, but the beginning of a process that must include the quick ratification and domestication of the Protocol. The Protocol requires that governments report bi-annually at the Summit on progress, and launch public awareness campaigns demonstrating the vital link between equal representation and participation of women and men in decision-making positions, democracy, good governance and citizen participation.

During their two-day meeting, the Alliance drafted a detailed action plan, including organising issue-based cluster groups and devising mechanisms to shadow and monitor governments' progress. This will include issuing a bi-annual report on progress towards achieving the commitments outlined within the Protocol.

The challenge now is putting in place the structures and strategies within each of signing nations over the next seven years. The Gender Protocol could make a real difference to gender equality in SADC. Yet for this to happen, political will and leadership, backed up by the needed financial resources allocated through national budgets, are key.

For more information
Deborah Walter
editor@genderlinks.org.za

Discussion

- What are the main features of a good press release, both in terms of the content, and in terms of the way they are written?)
- In your view what are the strengths of this press release
- List key types of information that should be given in a press release.
- Using these features write a press release for the issue you are working on.
- Have your facilitator and/or members of your group read it and give feedback.

Organising media briefings/events

Now suppose that you decided to organise a media/press briefing or event, rather than just circulate a press release. Answer the following questions:

- Why might you decide to have a media briefing in addition to writing a press release?
- What other documentation would you need (at the event and in preparation for it?)
- Where would you choose to have such an event?
- When would you choose to have such an event?
- Now organise a press briefing around your issue and campaign and answer these questions:
- How many of those whom you invited came?
- How many did not come? Why do you think this happened?
- What worked well?
- What did not work so well?
- What did you learn from organising this press briefing?

Profiles

Read the following profile and answer the questions that follow.

As one of only seven women councillors in the 35 member Gaborone City Council, Andretta Makaka has had her share of challenges. She is a BNF member and represents the Mosekangwetsi ward. She became a councillor in 2004, and recounts how, during the time she was campaigning she had to reckon with family and community resistance to her standing for political office. Her campaign efforts took her out of the home most of the time and she used to come home at night and was still expected to cook. She had to negotiate with her family to do household chores so that she could be free to campaign.

During her campaign, part of her support structure was a group of young men who campaigned with her. There were allegations of adulterous relationships with the young men, aimed at weakening her campaign efforts. However, in spite of this she persevered and won the elections. After proving that she could do it, her family support has been unwavering, and her husband is now proud of her achievements.

Recently appointed Deputy Mayor of Lobatse town, Malebogo Kruger challenges the Setswana proverb which says *ga di etelelwe ke namagadi pele* (women cannot lead).

A member of BDP, Kruger represents the Peleng East ward, and is serving her first term in office, having been specially nominated in 2004. She is one of the five women in the 13 member council, and has had to develop the skill of making her voice heard in council where men have dominated discussions and sought to marginalise the women. She says in cases where there has been intimidation and attempts to block her advancement of an agenda within council, "I faced it head on". She refuses to believe that she belongs to the "weaker sex", and she points to the need to have a mix of skills and tact to have influence and a strong presence in council.



Councillor Malebogo Kruger
Photo: Susan Tolmay

1. Does this profile give the reader adequate information about Councillor Malebogo Kruger's political career?

2. Comment on the narrative style i.e. is it first person or third person narrative?

3. Would you add anything to this profile?

Writing a profile

- First, start with your past experience.
- Next, pinpoint some key skills and abilities.
- With your background established, you can now state what you're looking for and where you'd like to go in the future.

Leaks and scoops

Ask participants to come up with scenarios in which they want to get information out through the mainstream media but do not want to be identified as the source of the information. How would they go about doing this?

Tips

We now enter the high- risk zone! Success of these kinds of strategies depends largely on whether relationships of trust have been built up with.

Damage control

Ask participants to think of examples of when they have felt unfairly covered by the media. How did they respond? In the example overleaf, a group of South African NGOs launched a campaign for the president to pardon women serving life sentences because they had murdered their abusive partners. Notice the different ways in which the story was covered by two newspapers! If you had been the NGOs concerned how would you have responded?

Tips

There is always a judgment call to be made between responding, and attracting more attention to the distorted coverage, or having a quiet word with the editor, and correcting the error through more proactive approaches, like an opinion piece, or more coverage of the issue. Ask participants to think through which is the more appropriate course of action in their case.

Holding the media accountable

Clear knowledge and understanding of media regulation is an important tool in watching the "watchdogs". In previous modules we learned how to make our voices heard through the channels that exist in the media itself for making our voices heard. But what if that does not work? Who else do we turn to? The answer to this is that every country has *laws and regulatory authorities* that place some obligations on the way the media works.

Media law encompasses the rules in any society that govern the way the media operates. Most constitutions in the Southern African region safeguard freedom of expression. But no right is absolute. Along with rights come responsibilities. Reporting must be factual and verifiable otherwise it may be defamatory.

Ethics relate to professional standards of what is wrong and what is right adopted by the media to guide its work. It is important to note that what is illegal is not necessarily unethical. For example, there are press restrictions in some Southern African countries such as Zimbabwe to restrict the access of the media to information and its ability to report on certain issues. These are "legal", because they are laws passed by parliament, but they are unethical because they violate generally accepted practices of media freedom.

Media law and regulatory authorities

The regulatory framework in any country is based on:

- A country's constitution.
- Laws.
- Precedents (the interpretations and rulings of regulatory bodies.
- The International Framework: Media Laws should be guided by such instruments as the Windhoek Declaration on Press Freedom and in the case of gender and the media, the Beijing Platform for Action (see relevant excerpts in the box below)

In addition, as noted earlier, many media houses individually or collectively (eg a group media organisation, or through an editor's forum or other professional media association) have their own ethical codes. An example is the Southern African Editor's Forum (SANEF) ethical principles on HIV and AIDS and Gender.

What laws and codes of practise exist in your country?

Take stock of the existing media legislation and editorial codes in whichever country you are taking this course. You can get these from the government or parliament website; from government printers; from a Media Institute of Southern Africa (MISA) Office, from a representative of the Southern African Editors Forum (SAEF).

What are the key principles

Media laws and codes should be guided by a standard set of ethical principles. These are summarised below:

- **Accuracy:** Information that the media is communicating to the public must not be misleading or false. The media must correct misrepresentations of facts and correct the mistakes and apologies to the person/ organisations.
- **Truth:** is the guiding principle for fairness, accuracy and independence. The media should guard against bias, distortion through emphasis, omission or technological manipulation. Journalists should for example caution against manipulating images to perpetuate stereotypes.
- **Objectivity and Fairness:** The media is obliged to give both sides of the story.
- **Independence:** Advertising should be differentiated from news. The media should be free of obligations to news sources/newsmakers. Gifts of money, free drinks, daily allowance, sexual favours or anything of value compromising a journalists integrity should not be accepted as they are often intended to influence the story written to favour a particular news source.
- **Integrity:** The media should strive for impartial treatment of issues and controversial issues/subjects.
- **Sources:** The media has obligation to protect confidential sources on an issue of public concern.
- **Accountability:** Media are accountable to their viewers, readers, and listeners, and to the media industry, not to produce misleading stories.
- **Sensitivity:** Due care, responsibility and sensitivity should be exercised in reporting issues like gender- based violence.



Exercise eight: SADC Protocol provisions for the media

1. What are some of the key targets in the SADC Protocol that pertain to the media?

2. Have the media in your country played their part in popularising the Protocol and implementing its tenets?

3. Do you think the media provisions in the Protocol adequately address the gender imbalances that abound in media? Cite a few examples.

4. How can media be held accountable?

Taking a case up

Try to find local examples of how media laws or regulations have been used to advance more gender sensitive reporting. Here is an example from the region that you may wish to use if you cannot find a local example, as this is a fairly new area for most regulatory authorities.

Below is an advert that appeared in the Mauritian press. The Media Watch Organisation (MWOGEMSA) took this up with regulatory authorities. The Media Watch Organisation sent the letter below to Mauritius Attorney General copying the media. Phone discussions were also held with the Attorney General. MWO-GEMSA won the case and this advert was removed from the media. This advert stirred a lot of media discussions. What was interesting is that some women did not even understand what was wrong with the advert.



Case study: *Mauritius dollar* lady





22nd April 2008

Dear.. .

Media Watch Organisation-GEMSA would like to draw your attention to the billboard adverts of Change Express which is currently found at strategic locations in the Island on the Clear Channel spaces. It features a woman covering her breasts and sex with bank notes with suggestive facial expressions.

We feel aggravated with such an advertisement as there is no reason for Change Express to use a naked woman to illustrate its business. This is a shameful, uninspired, and cheap way to attract attention. The

level of creativity is so low that even the Chairperson of the Association of Advertising Agencies, Ms Pria Thakoor has contacted us to express her concern regarding this advert. The Media Watch Organisation - GEMSA has on the other hand been flooded with complaints from its members and the public altogether despite the fact that we are not a complaints organization. The messages included:

- "What is this? Do we get this body when we change money there? Or did she sell her body to get that money?
- "Women is again portrayed as a mere object"
- "humiliating, shocking, and disgraceful. Women are again stereotyped"
- "Does this mean we can change women just like money?"
- "Is she ON SALE? - I didn't know prostitution was legal in Mauritius"
- Prostitute? Nude suggesting sex and money suggest she is being bought...

We are therefore urging you to do the necessary to ban advert immediately as it is obscene, indecent, and portrays a demeaning image of women. The advert has been calculated to attract attention with minimal use of creativity and imagination - by making use of the body of a woman. We thank you for helping us in our fight against gender discrimination and violence against women.

Yours faithfully,
Darish Ramtohul and Julie Telot
Member of Media Watch Organisation-GEMSA, on behalf of the Executive Committee
cc to the media

Questions

1. What were the key issues? _____

2. How were these resolved? _____

3. What are the strengths of resorting to the law and regulatory authorities for bringing about change?

4. What are the weaknesses of this approach? _____

CAMPAIGNING

Campaigns are often the main way that you interact with the public and get your message out to people. You can use campaigns to mobilise and involve people in your work. You can also use campaigns to pressurise decision-makers, to educate the public and to change behaviour. Campaigning is closely related to lobbying. Campaigns are most popular in political settings although they can be used by different interest and pressure groups. Civil society has relied on campaigns to bring certain issues for discussion in public fora. As we go through this module we must always bear in mind that a campaign must be well researched and properly planned to ensure effectiveness.

The internet also offers massive opportunities for campaigning. As seen in the United States of America's 2008 elections, networking platforms such as Face book and blogs can be used effectively.

Examples of campaigns

- Persuading people to support something - for example election campaigns
- Campaigns that build a positive image for an organisation or a brand - for example the campaign to market the Victoria Falls as a good tourist destination
- Informing and educating the public - example the 16 Days of Activism campaign

Key questions to ask before designing a campaign

- Is this a key issue that you are tackling?
- What are the objectives of this campaign, (what are you hoping to achieve?)
- Are there clear goals and can you gain concrete benefits for people?
- Who is going to benefit from this campaign? This is particularly relevant in political campaigns. Are you being guided by selfish interests or the people's needs at this point?
- How are you going to get publicity for this campaign?
- Can the campaign be completed or show some good results within a given time frame?
- How are you going to monitor and evaluate the effectiveness of this campaign?
- Can you or your organisation claim some credit for the campaign if it succeeds?



Exercise nine: Designing your own campaign

Using the questions below as a guide develop your own campaign.

1. Which of the issues listed below is a priority in your community

- Gender based violence
- Poor health facilities
- Violent crime
- Poverty
- Unemployment
- Community leaders ineffective

2. Who is better positioned to deal with the issue you have picked from the list above? e. g. make decisions where they are concerned.

3. Who are the other stakeholders working on this issue if any? Are there possibilities for partnering with them on this campaign? How?

4. What is the time frame for this campaign?

5. What methods are you going to use?

6. What resources are available for use on this campaign (Draft a budget)

7. How are you going to measure impact?

Political campaigns

Campaigning in political circles is one of the most commons ways of winning or soliciting the support of the electorate. Before one undertakes a political campaign, you have to design your campaign based on the needs of the target audience. For example if you are campaigning in Windhoek, Namibia you have to know what issues are close to the hearts of the community there. This means that you have to adjust your strategy based on the target audience to ensure effectiveness of the campaign. If people in Windhoek are complaining about service delivery from the current leadership you can use that as your trump card. However before you set out on the campaign trail you have to:

- Have a clear slogan and manifesto for your campaign.
- Be clear about the issues that you want to talk about
- Analyse the strengths and weaknesses of your campaign
- What platforms or methods are you going to make use of?
- Do you have a mobilizing strategy? If so what is it?
- Seek to understand what opportunities exist that can strengthen your campaign
- What resources are available for this campaign? Any budgetary constraints? How are you going to deal with these?
- Know who your opponents are and be clear about the angling of their campaigns.

Drawing up a campaign budget

Using the table provided in the CD rom to draw up your own campaign budget.

Making use of the media in campaigning

The media offers campaigners vast publicity opportunities. This is because they reach to a wider audience than group meetings. This does not mean to say that political gatherings are ineffective. The media does not face the same geographical limitations that gatherings have. Media publicity also has an opportunity to cut down on travel costs and other logistical costs associated with campaigning. Where the media is involved it is always important to design a media strategy so as to make your dealings with media more coordinated and effective.

Press briefings have been used in the past to articulate party manifestos or civil society issues. When you are designing a campaign it is important to keep the media in mind. Invite as many media outlets to your press briefing as you can so as to ensure that they get first hand accounts of what you are campaigning for. This is also part of building relationships with the media. As citizens we can use the media to publicize our campaigns.

Debating

Objectives

- Increase participants' understanding of different platforms that are available to women politicians to engage the electorate on issues that affect them.
- Equip participants with public speaking skills.
- Assist women to prepare for debates.

Introduction

As we go into this session it is important to understand that there are different ways of getting your views and opinions to the electorate. In politics it is important to win the electorate's confidence. Media often host debates whereby they invite representatives from different interest groups or political parties.

While debating is slightly different from campaigning, it more or less serves the same purpose, which is to win the support of citizens. Hands up those who were part of their school debate club. What did you do? Tell us what format a debate takes. How many people can participate in a debate?

In most cases we have seen debates with a political angle although there are debates on other social issues by ordinary citizens. A political debate is any occasion where political candidates usually share the same stage to express their position on a certain issue. The most recent debates that come to mind are the debates between John McCain and Barrack Obama during the run up to the 2008 United States of America presidential elections. In most African countries that had elections recently there were also a number of debates. In most instances debates are part of political campaigns.

Key issues

No matter what type of debate it is, it is important for the candidate and campaign staff to know well in advance what the particulars of the debate are.

Debates in political situations provide candidates with a rare opportunity to present their message unfiltered to a wide audience. In other cases where ordinary citizens like civil society express their positions on fundamental issues, citizens get an opportunity to gather and make their voices count. In some debates there is usually a studio audience that is able to participate by asking questions or commenting on views expressed.

In the case of political debates the campaigning parties are put under the spotlight in terms of what they are offering the electorate. In Southern Africa there have been a series of debates, with a variety of themes, coordinated by Gender Links and the Gender and Media Diversity Centre. There are however some debates that have nothing to do with political campaigning. For example civil society can gather together and debate on pertinent issues affecting them. This is healthy for any participatory democracy.

In instances where debates involve topical issues, it is always good to invite the media so as to ensure wider reach.



Exercise ten: Men have failed to provide credible leadership in Southern Africa

For this debate, we have to be in two groups, one for the topic and the other one against.
Each group has to choose two representatives to represent them in the debate.

Group one: Guide

- Why do you say men have failed to lead in Southern Africa?
- If elected into leadership positions, what difference would women make in national politics?

- Cite a few examples of men who have failed dismally as leaders and then give examples of women who have been good leaders.
- Do you think having more women in senior political means that issues affecting women will be taken seriously?

Group two: Guide

- The majority of political leaders in Southern Africa are men and they have led the sub continent quite well. Cite a few examples.
- Give a few examples of cases whereby women have been given the reigns but have not executed their duties very well.
- What qualities do men have that make you think are good leaders?
- In your opinion what makes a good leader?

Preparing for a debate

Things that candidates need to know in advance include the timing of the debate and setup. Setup involves knowledge of who will be moderating and what the audience will be. Generally parties and panelists negotiate these terms based on what they are comfortable with. In political settings, it is important for candidates to insist on a debate format that suits their campaign strategy. The two main things to do before a debate

- Research
- Writing

Usually campaign staff will prepare research on their opponents and issues that affect the electorate and that need attention.



Case study

In the run up to the South African election in April 2009, Gender links, The South African Broadcasting Corporation (SABC) and the Mail and Guardian newspaper hosted a debate on polygamy. This debate sought to analyse whether polygamous men are fit for public office. The panel consisted of civil society, traditional leaders, political leaders and other community leaders.

Discussion

1. Comment on the gender balance of the panel _____

_____

_____

2. Do you think the topic under discussion is timely and newsworthy? _____

_____

_____

3. Is this an issue that is greatly contested in your country? _____

4. Do you think the panelists were each given adequate time to express their views?

5. Any obvious bias on the part of the moderator? _____

6. Do you think that the panelists understood that this is a debate and did not take any issues personally?

Links to other resources

The great debates http://www.gmdc.org.za//images/gmdc/documents/the%20great%20debates.pdf

What is communication?

Communication is conveying a message from one party to the other in the most effective way possible. The way in which the effectiveness of the message is measured is by the feedback that is received.
By the end of this chapter participants should understand:

- What communication is and why it is important;
- Different approaches to communication;
- Different types of medium;
- Different types of media.

Ice breaker: Broken telephones

Participants should sit in a circle. A message is whispered into one per person's ear and this should be whispered on to the rest. The last person should say what message they finally received. This should be compared to the original message. Try to find out where and how the message broke down.

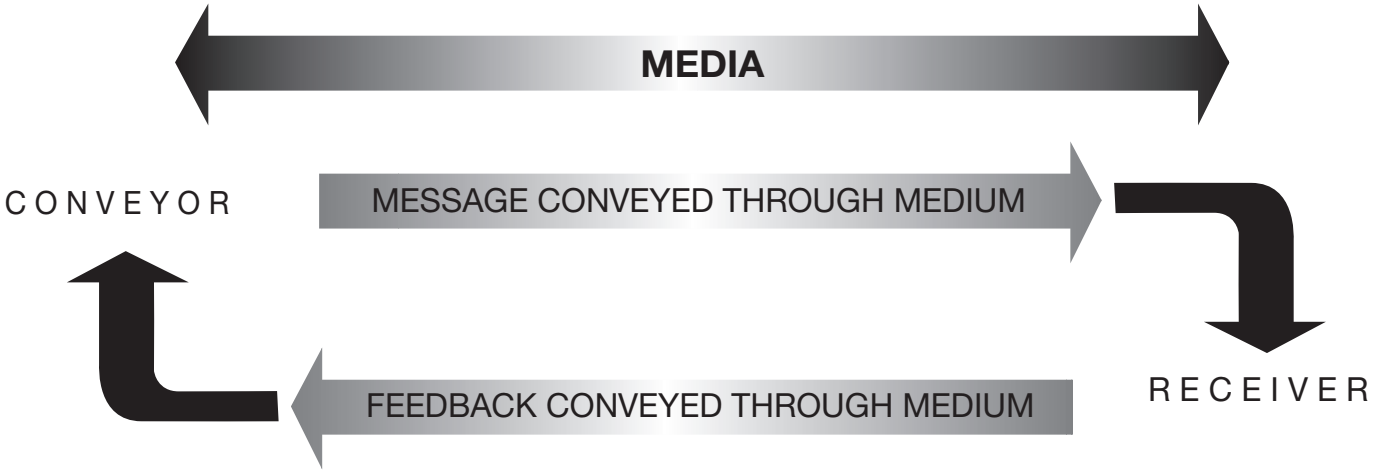
Tips: This exercise is an excellent way of introducing communications. The longer, more complicated and controversial the message is, the more likely there is to be a breakdown. The exercise points up: 1) the need for simple and clear messages 2) the habit for people to add their own interpretation to messages, depending

on their bias. 3) Medium deficiencies: the fact that the message is whispered rather than written down adds to the lack of clarity. For best results, make sure the message is long, complicated and controversial!

What is communication?

Take a simple everyday example, such as an NGO running out of funding. The director has to inform certain members of staff that their contracts will not be renewed. Ask participants in small groups to say how they would handle the situation if they happened to be the director. Then analyse the response in terms of:

- The conveyor of the message.
- The message to be framed.
- How the message was sent or conveyed.
- The feedback from those who received the message.



Tips:

- *The conveyor will do everything possible to ensure that the message achieves the desired effect in the way he or she relayed the message, made use of his/her personal charm, authority etc. In the above example, the director has a responsibility to break the bad news. He or she will most likely do so by appearing at their best, using the most conciliatory words possible, showing empathy etc.*
- *The conveyor will choose his or her words carefully, or massage the message to make it as palatable as possible. Walking in and saying you are fired could spark a riot! The director will most likely begin by explaining all the problems experienced in fund- raising. He or she might even investigate alternative job options to soften the blow.*
- *The conveyor has a choice of how to communicate the message. In this case, the director could simply send around a memo (written communication). He or she is far more likely to call a meeting, or individual meeting, because inter-personal communication will yield the more desired effect. This may however, be backed by a memo to record that the message has been delivered.*
- *There are ways in which the receiver of the message can be prepared to receive the message more favourably. In this example, if the director knew that there was a possibility of funding not being renewed, he or she would have been wise to indicate this clearly all along, so that staff can be prepared, and the news does not come as a rude shock.*
- *The feedback from receivers of the message very much depends on all the above. In the worst- case scenario, where the news comes as a shock, the director is callous and uses impersonal communication there could well be a riot. On the other hand, if due care is taken, the feedback will be one of understanding and acceptance. Depending on the level of communication achieved, the feedback will either be through personal interaction, or in an impersonal written form. Again the latter may be necessary as well for purposes of recording the outcome.*

Communication breakdown

Now ask participants to think of an example of a communication breakdown and to analyse why, using the framework below.

SITUATION	FRAMING OF THE ISSUE	MEDIUM OF DELIVERY	ATTITUDE OF THE RECIPIENT	FACILITATING THE FEEDBACK

Here is one example you can share, that came up at the GL/WMW workshop to test the manual:

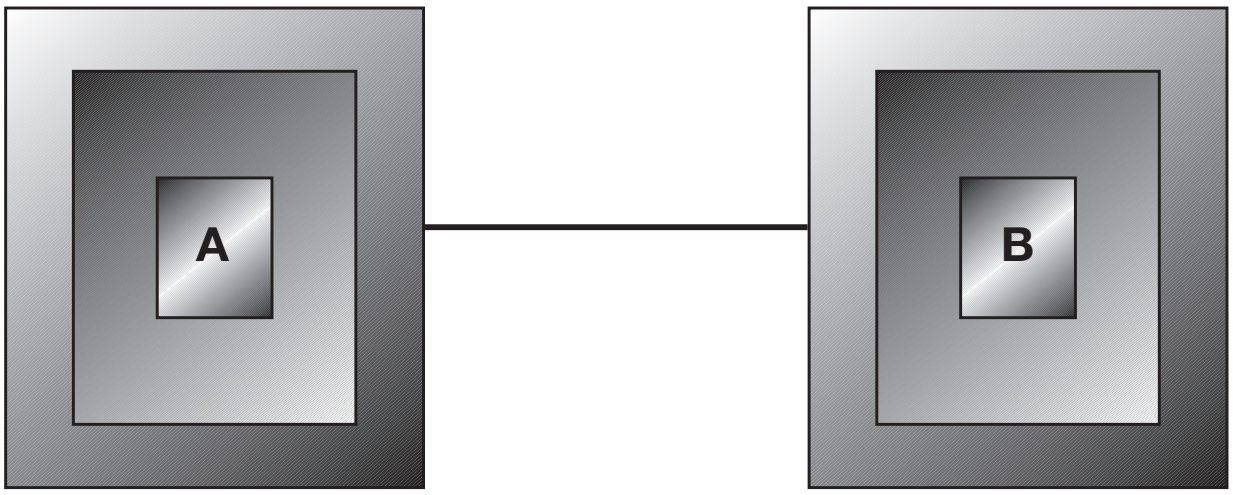
Example: Following the outbreak of foot to mouth disease in Botswana, threatening beef exports to the European Union, the government announced through the radio that large numbers of cattle in the country would be slaughtered. In Botswana, cattle are more than just a mark of wealth; as one the participants put it, "they are part of the family". Traditional authorities and local leaders responded angrily, threatening to chase away any officials from the Ministry of Agriculture who came to execute these orders. What went wrong in this case?

Tips: The Conveyor showed callousness and a lack of cultural sensitivity; the message was poorly crafted (it did not, for example, point out that sacrificing some cattle now would help to grow the herd in the future). The government also used an inappropriate medium. While the mass media reaches many people, it is impersonal. There is no way of facilitating feedback (unless it is a callin programme). When people can't let off steam and be heard immediately, they get even angrier and often violent.

At a conceptual level, the simplest form of communication is telepathy.



In a situation of perfect harmony and understanding, two parties do not even need a medium through which to communicate; not even words! In practice, communication is far more complex because of the complexities that surround A and B.



Each of the outer rings represents the personalities, cultures, class, language, geographic locations etc. of the two parties that make them unique, but that add to the possibility that a simple message will be misunderstood.

Different approaches to communication

Now think of some of the words associated with communication, and analyse them in terms of the conveyor-message-medium-receiver-feedback framework.

Tips: Here are some examples of what this discussion might yield:

WORD	COMMENTS
Instruction	One- way communication, no feedback allowed.
Dialogue	Two- way communication, feedback is either face-to-face or at least in real time, e.g. by phone, or video- conference or E Mail conferencing.
Diplomacy	The message may not be pleasant, but it is so well put that you may not even notice it (according to one definition, diplomacy is the art of going to hell in such a way that you enjoy the trip!)

Now think of some of the techniques that your organisation uses when it wants to relay information to others. If you think of communication as an umbrella, what are some of the different forms of communication that you would find under it? What are the differences between those forms of communication? Give one example of when you would most likely use each one of these approaches:



Tips: Here are some examples

APPROACH	COMMENT	EXAMPLE
Advocacy	Believing in and vigorously conveying a message, but often on behalf of others	Your NGO takes up protests on behalf of landless rural women;
Campaigning	Also vigorous, but may be for yourself (e.g. in politics)	In order to advance the chances of the women getting land, you run for parliament;
Lobbying	Targeting the receivers of the message, using personal as opposed to mass communications.	In order to advance the chances of the women getting the land, you approach or caucus women members of parliament.
Networking	Linking with many like-minded people, not necessarily trying to convince them of your point of view, but benefiting in direct and indirect ways from associating with them.	To increase the pressure for recognition of women's land rights, you form an alliance of NGOs on Women's Land Rights.

All these are forms of communication that you are likely to use in one way or the other in your communication strategies.

Medium of communication

With reference to the different examples so far, ask participants to identify the different mediums of communication used. Cluster these, and discuss their advantages and disadvantages. What is meant by a medium?

Tips: You should be able to construct a table such as this based on the examples given.



Definition

A **medium** is the channel through which communication is sent. Types of channels include radio, TV, newspapers, magazines, video, film, compact disk or CD, e-mail, websites, newsgroups, posters, pamphlets, stickers, meetings etc.

Mode of communication	Example	Advantage	Disadvantage
Interactive		Instant feedback, chance to explain/ refine message	No record
Static/written		Recorded	No feedback, dull, boring

The different kinds of media

What does the word media mean? What are the different types of media? What are their advantages and disadvantages?



Definition

Media: The multiple ways humans use to communicate with each other.

Tips: Your discussion should lead to the construction of a table such as the one below:

MEDIA	EXAMPLES	ADVANTAGES	DISADVANTAGES
Letter box	Posters, pamphlets, stickers	Catchy, recorded, good for branding.	Costly to distribute; might be ignored where there are masses around.
Personal	Face-to-face	Most effective, direct, immediate feedback.	Costly, human resource intensive.
Traditional	Song, drama, poems, dancing	Easy to identify with and therefore a good means of conveying complex or difficult message; have an element of edutainment.	Might be taken lightly, forgetting the message.
Mainstream	Radio, television, newspapers, magazines	Reaches many people, if independent, may be more credible than your "advocacy" voice.	No control over the message. Not interactive, therefore no instant feedback except radio/TV talk shows, letters to editor.
Community	The above, but with a specific community focus	A good way to reach specific targets, often more accessible than mainstream media.	May not reach certain people important for your communication strategy e.g. policy makers.
New media	Internet, e-mail, electronic discussion forum	Cheap, reaches many people, no editorial control, the "freest media"; quick feedback (even real time is possible).	"Free zone" may also invite backlash; access still limited in Africa.

Introduction

Achieving gender equality is a big challenge in every one of our countries. There are so many things we need to change. The problem is not one of ideas about campaigns but rather, how to focus these to ensure that we achieve particular objectives. For example, a campaign on gender violence is very broad. What aspects of gender violence would you want to tackle and why? How do you ensure that these are also the priorities of your constituents? Who are you targeting? What do you want to achieve? Are you the best placed to work on this, and if so who else is working in this area? Are you duplicating efforts or adding value? How can you add value? By the end of this chapter participants should:

- Have decided what their communications strategy will be about;
- Mapped out a plan for conducting the necessary background research;
- Decided what should be done first, and narrowed down the strategy's focus;
- Identified targets;
- Identified partners.

Getting started on your communications strategy

Defining the problem

Pre-strategy research

Aim of the strategy

Prioritisation

Networks and partners

Branding

Ask each person to say what their favourite brand of any consumer item (toothpaste, milk, rice, mealie-meal, body lotion etc.) is, and then to explain why it is their favourite brand. Now discuss the different kinds of branding that can be used for a campaign, such as:

- What you call the campaign.
- Acronyms- Avoid an alphabet soup! Keep it simple and snappy.
- Symbols- e.g. ribbons, pink- breast cancer; purple-disability; white violence against women.

- Logos: Take a look at some of the different logos of organisations represented in the room and comment on their relevance. Do they convey the messages? Are they easily understood?
- Colours- Lavender, gay. Green, purple- women. In certain cultures colours have different connotations e.g. red is associated with blood, stopping, attracting lightning- depending where you are. In China, red is associated with happiness, while white is for mourning.
  Note in the case study the number of different colours associated with death. Think about each country's flag and what it represents. This is a good way of drawing out the symbolism of colour.
- Slogans- must be short and witty, easy to remember.

Tips:
Branding is critical to the "background communication" that helps to establish a campaign and fixes it in people's minds. It also determines what materials you will need to develop the campaign. Groups often underestimate how much time and effort needs to go into branding. In allocating limited resources, it is strongly suggested that some resources be spent on contracting a graphic artist to assist in the above tasks (see also materials development below).

Proverbs and idioms

With reference to the case study in the handout, which of the proverbs in the research might have been relevant to the campaign? Why are proverbs an effective means of communication?

Tips:
- *Proverbs are kernels of traditional wisdom.*
- *Proverbs are used as the watchdogs of norms, morals and ideas, which create a coherent world*
- *Proverbs carry authority.*
- *Proverbs are sharp and to the point, witty and have an element of humour because people recognize the source of the proverb's message.*
- *They link the current problem to past experience.*

Extend this discussion to include:

Idioms: *In message design, idioms are handy when it comes to directing different messages to different groups.*

Riddles: *These brain- teasers are usually catchy, incisive and accurate. Many old and young people like them as they carry innuendo and meanings in subtle ways. Many audiences do not like uninteresting, raw messages.*



Exercise eleven: Finding a catchy message

Ask participants to think of a campaign that they found to be particularly successful. Why was it successful? Think of a campaign that was unsuccessful. Why did it fail? Record the observations on a flip chart as follows:

CAMPAIGN	MESSAGE	WHY SUCCESSFUL	WHY UNSUCCESSFUL

Tips: This exercise will result in examples of successful advertising campaigns and sometimes of political campaigns that have left a mark because they are punchy, relevant, speak to the mood of the moment, capture the imagination etc.

Use this opportunity to discuss:
- Over-arching message
- Individual messages
- Cross appeal
- Involving your audience in developing message
- Being able to identify with your message
- How can you use humour?
- Positive messages
- Who owns the message?
- Can it be overturned, or attacked successfully by the opposition?

Segmentation

It may be necessary to develop different messages for different audiences. Take an example like advocating safe sex to prevent the spread of HIV/AIDS where men have almost total control over when, where and how sexual intercourse takes place. How would you go about communicating this message to:
1. Urban youth male
2. Urban youth female
3. Rural youth male
4. Rural youth female

Tips: Draw out how one message can be expressed in several different ways. The key message is safe sex. The emphasis with women is that they have a right to safe sex, and with men that it is their responsibility to practice safe sex. The language and approach for conveying the message may differ in urban and rural contexts.



Exercise twelve: Messages

TARGET	MESSAGE	SLOGAN

TYPE OF PRINTED MATERIAL	ADVANTAGES	DISADVANTAGES
Poster	Catchy, long life	Expensive to do high quality posters
Pamphlets	Relatively cheap, easy to distribute	Language, literacy issues
Stickers	Catchy	Expensive, reach?
T shirts	Personal touch!	Expensive
Flyers	Cheap, can produce in your own office	Look like mass material, easy to ignore
Bill boards	Catch the eye, permanent	Expensive

Drama and skits

With reference to the case study ask participants to think about why it was an effective way of conveying a complex message.

Tips: Folk media have the following advantages:
- *They are an effective way to reach people who cannot read and who do not have access to mass media like television*
- *They can raise public awareness about important topics*
- *They can encourage people to think about and discuss the topics.*
- *They cost relatively little to produce*
- *Since they usually involve people from the community (as actors, singers or writers), they have more credibility.*
- *They can encourage community members to pay attention to messages that come through other channels.*

Traps: The main disadvantage of folk media is that they often fail to give people specific instructions about what to do.

Tips: When using folk media, it is important to:
- *Make a clear outline of the story and ideas that you want to present.*
- *Involve people form the target group in developing the story, and then adapt the song, play, or dance to their styles and situations.*
- *Remember that the performance should entertain as well as teach – otherwise no one will pay attention. For example, a play should plenty of action. A song should use a popular music style.*
- *Present a mixture of emotions, not just happiness or sadness.*
- *Make sure the plot and the message are clear and easy to follow.*
- *Invite the audience to join in. If it is culturally appropriate, have the actors, dancers, or singers mingle with the audience, ask them questions, or even ask them to play a role.*

Dances

Ask participants to give examples of how dance can be used in campaigns.

Tips: Use this exercise to draw out a discussion on non-verbal communication. There are seven classes of non- verbal communication:
- *Visual bodily movements, including gestures, facial expressions, trunk and limb movements, posture, gaze, among others;*
- *Para-language - these are cues other than words, including such features as pitch, loudness, tempo, pauses and inflection;*
- *Physical appearance - for example clothing, hairstyle, cosmetics, fragrances, and adornments.*
- *The use of touch to send messages;*
- *The use of interpersonal distance and spacing relationships;*
- *The use of time as a message system, including such code elements as punctuality, waiting time, lead time, and amount of time spent with someone;*
- *Artifacts - objects and environmental features that may convey messages from their designers or users.*

Songs

Ask participants to think of a song or songs that could have been used in the campaign on the role of men, or in the campaigns that they are developing.

Tips: Songs have various purposes – indoctrination, celebration, belonging, and unity in advocacy. Since time immemorial songs have been used for socialization and education.

Poems

Gather examples of poems that have been written as part of communications strategies and use these to draw out discussion on poetry as a tool for communicating complex messages. An example is given in the attached handout.

Tips: The poems in the handout illustrate how poems can convey things from the heart, in an idiom that strikes a chord with local audiences. Participants in inter-active workshops could write poems as part of the workshops. A poetry competition could also be held as part of the campaign.

Launches and ceremonies

Now that participants have thought about how letter- box and traditional media can be used in their campaigns, it is time to start thinking about launching the campaign. ADAPT chose to stage its campaign during the Sixteen Days of Activism on Gender Violence. Break into "buzz groups" and discuss appropriate dates, format and content for the launches of the various campaigns.

Tips: This is a good example of traditional and personal media coming together. For greatest effect, the launch should be a public, inter-active event that hopefully attracts mainstream media0 attention (see next chapter). In order to attract as many people as possible, and to be a memorable occasion, the launch will in all likelihood employ at least one if not more forms of traditional media. Practical questions to consider are accessibility of the venue to the target audience (can they get there by taxi, bus, or walk?), who to invite and how to make sure they come. Linking the launch to a significant date, e.g. International Women's Day, the Sixteen Days of Activism on Gender Violence etc. may enhance the attention given to the launch, though it may also mean that the launch gets lost in other events. Participants should be encouraged to pick their launch date as strategically as possible.

Special dates

In addition to the launch date, the campaign should capitalize on any other significant dates in the year as part of the on-going campaign. Do a brainstorm of all the significant gender dates in the calendar including some that are region or country specific (for example, 9 August is Women's Day in South Africa).

Tips:
Here are some dates to get the discussion going:
8 March: International Women's Day.
25 May: Africa Day.
16 June: Youth Day.

25 November: International Day of No Violence Against Women.
1 December: World Aids Day.
10 December: International Human Rights Day.
25 November-10 December: Sixteen Days of Activism on Gender Violence.

It is important to include dates that are of local significance, such as the country's national day. These are strategic dates on which to make the point that gender equality is a national concern, not just a women's concern.

Public meetings and workshops

Individually or in small groups, participants should think carefully about what other inter-active activities they would undertake as part of their campaign.

Traps: All too often, NGOs rush into planning hundreds of workshops without thinking through the content, the target or the outcome. As mentioned earlier, workshops are an effective way of engaging with those whom we want to reach. But they have a limited reach.

Tips: Such workshops should target those whom we really know will either a) become ambassadors for the cause, or possibly even be trainers themselves who can train other people OR b) are likely to resist the message. Most workshops on gender issues have a majority of female participants, when in fact it is often men whom we wish to reach.

Managing your communications strategy

Up to now we have gone through the "fun" part of communications. We have looked at what communications is; how to define the scope of your campaign; how to decide on messages; brand the campaign and decide on which media to work through, as well as how to do so. As we have gone along, we have filled out worksheets and log frames. Now is the time to bring these altogether into a management plan. By the end of this chapter participants will know:

- How to draw up an action plan and budget for it.
- How to document and record your campaign.
- How to measure your success.
- How to build on your campaign in future work.

Recording and documenting

Make a list of all the different ways in which a campaign needs to be documented for successful monitoring and evaluation of the objectives.

Tips: Make it a habit to collect always and continuously. Provide communities with technology so they can record important information about the progress of the campaign. Make use of technologies such as digital recorders that allow you to collect information as you work. Process and archive all information. Here are some examples of how this can be done:

- *Video*
- *Case study*
- *Journals*
- *Photo albums*
- *Workshop reports*
- *Press cuttings*
- *Quotes*
- *Letters*
- *Anecdotes*
- *In-house newsletter*
- *Websites*
- *Book*
- *Diary*

Now extend this discussion to the following:

- What line items do you need to look at in a communications strategy?
- What choices do you make when you have a limited budget?
- What ethical choices do you make, for example hiring local women's groups to do the catering.
- Do you pay for airtime, or do you try to get free coverage?
- Do you make a video, or try to get TV to cover you, or both?
- Do you make audio- cassettes, or audio video- cassettes?
- What kind of print materials do you produce, and how do you ensure that they are effectively disseminated.
- If you have to pay to get your information out on the mainstream media, how do you get information on distribution, listeners, and viewers?
- What kind of lead-time do you need for your productions? How are these affected by holidays and public holidays, e.g. Christmas?

Tips:

- *Start small*
- *Grow*
- *Be a critical consumer*

STEPS	CHECKLIST
1. Problem identification	Have you identified the causes? Have you identified the effects? Did you discuss the issue with the community?
2. Prioritise	Have you ranked the causes and effects in order of priority. Using criteria such as: Resources Micro/macro- is it a local issue or global issue? Technical capacity Socio-cultural urgency Serve provision (e.g.. Health clinic or availability of medicines) Did you involve the community? Is it your priority or the community's?

STEPS	CHECKLIST
3. Contextualisation	What are the gaps between the desired and undesired Awareness, Knowledge, Attitudes and Practices (AKAP)? Are there particular skills required to achieve AKAP? What is the opportunity that exists for community support i.e. key change agents?
4. Target Audience	Have you done research on your target audience, e.g. class, race, language, age, culture, literacy, demography, religion?
5. Message	Did you talk to the community about developing a rough core message? Have you identified the symbols, images, and sounds, idioms the community associates with the issue? Do you have a core central message and a segment-specific message? Does your core message and segment-specific messages work well together? Can people identify with your message?
6. Medium	Which medium are you going to use? I.e. TV, radio etc. or will you use your own communication materials? Have you designed your own communication materials? Through which medium will you be engaging with? Have you done research on your chosen medium: Is it cost effective? Is it appropriate? Is it accessible? Did you verify the advantages and disadvantages of your choice of medium?
7. Branding	Is your branding consistent? Have you decided who is the primary owner of the campaign? How did you use branding to give your campaign clear identity and presence?
8. Networks and partners	Have you identified appropriate networks and partners? Is there a clear demarcation of responsibilities?
9. Capacity building	Have you conducted a skills audit of the organisation to determine what communication skills need to be developed? Have you identified service providers? Have you budgeted for service providers?
10. Monitoring and evaluation	Have you developed immediately verifiable and long- term indicators? Have you allocated sufficient time and resources for ensuring that routine monitoring takes place?
11. Budget	Have you identified what resources are available to you, or are potentially available to you (human and financial)? Have you made choices based on financial viability? Have you ensured that money will be available?

Notes



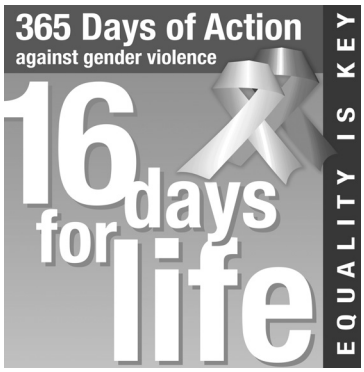
Photo: Colleen Lowe Morna

Gender activists marching for the *16 Days of Activism*

SIXTEEN DAYS OF ACTIVISM

What is the 16 days campaign?

The 16 Days of Activism Against Gender Violence campaign is a global advocacy campaign that runs from the 25 November to the 10 December each year. The campaign is premised on the principle that gender violence is a violation of women's human rights. Since its inception in 1991 the campaign has provided an opportunity for activists across the globe to put gender violence on the agenda over the 16 days. The global theme for this year's 2009 campaign is *Commit, Act, Demand: We CAN End Violence Against Women!*



During the 16 day period key dates include:
- 25 November: International Day of No Violence Against Women
- 1 December: World Aids Day
- 3 December: International Day for the Disabled
- 6 December: Anniversary of the Montreal Massacre, when a man gunned down 14 women engineering students for allegedly being feminist
- 10 December: International Human Rights Day

Regional context

The 16 Days campaign takes place under the banner of the SADC Protocol on Gender and Development adopted at the SADC Heads of States meeting in August 2008. The Protocol is a road map to achieve gender equality in the SADC region. There are 28 targets relating to different areas in the protocol. The target for GBV is to *Halve gender based violence by 2015.*

GL's participation in the 16 days campaign

Since its inception in 2001, Gender Links with partners such as GEMSA has played an active role in the 16 Days Campaign through training the media to provide better coverage of gender based violence and through building the capacity of NGOs and CBOs to run strategic, effective campaigns.

Under the banner “imagine a world free of violence and HIV and AIDS” these campaigns have also placed a strong emphasis on the intersection between gender violence and HIV and AIDS. The 2003 Pep Talk campaign included activist research on the availability of Post Exposure Prophylaxis (PEP) in health facilities and a campaign to ensure that every woman has access to PEP in the event of a sexual assault.

Since 2004, GL has spearheaded training in the use of new information and communication technologies for gender justice campaigns and facilitated online chats, or cyber dialogues that link women all over Southern Africa to experts and decision-makers. Under the banner, “Making IT work for Gender Justice” GL has hosted numerous debates, run opinion polls and e-bulletin services on ending gender violence. GL has also pioneered the “I” stories - first hand accounts of gender violence that have been carried as part of the GL Opinion and Commentary Service, which also carries in-depth analytical pieces during the Sixteen Day campaigns.

In 2005, GL conducted an audit of commitments made during these dialogues in South Africa and identified actions that still needed to be taken. The audit led to growing support for a National Action Plan to End Gender Violence. In May 2006, GL, the National Prosecution Authority (NPA) and UN Agencies convened a ground breaking conference: 365 Days of Action to End Gender Violence that led to the identification of key priorities for ending gender violence and the establishment of a multi-sector task team to work towards this end. GL, in partnership with the Gender and Media Southern Africa (GEMSA) Network has since conducted similar 365 Days of Action to End Gender Violence planning workshops in Botswana, Lesotho, Madagascar, Mauritius, Namibia, Seychelles, South Africa, Swaziland, Tanzania, Zambia, and Zimbabwe.

In 2006, while the organisation carried out its traditional activities; *cyber dialogues* and *'I' stories* focus, it was also dedicated to raising awareness of women's rights through the *Take Back the Night* campaign. In this global campaign, women march down a dangerous street wearing white T shirts and carrying candles to make the point that women should be free, like any other citizen, to enjoy the night. GL worked in partnership with GEMSA and its country chapters and other partners such as One in Nine, and City of Jo'burg and who held similar marches in their respective countries and areas.

In 2007 the focus shifted to using the Sixteen Days campaign to profile the SADC Gender and Development Protocol which was still in draft form. The aim was to continue to apply pressure on governments to sign the binding instrument at the annual Heads of State Summit the following year as a guiding framework for gender equality in the region. The Protocol, once signed would supersede the SADC Addendum on the Prevention and Eradication of Violence against Women and Children. Fact sheets unpacked what the SADC Gender Protocol would mean for women regarding GBV and other issues were produced. GL, GEMSA and partners from government, civil society and bilateral partners took stock of progress by Mauritius, Namibia, South Africa, Swaziland and Zambia to address gender violence through a video conference. GL and other stakeholders convened a regional colloquium which brought together gender and local government officials, councilors and civil society activists from 10 countries to discuss the role of local government in ending gender violence and to share ideas. Best practices of how some local government authorities have cascaded the 365 Day National Action Plans to local level and participated in Sixteen Days activities were shared. Other GL and GEMSA traditional activities such as regional *cyber dialogues, "I" stories* and *Take Back the Night* were also carried out.

In 2008 there was inclusion of new and emerging themes such as taxi violence, xenophobia and the Soccer World Cup 2010 with focus on its explicit link to an increase in human trafficking within the SADC region. The *"I" Stories* included four country-specific booklets for Mauritius, Swaziland, Namibia and South Africa. Two new resources were produced, to help to stretch the campaign from 16 days of activism to 365 days of action; an anti taxi-violence CD that can be played daily and a 365 day calendar in which the 16th day of the each month was highlighted to remind everyone to stop and take stock of the progress in the fight against GBV.

Lessons learned

Good partnerships work: Despite limited resources, GL has managed to carry out most of its planned activities. This was been made possible through the partnerships that GL has forged with civil society and a number of local and national government departments over the years. Partner organisations were able to help pull resources together and this resulted in the campaign activities having a greater impact.

Mobilising media before and during the campaign: Because of the deliberate effort GL made in engaging with the media before and throughout the campaign, and through its GEM Opinion and Commentary Service and events, GL was able to influence media content and coverage of the campaign throughout the region. There may be a need to reduce number of articles and improve on depth and diversity.

Involving survivors of gender violence: the most powerful tool to get messages across: "Always a winner" - voices of survivors were rightfully given prominence during 16 Days Campaign in print, radio, television, websites and billboards. However there is need to develop strategies to sustain relations with survivors post the campaign period.

Activism: The Take Back the Night march proved a successful event, vibrant and well attended, giving people an alternative to formal events. The power of effective partnerships was manifest by the high level of mobilizing that took place, for example the Johannesburg march.

Splitting the campaign for women and children: There is a need to separate the campaign for women and children and so that each group gets the attention it deserves. Women and children have distinct issues and concerns that need to be addressed in different ways and this calls for a specific time period set aside for children for example using the Child Protection week celebrated in the month of June.

Objectives of the Sixteen Days Campaign

- To assess progress in addressing gender based violence (GBV) over the previous year with a view to *Halve gender violence by 2015*.
- To work in partnership with different stakeholders including government, business, CSOs and communities to ensure that the 16 Days campaign makes maximum impact.
- Provide spaces for women affected by GBV to speak out.
- Hold key stakeholders accountable to the commitments they made to reduce the levels of GBV across the SADC region.
- Lobby for the implementation and adequate funding of strategies and programmes to address GBV.
- Use the heightened awareness to engage with the media on how to effectively cover GBV.
- To use relevant thematic discussions to highlight current GBV challenges.
- Share good practices and identify gaps in addressing GBV.

Sub themes will include:

- ***Media:*** Is media part of the problem or part of the solution? Examines whether the media reports gender violence in a way that promotes or violates women's human rights.
- ***Taking stock:*** Examines how much progress countries have made in the last year against the plans that have been adopted and the GBV targets in the SADC Gender and Development Protocol.
- ***Localising the 365 Days of Action:*** Discusses the role local government can play in ending GBV and examines the importance of the 2010 'Gender Justice and Local Government Summit' taking place in March 2010.
- ***Human trafficking:*** Engages with initiatives and legislative measures dealing with human trafficking across the SADC region, linking with soccer 2010.
- ***Sex work:*** Addresses current debates around sex work across the SADC region, linking with soccer 2010.
- ***Sexual harassment:*** Explores the attitudes towards sexual harassment throughout the SAD region and the legislation that exists, drawing on research taken from GL's 'Glass Ceiling' report, which examines gender in media houses throughout the SADC region.
- ***Social networking, IT and GBV:*** Examines how social networking tools such as the internet, Face Book, Twitter and Mix It can be potential threats to women's safety.
- ***Culture and tradition:*** Focuses on how cultural and traditional practices contribute to or may be used to address gender violence, examining in particular the increase in child brides and the legal age for marriage of girls across the SADC region.
- ***Religion***: Explores the critical role religious institutions have to play in dealing with gender violence through their teachings and by providing services and support to GBV survivors.

Possible activities

A detailed calendar is provided in annex one.

- ***Media debate:*** A panel of media practitioners, CSOs and survivors. The panel will examine how the media covers GBV and how coverage may be improved.
- ***Thematic face to face discussions and cyber dialogues:*** There will ten cyber dialogues on the following themes: media coverage of GBV; taking stock; gender and information technology; sexual harassment; infecting others with HIV; culture and tradition; GBV and disability; sex work; human trafficking and religion and GBV.
- ***Taking stock:*** Measuring progress since the last 16 Days campaign How are cutries performing as relates to their own plans and the targets in the SADC Protocol on Gender and Development

- ***"I" stories, Where are they now?*** A day long engagement with participants from the "I" stories to explore how the process of writing has impacted in their lives.
- ***Take back the night:*** It is a woman's human right to enjoy freedom of movement. Threats to a women's safety are a violation of her human rights. The march is a symbolic reclamation of unsafe spaces.
- **GBV and religion:** To request that religious institutions observe the 16 Days by addressing the issue of GBV to their members on holy days.
- **Gender and Soccer 2010 colloquium and publication:** A day long seminar on the problems and possibilities that Soccer 2010 presents to women across the SADC region.
- **Mail shots:** Daily mail shots to inform people of activities and how and when they can participate.

Outputs

- Citizen score cards on the performance of SADC countries relative to the provisions of the SADC Protocol on Gender and Development.
- Materials: 16 Days posters; Cyber dialogues t-shirts; Take back the night posters; Fact sheets and folders; Soccer 2010 book
- Media: Personal accounts; Commentaries; coverage; logs;
- Reports: Cyber dialogue summaries; Country and regional report.

Outcomes

- Critical assessment of baseline data on performance of SADC countries relative to the provisions of the SADC Protocol.
- Broadening participation in the campaign through partnerships with faith based organizations, local government etc.
- Generating a groundswell of activity at local level for ending gender violence and show casing best practices.

POSSIBLE 16 DAYS OF ACTIVISM CALENDAR OF EVENTS
Halve GBV by 2015: Peace begins at home

PROPOSED DATE/TIME (ALL TIMES ON SOUTH AFRICAN TIME)	THEME	SLOGAN	PROPOSED ACTIVITIES	IDEAS FOR OTHER ACTIVITIES	PANELISTS	PARTNERS	POLL QUESTION
18 November 13h00-16h00	1. Media debate: Is the media part of the problem or part of the solution?		Cyber dialogue and panel discussion				
25 November 11h00-14h00	2. Taking stock		Face to face discussion and cyber dialogues				
26 November 8h30-16h30	3. Speaking out: Dialogue between "I" story participants		Day long seminar				
27 November 12h00-14h00	4. At the click of a mouse: GBV and the internet		Face to face discussion and cyber dialogue				
28 November	5. Take back the night		Take back the night march				
30 November	6. Sexual harassment		Face to face discussions and cyber dialogue				
1 December	7. Making care work count - GEMSA campaign		Face to face discussions and cyber dialogue				

2 December	8. Culture, tradition and the role of men		Face to face discussions and cyber dialogue				
3 December	9. Disability and GBV		Face to face discussions and cyber dialogue				
4 December	10. GBV and religion		Face to face discussions and cyber dialogue				
7 December	11. Sex work		Face to face discussions and cyber dialogue				
8 December	12. Human trafficking		Face to face discussions and cyber dialogue				
10 December	13. International Human Rights Day: Gender and Soccer 2010		Colloquium and launch of the Soccer 2010 publication				
Where applicable	14. GBV and religion		GL encourages FBOs and religious leaders and institutions to address GBV wherever possible on holy days and in gatherings				

TAKE BACK THE NIGHT

Overview

Local government has a critical role to play in creating safe communities in which women, men and children are free to live without fear of being attacked. Statistics of rape, sexual violence and other forms of violence show that women and children are particularly vulnerable.

In order to increase the engagement of local government across the SADC region with GBV, Gender Links has been working to create gender action plans for local government across of the SADC countries; Botswana, Lesotho, Mauritius, Namibia, South Africa, Swaziland, and Zambia.

The intention of the GBV action plan workshops is to build on the preceding processes as well as to provide support and backstopping and in these plans, gender based violence features as one of the key areas of service delivery. Participants are encouraged to take time to reflect on progress that has been made in addressing gender violence since these initiatives as well as address the challenges that have been encountered by the different municipalities in developing local plans.

Key challenges

- Getting local government to recognize that GBV is a local government issue and should therefore be treated as a key service delivery issue.
- Ensuring adequate resources are allocated to local government to address GBV.
- Lack of designated personnel within local municipalities to ensure that GBV is prioritized.
- Ensuring the dissemination of services and facilities available to victims and survivors of GBV.
- Lack of political buy in and will to address GBV.



What you can do during the 2010 Sixteen Days Campaign

There are many activities that councilors can organise in their communities to campaign for the Sixteen Days of Activism and many ways that constituents can use the Sixteen Days of Activism as a way of holding their local government accountable for reducing GBV.

One activity that you can join is the Southern Africa ***Take Back the Night campaign*** which takes place this year on Saturday 27 November. Many women are unable to enjoy their basic right to walk down a street at night without fear of experiencing some form of violence. Freedom of movement, the right to safety and security and bodily integrity are basic democratic rights and the *Take Back the Night campaign* involves women leading marches down a street or in a locality they deem to have "lost" for fear of gender violence. Wearing T-shirts and carrying candles, women and men who support women's rights assert their basic rights to freedom of movement and safety!

The Southern Africa Take Back the Night campaign aims to:

✓ Reclaim the right of women to be safe in all places at all times of the day and night.
✓ Foster collaboration with local government and other stakeholders to take back dangerous streets in cities and towns across Southern Africa.

✓ Speak out against all forms of violence within and outside the home.
✓ Raise community awareness on gender violence.

Develop innovative preventative strategies for addressing the high levels of gender violence in communities.

Next steps

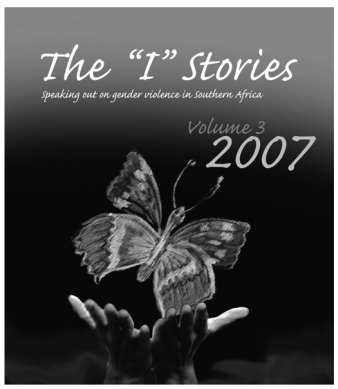
✓ Conduct a gender safety audit, awareness programmes and campaigns and convene an annual Women's Safety Assessment Focus Group to ensure that all areas in communities are safe; well lit, well signposted and well policed.
✓ In partnership with civil society and other government departments, stretch the Sixteen Days of Activism Campaign to a yearlong campaign.
✓ Promote involvement of men and boys in ending gender violence.
✓ Join the 'Making IT work for Gender Justice' initiatives such as cyber dialogues.
✓ Strengthen services and facilities available to victims and survivors of GBV, including the elderly, through health care provision, gender units available in police stations, counseling services, shelters and legal support.
✓ Alleviate the burden of home based care that is shouldered by women in the majority of cases.
✓ Ensure that women are economically empowered to reduce their vulnerability to gender violence.
✓ Conduct a vigorous campaign during the Sixteen Days of Activism that can be entered and showcased during the Local Government and GBV Summit.

Gender justice and Local Government Summit

Gender Links in partnership with local government associations convenes annual Gender Justice and Local Government summit under the banner: ***"365 Days of local action to end gender violence: what works?"*** hosted annually will include key note addresses and the presentation of good practices based on award entries from throughout the region. The summit also aims to popularise the SADC Protocol on Gender and Development target of halving gender violence by 2015 and to provide a platform to demonstrate and debate what works in preventing and addressing gender violence in local communities. The summit will also provide an opportunity for local government practitioners to develop strategic partnerships and networking opportunities across the region and to build a community of best practice to end GBV from a local level.

"I" STORIES

'I' stories: Giving the campaign a human face



Emerging from the Gender Links Opinion and Commentary Service, the "I" Stories project is an attempt to capture and make public the voices and concerns of ordinary women and men.
The "I" Stories project began as part the Gender Links Sixteen Days of Activism Campaign during 2004 when we brought together two separate groups one of survivors of violence, the other of rehabilitated perpetrators, to write their stories.

It began with two workshops during which participants first verbally shared their

stories with each other after which they went back home and wrote their stories. This act of verbally speaking out was the first step for the participants, many of whom had not shared their stories publicly before. The second workshop provided the opportunity for them to read, comment and approve the edited versions of their stories and again, to share these with each other.

Confidentiality and mutual support was critical. Participants knew that they could stop speaking and sharing their stories if they chose to. While many of the stories were published in mainstream newspapers, and also in a special publication called: The "I" Stories: Speaking out on gender violence in South Africa, writers also had the option of using a pseudonym.

The workshops were held in collaboration with partner organisations. Recognising the sensitive nature of the subject and also that the act of sharing and writing their stories could be traumatic for some participants, trained counselors also participated in the process. This is a critical component of the project as our first concern is that of the welfare of the participants who must always feel safe and supported.

Getting the stories into the public space is an important part of the "I" stories project. During the Sixteen Days of Activism Campaign, newspapers were encouraged to run a series of the articles produced through the project. The articles were also sent out electronically through the Gender Links website and daily newsletter throughout the Sixteen Days of Activism Campaign. Writers were interviewed on radio and television talk shows as part of a deliberate strategy to make sure that they had ownership of their stories and experiences as opposed to being the subjects of research and analysis as so often is the case in the gender violence sector.

But gender violence is not the only area in which this project has potential. The "I" stories provides the space for those who's authentic voices are marginalised to be heard. Be it on women in the media, the economy, women's experiences of poverty, HIV/AIDS and other concerns, the writing and publication of these first hand accounts or testimonies allows for a public discussion on the lived experiences of ordinary men and women.

How to:

- Decide what the theme or area of focus for the writing will be. This will be determined by the country context and purpose.
- Identify support organisations working in this sector who will be able to assist identify possible participants and who have existing relationships with the participants.
- Ensure that a trained counsellor is part of the group who is facilitating the workshop.
- Share information about what the 16 Days of Activism Against Gender Violence is with participants so that they know that their stories form part of a regional and international effort to address high levels of gender violence.
- Share examples of published I stories with participants so that they are aware of what the final product will look like.
- In small groups ask participants to tell their stories to each other. Make sure that someone in each group (not the participants) are able to ask any questions that they may need to think about when writing their stories.
- Gather in the larger group and inform the participants about the process that will be followed:
  Step1: Submit the first draft of writing to the GL Opinion and Commentary Service editor.

Step 2: The editor will edit the story and if there are any queries, revert to the writer for clarification.
Step 3: Once the story is in final draft form, the editor will send the article to the writers to ensure that the editing has not resulted in a change of meaning or intention.
Step 4: The article will be distributed through GL Opinion and Commentary Service for publication in newspapers across the Southern African region.

- Ensure that participants are aware of how their stories are going to be used and distributed. Obtain their permission to use their photographs and reveal their identities. Participants must have the option of using a pseudonym and not revealing their identities.
- Participants MUST sign off the final versions of their stories and approve any changes or revisions.
- Permission must be obtained from participants before their details are given to the media who may wish to contact them.

CYBER DIALOGUES



WHAT

The Cyber Dialogues are one of several initiatives to raise awareness and change behaviour as part of the Sixteen Days of Activism on Gender Violence using new information and communication technologies. The Sixteen Days is the period from 25 November, International Day of No Violence against Women, to 10 December, Human Rights Day. This period is increasingly recognized in Southern Africa as an opportunity to conduct sustained campaigns against gender violence.

WHY

The campaign aims to:

- Empower citizens, and especially women, in the use of new technologies.
- Encourage citizens to air their views and speak out against violence and abuse.
- Make “e governance” work for gender justice.
- Link people across provinces and across borders in a common cause.

HOW

The cyber dialogues combine facilitated, inter-active dialogues on the ground with a link to a central hub at national level where experts and decision-makers will be available at a fixed time each day to answer questions in a live “chat room”. The concept includes a bulletin board to which individuals can post messages and a daily exchange of information between countries in Southern Africa, as well as a video link up between all those who participate on the last day of the campaign. Through organised debates and exchanges on agreed themes on each day of the campaign, as well as media facilities at the central hub, the strategy includes an important mainstream media component.

WHO

The cyber dialogues in South Africa are coordinated by a team comprising the Government of South Africa through the Department of Correctional Services, Government Communication and Information Services (GCIS) and the City of Johannesburg which is serving as a hub; civil society organisations including the Network on Violence Against Women, Women's Net and the Southern African Gender and Media Network (SAGEM) led by Gender Links as well as Microsoft and TELKOM. Content, facilitation and arrangements for each day are being made by a consortium of NGOs including: Gender Links, the Gender Advocacy Programme, ADAPT, NISAA Institute for Women's Development; Tshwaranang, the Inter-Faith Committee, Centre for the Study of Violence and Reconciliation, Network on Violence Against Women, Amnesty International, Youth Development Network, Men's Movement of South Africa and Sexual Harassment Project. Several NGOs, the GCIS Multipurpose Centres and councilors will facilitate discussions and inputs at community level. Regional links are taking place through the Gender and Media Southern Africa (GEMSA) Network.

FOR MORE INFORMATION: Go to www.genderlinks.org.za or contact justiceintern@genderlinks.org.za or phone 011-622-2877.

HOW YOU CAN BECOME INVOLVED

- Post your ideas for the specific issues to be discussed on each day to the bulletin board on www.cyberdialogues.org.za.
- Host discussion groups in your home, in your office or wherever you may be during the Sixteen Days, log on to the chat room discussion on www.cyberdialogues.org.za from 13.00 to 14.00 each day or on whichever day you choose.
- Respond to the poll questions on each day.
- Post messages and suggestions to the bulletin board.

PROPOSAL TO HOST CYBER DIALOGUES DURING SIXTEEN DAYS OF NO VIOLENCE AGAINST WOMEN CAMPAIGN

ADMINISTRATIVE DETAILS

Name of country:

Name of Cyber Dialogue coordinator:

Synopsis

This proposal is being submitted by…….. for the organising and hosting of cyber dialogues during the Sixteen Days of No Violence Against Women Campaign. The proposal covers anticipated activities to be undertaken during this period and a proposed budget for undertaking this initiative.

Previous experience of hosting cyber dialogues in brief:

Brief description of activities (e.g. face to face discussions, drama performances, etc):

MANAGEMENT OF THE CYBER DIALOGUES

Location and type of centre to be used:

Internet access: (Please tick the appropriate connection type available at the centre)

☐ ADSL
☐ Wireless
☐ Dial up

Do you envisage any challenges? If so explain.

How do you plan to overcome the challenges?

What will be your mobilising strategy?

Who are your targets (taking all dates and themes into consideration)?

How will you publicise the cyber dialogues?

How will you conduct training needs assessment for participants prior to the dialogue?

What support will be available during the actual cyber dialogues?

BUDGET

Condition: 75% of all logistical costs will be paid in advance while 25% upon delivery of targets. Budget will be finalised after planning workshop upon receipt of three quotations from service providers, that is venue hire, catering and computer hire (if separate from venue hire). Please send by email or fax to justiceintern@genderlinks.org.za

Item	Description	No of days	Total (in Rand)
Venue			
Computer hire (if separate cost from venue)			
Refreshments			
Local transport			
Communication			
Other			
Grand Total			

Please Note:

Proposal should be sent by **when**?

BUDGET FOR IN-COUNTRY 16 DAYS ACTIVITIES

Country: _____

ITEM	DETAILS	BUDGET IN RANDS
Ten cyber dialogues		
Venue		
Transport		
Catering		
Internet		
Take back the night		
Transport		
Gender and sport		
Venue		
Transport		
Catering		
"I" stories		
General		
Communication		
Administration		
Transport		

TRAINING DATE	VENUE	TARGET	TRAINER

CYBER DIALOGUES CHECKLIST

FACILITATOR'S TASKS

1. Pre cyber dialogue preparation
2. Cyber dialogue
3. Facilitation
4. Daily summary of discussion

Component	Check box
1. Pre-cyber dialogues	
• Confirm speakers	
• Invite guests and public	
• Ensure all the speakers know the venues	
• Ensure protocol is observed	
2. Cyber dialogue	
• Arrive at 11h00	
• Cyber dialogue between 12h00-14h00 on the day	
• 12h00-13h00: face-to-face discussion	
• 13h00-14h00: guest speakers and public get online	
• Discuss questions raised in the audit	
3. Facilitation	
• Introduce yourself and your organisation and say you are the facilitator and introduce the topic and speakers who are online.	
• Rules are no personal attacks, offensive language or remarks, explain the process to participants.	
• Process is: four questions and each will be discussed for 15 minutes.	
• After the chat select all of the text and copy and paste in a word document to use for the summary.	
Facilitation points	
• If discussion gets off the point repeat the question in a different way and remind people what the discussion is about.	
• Prompt discussion by making a comment/picking up someone's point/can we take this further …/alerting the participants to something someone has said/do you agree with etc.	
• Push decision makers to answer queries concretely.	
Daily summary of discussion	
• Date	
• Theme	
• Panelists	
• Quote of the day	
• Summary in bullet form for each question	
• Last section of the summary will be the list of commitments	
• Email summary and word document to justiceintern@genderlinks.org.za by 8.30 the following day.	

WAY FORWARD



Exercise one: What to take and what to leave

You will be given four sheets of paper. Write two things that you will take away with you (positive feeling/idea) and two things you will leave behind (negative feeling/idea). Participants should place in the trash can what they want to leave behind and in the suitcase what they want to take with them.



Two volunteers will read the notes in the trash can and in the suitcase. In focusing on what participants want to take with them, the facilitator will lead a discussion on how to take the action plan forward as follows:

- What is the council procedure for getting such a plan adopted?
- Whose responsibility is it to ensure that the plan is adopted?
- What is the timeframe?

Notes

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GENDER SCORECARD FOR LOCAL COUNCILS HOW GENDER SENSITIVE IS YOUR COUNCIL?

Administration information

Name of Municipality/ Institution						
Sex	☐ Male ☐ Female					
Country						
City/Town/Village						
Age Group	12-17 ☐	18-30 ☐	31-40 ☐	41-50 ☐	51-60 ☐	60+ ☐
Education level	Primary School ☐	Secondary School ☐	Tertiary ☐	Vocational ☐	Adult literacy ☐	
Position in council	Councillor Staff ☐	Management ☐	Senior management ☐			

Scoring: 0 indicates that the target has not be at all achieved, 10 is the highest value awarded if the target has been completely achieved.

Please note that this a scorecard for the institution and the questions relate to the current situation in the council as an institution. Please try to be as honest and realistic as possible as this will enable the organisation to measure progress based on accurate baseline data.

TARGET	SCORE OUT OF 10			
	COUNCIL	GL	AGREED	DO NOT KNOW
POLICY FRAMEWORK				
1. The council is aware of national, regional, international commitments that the country has made to gender equality including the National Gender Policy (1997).				
2. There is a gender policy in the council and it is implemented.				
GOVERNANCE				
Representation				
3. There are equal numbers of women and men councillors in the council.				
4. There are equal numbers of women and men in decision-				
making positions in council, Mayoral committee, chairs of committees etc.				
5. There is gender balance on all community committees.				
Participation				
6. Women and men participate equally in council meetings.				
7. Women have an influence on decisions taken by the council.				
Public participation				
8. There is equal participation of women and men at public meetings and events.				

TARGET	SCORE OUT OF 10			
	COUNCIL	GL	AGREED	DO NOT KNOW
PLANNING				
9. Targeted gender planning and service delivery takes place in the council.				
10. Strategic objectives of the Council explicitly mention gender.				
11. Information is collected from women about their constraints, opportunities, incentives and needs and women are consulted in the drawing up of plans and policies.				
12. There are gender indicators in all plans.				
MAINSTREAMING GENDER INTO EXISTING PROGRAMMES				
The economy and job creation				
13. The council has a local economic development plan that targets women entrepreneurs as key beneficiaries.				
14. Women and men benefit equally from informal trading facilities in the council.				
Procurement				
15. The council has a procurement policy that sets a target for increasing the number and value of contracts received by women.				
Housing				
16. The council keeps sex disaggregated data on title deeds.				
17. The council has taken steps to ensure that women benefit equally from land and housing opportunities.				
Utilities				
18. The council has sex disaggregated data on who has access to basic services i.e. Male and female headed households.				
19. Women are involved in the planning, management and maintenance of these services and facilities.				
Transport				
20. Women are consulted in regard to their transport needs.				
Health				
21. Health facilities are easily accessible to women.				
22. The council keeps sex disaggregated data on HIV and AIDS.				
23. There is a gender aware HIV and AIDS public education and awareness campaign.				
24. PEP is available at all health facilities and there are information campaigns surrounding this.				
Environmental health				
25. Women are consulted in the management of waste.				
26. Women and men benefit equally from business opportunities in this sector.				

TARGET	SCORE OUT OF 10			
	COUNCIL	GL	AGREED	DO NOT KNOW
Social development				
27. The council keeps sex and age disaggregated data on the use of existing facilities, e.g. retirement centres, community centres, libraries and Women, girls, men and boys benefit equally from budget allocations for sports and recreation facilities.				
GENDER SPECIFIC PROGRAMMES				
28. The council is involved in gender-specific programmes.				
Educare				
29. There has been an assessment of the need for child care facilities.				
Gender based violence (GBV) flagship				
30. The council has an action plan and budget for addressing GBV. This has been mainstreamed into planning processes.				
Prevention				
31. A safety audit has been conducted to ascertain whether the city/town/ village is a safe place for women, i.e. To walk around safely at night and in the day.				
32. There is sufficient lighting on streets and in public spaces and all streets are named clearly.				
33. Public transport is safe for women and children.				
Public awareness campaigns				
34. The council participates in campaigns to raise awareness on gender based violence (GBV), such as the Sixteen days of activism.				
Response and co-ordination				
35. The council has up to date crime statistics disaggregated by sex.				
36. There is a good working relationship between the police and community, especially women. Women are adequately represented in community policing forums.				
37. Police and justice service providers are given training on how to handle cases of gender based violence (GBV).				
Support				
38. The council has established or supports victim support/ empowerment programmes (VEP), including places of safety and day care centres.				
EMPLOYMENT PRACTICES AND ENVIRONMENT				
Selection and recruitment				
39. Women and men are employed in equal numbers across jobs, grades and in management positions and are equally remunerated for equal work.				
40. There is an affirmative action policy that specifically addresses redressing gender inequalities.				

TARGET	SCORE OUT OF 10			
	COUNCIL	GL	AGREED	DO NOT KNOW
Capacity building				
41. Diversity and gender training is provided for both women and men in the council, at all levels and is done in a systematic way.				
Career pathing				
42. Women and men are given equal opportunity for growth within the council and have equal access to training and promotion opportunities				
Working conditions and environment				
43. The council provides equal benefits for women and men, including maternity and paternity leave.				
44. There is a sexual harassment policy that is enforced.				
GENDER MANAGEMENT SYSTEM				
Gender structures				
45. The council has set up a gender structure, including a gender focal person, which has a budget and is empowered to do its work.				
46. Gender is written into the job descriptions and performance agreements of managers and key functionaries				
Budgets				
47. A share of expenditure is explicitly targeted at promoting gender equality.				
48. Women are able to benefit equally and meaningfully from the resources allocated to mainstream projects.				
Monitoring and evaluation				
49. Service, employment, procurement statistics are disaggregated by sex and gender indicators have been put in place for planning and human resource management systems.				
Political profile and champion				
50. Gender issues are given a high political profile by the Council and has a political champion				

Diversity - means that each person brings individual characteristics of 'race', gender, nationality, religion, age, physical disability, sexual orientation, ethnicity, language, and professional skill to the workplace. In order to effectively use diversity, the organisation does not merely recognise, manage or accept the individual differences of each person. The organisation encourages and values diversity.

Gender - describes the socially constructed differences between men and women, which can change over time and which vary within a given society from one society to the next. Our gender identity determines how we are perceived and how we are expected to behave as men and women. Thus while the fact that women give birth to children is biologically determined, the fact they perform the majority of household chores, predominate in the informal survivalist sector and in the lower paid “care” work in the formal sector are all socially constructed. What is important to stress is that gender relations are dynamic. They are shaped through the history of social relations and interactions. They vary over time and place and between different groups of people. They may also be impacted by other factors, such as race, class, ethnicity and disability.

Gender analysis refers to an analysis of the relationships between women and men in society, as individuals, as groups and within institutions. It identifies and understands the different social, cultural and economic realities, needs and interests of women and men and the inequalities of their relationship. It is an important tool for identifying barriers and opportunities for the advancement of women and reduction of gender inequities. It is intended to identify the gendered components of the problem, which is under consideration, whether at the level of international or national policy, or of micro-level interventions. Such problem identification would then be used to inform the process of planning interventions, whether in policy or programmes or systems of monitoring. Gender analysis alerts the user to further questions, which need to be asked, and issues, which need to be addressed. Gender analysis is best done in conjunction with other tools of social analysis to ensure that all forms of social relations that contribute towards inequity are considered and that gender relations are not seen in isolation.

Gender aware policies recognise that women, as well as men, have an important role to play in society; that the nature of women's involvement is determined by gender relations, which make their involvement different and often unequal; and that consequently women have different needs, interests and priorities, which may sometimes conflict with those of men.

Gender-blind policies recognise no differences between the sexes. They mistakenly assume that men and male norms represent the norm for all human beings. As a result, they incorporate biases in favour of existing gender relations and therefore exclude women. Thus for example, although no policy of the DTI sets out to discriminate against women, the fact that these policies fail to specifically highlight the different access that women and men have to resources, and consciously make an effort to redress this imbalance, will inadvertently lead to the status quo being perpetuated.

Gender budgeting or accounting: Because of the different locations of men and women in society and in the economy, no budget line is neutral. Gender budgeting involves both an analysis of allocations between sectors (such as defense versus social allocations) and within sectors to determine their impact.

Gender disaggregated data: This is the statistical information that breaks down the base information for the activity under analysis by providing the numbers of men and women affected.

Gender equality: Women and men are respected and valued as equals. This means that any differences between women and men are not used to justify a power hierarchy favouring one group over another. It would require:

- That decisions are based on the needs and or interests of both women and men
- Balanced representations and participation of women and men within policy and governance and
- A reallocation of power and redistribution of resources from men to women.

For gender equality to be a reality for all women and all women, other social inequalities would also have to be addressed.

A **Gender Management System (GMS)** is the network of structures, mechanisms and processes put in place within an existing organizational framework, to guide, plan, monitor and evaluate the mainstreaming of gender into all areas of the organisation's work, in order to achieve greater gender equality and equity within the context of sustainable development. A GMS may be established at any level of government, or in institutions such as universities, inter-governmental or non- governmental organisations, private sector organisations or trade unions. The mission of a Gender Management System is to advance gender equality through promoting political will; forging a partnership of stakeholders including government, private sector and civil society, building capacity and sharing good practice. (Commonwealth Secretariat, Gender Management System Handbook, June 1999).

Gender mainstreaming: Is the sum of all the above processes, defined by the UNDP as: “Taking account of gender equity concerns in all policy, programme, administrative and financial activities, and in organizational procedures, thereby contributing to a profound organizational transformation.”

Gender Policy - usually developed by particular organisations to provide a guiding framework and strategy, which intends to disrupt existing processes of gendering in relation to that organisation's work and practices.

Informal economy: Describes processes of income generation that are unregulated by the institutions of society, in a legal and social environment in which similar activities are regulated.

Institutional barriers refer to the ways in which the rules, norms and practices of institutions can create and perpetuate inequalities. They can be legal - for instance a law that says women can't inherit land in their own name or that you can only access credit if you have land as collateral. They can also be based in practice and include socio-cultural behaviours, which restrict or inhibit women's opportunities. For instance, an organisation that expects its workers' to routinely work overtime will discriminate against parents with responsibility for young children.

Practical gender needs are the needs that women identify in their socially accepted roles is society. Practical needs do not challenge the gender division of labour or women's subordinate position in society, although rising out of them. Practical gender needs are a response to immediate perceived necessity, identified within a specific context. They are practical in nature and are often concerned with inadequacies in living conditions such as water provision, health care and employment. Thus, for example, when poor women are given the option of loans and opt for sewing machines rather than purchasing land and starting an agro business, this option satisfies an immediate practical need to generate income within a safe space. But it does not challenge the status quo or start to address the strategic needs of women to start to share control over economic resources that have traditionally been in the hands of men, and upon which greater wealth creation is based (Moser, 1995).

Sex describes the biological difference between men and women. Men produce sperm; women become pregnant, bear and breastfeed children.

Strategic gender needs are the needs women identify because of their subordinate position to men in their society. Strategic gender needs vary according to specific contexts. They relate to gender division of labour, power and control and may include such issues as legal rights, domestic violence, equal wages and women's control over their bodies. Meeting strategic gender needs helps women to achieve greater equality. It also changes existing roles and therefore challenges women's subordinate position (Moser, 1995)

Unequal power relations - A relationship in which one party (group or individual), based on its structural position in society, has more authority, status, privilege or rights than the second party. At an individual level, any one person is likely to have intersecting identities, so one's relationship to structural power can be complicated. For instance, in a work context a 'white woman boss' might have more power than a 'black man' worker. But in a context of rape, a 'black man' might have more power than a 'white woman'.

Structural inequalities: Inequalities in society based on the way the society is structured and affecting large groups of people. For example, in a society (like Apartheid SA), where it was legislated that only 'white' people could be political leaders it would not matter what the level of skill or education of a black person, they could never achieve equal status. When economic rules and practices assume that activities which can earn a wage are more valuable than activities which are unpaid but are equally necessary to a society's survival, then automatically the people performing the unpaid labour are structurally unequal to the people performing the paid labour.

References used for the glossary include:

Bennett, (2000); Elson (1998), Friedman (1999), Klugman (2000a), Meer (1999), Preston-Whyte E and Rogerson C (1991)

TSANANGURO YEMAZWI

Kusiyana kwevanhu - zvinoreva kuti munhu oga oga anounza zvakasiyana zvichienderana nerudzi rwake sekuti kuva munhukadzi kana munhurume, nyika yaanobva, chitendero, makore okuzvarwa, kuremara, kwaakarerekera kune zvepabonde, dzinza, mutauro nebasa raakadzidzira kuita. Kuti sangano rinyatsoshandisa zvizere kusiyana kwevanhu uku, harifanirwi kungocherechedza nekutambira kusiyana kwemunhu oga oga. Sangano rinofanira kukurudzira nekukoshesa kusiyanana uku.

Kuva munhukadzi kana munhurume - zvinotsanangura musiyano uripo pakati pevanhukadzi nevanhurume unoumbwa nevanhu mukugarisana kwavo. Musiyano uyu unogona kushanduka nekufamba kwenguva, uyewo unosiyana zvichienderana nevanhu vanogarisana muzvimbo dzakasiyana-siyana. Zvatinoreva isu kana tichiti uyu munhukadzi kana kuti munhurume ndizvo zvinotsanangudza maonerwo atinoitwa uye zvatinotarisirwa kuti tiite sevanhurume nevanhukadzi. Kunyange hazvo ariwo masikirwo edu ekuti vanhukadzi ndivo vanozvara vana, zvekuzoti vanhukadzi ndivo vanoita mabasa mazhinji epamba, ndivo vanonyanyobata mabasa muchikamu chehupfumi chisina anoongorora, nekuti ndivo vanobata mabasa epasi anotambiriswa mari yepasi muchikamu chezvehupfumi hwenyika, zvinhu zvakaumbwa mukugarisana kwevanhu. Chinofanira kukosheswa icherechedzo yekuti zvinotarisirwa mukugarisana nekutsanangura munhukadzi kana munhurume zvinoshanduka nguva nenguva. Izvi zvinoshanduka nekufamba kwenguva kubudikidza nehukama huripo namagariro evanhu. Zvinoshanduka kubudikidza nenguva, nzvimbo uye nekusiyana kwemapoka evanhu. Zvinogonawo kushandurwa nezvimwe zvakafanana nerudzi, kusiyana kwevanhu zvichienderana nehupfumi hwavanahwo, madzinza nekuremara.

Ongororo yekuva munhukadzi kana munhurume - zvinoreva ongororo yehukama huripo pakati pevanhukadzi nevanhurume mukugarisana kwavo, sevanhu vakazvimiririra voga, semapoka evanhu uye sevanhu vagere munzvimbo dzavanoshanda kana dzavanochengetwa. Ongororo iyi inocherechedza nekunzwisisa kusiyana kwechokwadi chiripo pamagariro evanhu, tsika dzavo nezvehupfumi hwavo; zvinodikanwa nezvinonakidza vanhukadzi nevanhurume nekusaenzaniswa kwavo muhukama hwavo. Ongororo iyi, chombo chakakosha chinoratidza zvibingaidzo nemikana yekusimudzira vanhukadzi nekuderedza kusaenzana pakati pevanhurume nevanhukadzi. Ongororo iyi inotarisirwa kuti ubuditse pachena zvinhu zviri kukonzera dambudziko iri, kuti zviri kuitika padanho rehurongwa hwepasi rose kana kuti hurongwa padanho remunyika kana kuti pazvidanho zvepasi pasi zvingangoda kubatsira. Kuonekwa kwedambudziko uku kunozoshandiswa muzvirongwa zvekuedza kupedza dambudziko racho muzvirongwa kana zvinoitwa zvacho. Ongororo yekuva munhukadzi kana munhurume inoita kuti vanoishandisa vaone mimwe mibvunzo inoda kubvunzwa, nedzimwe nyaya dzinoda kugadziriswa. Ongororo iyi inonyatsoshanda kana ichiitwa pamwe chete nedzimwe ongororo dzemagariro anoita vanhu kuitira kuti hukama hwose hunowanikwa pakugarisana kwevanhu hunokurudzira kuti pasava nekuenzaniswa hutariswe uye kuti hukama huripo pakati pevanhurume nevanhukadzi husaonekwa huri pahwo hwega.

Hurongwa hunocherechedza kuva munhukadzi kana munhurume - uhwu hurongwa hunocherechedza kuti vanhukadzi pamwe chete nevanhurume vane basa rakakosha mukugarisana kwevanhu munharaunda; kuti zvichaitwa nevanhukadzi zvinobva pehukama huripo pakati pevanhukadzi nevanhurume, izvo zvinoita kuti zvinoitwa nevanhukadzi zvive zvinosiyana uye zvichiva zviri zvisina kuenzana; uye kuti vanhukadzi vane zvakasiyana zvavanoda, zvavanofarira nezvavanokoshesa zvinogona kunge zvichipesana nezvinodiwa nevanhurume dzimwe nguva.

Hurongwa husingacherechedzi kuvapo kwevanhurume kana vanhukadzi - hauoni musiyanano pakati pevanhukadzi nevanhurume. Hurongwa uhwu hunokanganisa pakufungidzira kuti vanhurume nezvinotarisirwa nevanhurume ndizvo zvinomiriririra zvinotarisirwa nevanhu vose. Nokudaro hurongwa uhwu hunorerekera kune hukama hwagara huripo pakati pevanhukadzi nevanhurume hunosiya vanhukadzi kunze. Somuenzaniso, kunyangwe hazvo pasina hurongwa hweDTI hunodzvanyirira vanhukadzi, nyaya yekuti zvirongwa izvi hazvibudisi pachena musiyano uripo pakuwana zvekushandisa pakati pevanhukadzi nevanhurume, uye hazvijekesi kuti kusaenzana kuripo uku kunogadziriswa sei, izvo zvinoita kuti zvagara zvichingoitwa zvirambe zvichingoenderera.

Bhajeti inocherechedza kuva vanhurume kana vanhukadzi - Nokuda kwokuti vanhukadzi nevanhurume vari pazvinzvimbo zvakasiyana mukugarisana kwavo munharaunda nepahupfumi, hapana bhajeti isina kwayakarerekera. Bhajeti inocherechedza vanhurume nevanhukadzi inosanganisira ongororo yemari dzichagoverwa kuzvikamu zvakasiyana-siyana (sekuti chikamu chekudzivirirwa kwenyika nezvikamu zvinoona nezvekugarisana kwevanhu) uye mari inogoverwa kuchikamu chimwe nechimwe nechinangwa chekuda kuona kushanda kwazvo.

Muunganidzwa wehumbowo husingacherechedzi kuva vanhukadzi kana vanhurume - Uhwu humbowo hwezvemanhamba hunopatsanura zviri kuongororwa zvichipa huwandu hwevanhurume nevanhukadzi vanenge vachishandwa navo muongororo iyi.

Kuenzaniswa kwevanhukadzi nevanhurume - Vanhukadzi nevanhurume vanoremekedzwa nekukosheswa sevanhu vakaenzana. Izvi zvinoreva kuti musiyano uripo pakati pevanhukadzi nevanhurume haufanirwi kushandiswa sechikonzero chekuti rimwe boka rive nesimba rehutongi pane rimwe boka pakati pavo. Zvinotarisirwa ndezvinotevera:

- Kuti sarudzo dzose dzezvinoitwa dzive dzakananganana nezvinodikanwa kana kufarirwa nevose, vanhukadzi nevanhurume
- Pave nekuenzana kwehumiririri nekuva nechekuita kwevanhurume nevanhukadzi muhurongwa nekufambiswa kwebasa muhurumende
- Kugoverwa patsva kwemasimba nezviwanikwa kubva kuvanhurume zvichienda kuvanhukadzi.

Kuti kuenzaniswa kwevanhukadzi nevanhurume kukwanisike, zvimwe zvisina kuenzana mukugarisana kwavo zvinofanirawo kugadziriswa.

Hurongwa hunoona nezvekucherechedza kuva vanhukadzi kana vanhurume - idandemutande rezvakaumbwa, zvakarongwa nezvinoitwa zvakaiswa panzvimbo muhurongwa hwesangano kuti zvitungamirire, kuronga, kuongorora nekuyerura kucherechedzwa kwevanhukadzi nevanhurume muzvikamu zvose zvebasa resangano nechinangwa chekuti pave nekuenzaniswa kwevanhukadzi nevanhurume mukati mebudiriro isingakanganisi zviwanikwa. Hurongwa uhwu hunogona kuvapo pamatanho ose zvawo ehurumende kana masangano akaita semayunivhesiti, masangano ehurumende kana masangano asinei nechekuita nehurumende, masangano evemuchikamu chevakazvimiriririra voga kana vemibatanidzwa yezvokutengeserana. Donzvo rehurongwa uhwu kusimudzira kuenzaniswa kwevanhukadzi nevanhurume kubudikidza nekukuridzira chido mune zvematongerwo enyika, kubatanidza masangano ose ane chekuita anosanganisira hurumende, chikamu chevakazvimiriririra voga, vanhu vemunyika; kuita kuti mabasa akwanisike nekugoverana kuitwa kwebasa kwakanaka. (Commonwealth Secretariat, Gender Management System Handbook, June 1999).

Kutambirwa kwecherechedzo yekuva vanhukadzi kana vanhurume nevanhu vose - Muunganidzwa wezvinhu zvose zvataurwa pamusoro zvinotsanangurwa neveUNDP zvichinzi: “Kuona kuti zvose zvine chekuita nekuenzaniswa kwevanhukadzi nevanhurume zvakosheswa muhurongwa, nezvirongwa zvose, kufambiswa kwebasa nemari nezvirongwa zvose zvesangano zvinova zvinobatsira mukushandurwa kwesangano.”

Hurongwa hwekucherechedza kuva vanhukadzi kana vanhurume - hunowanzogadzirwa nemamwe masangano kuti hupe gwara nemarongero akanangana nekupedza mafambisirwo ebasa nezvinoitwa musangano kuchitariswa maonerwo evanhukadzi nevanhurume.

Chikamu chezvehupfumi chisina anoongorora - Zvinoreva kuwanikwa kwehupfumi kusingaongororwi kana kutungamirwa nemasangano anoona nezvekugara zvakanaka kwevanhu, zviri pamutemo sezvinota zvimwe zvose zvinoitwa zvichiongororwa pamutemo.

Zvibingaidzo zvemasangano - zvinoreva nzira dzinoita kuti mitemo nezvinoitwa mumasangano zvirambe zvichiita kuti kusaenzaniswa kurambe kuchienderera mberi. Nzira idzi dzinogona kuva mutemo - sokuti mutemo unoti munhukadzi haakwanisi kuwana nhaka yevhu iri muzita rake kana kuti munhu awane chikwereti anofanira kuva nechibatiso cheivhu. Dzinogonawo kuva mumaitirwo ebasa zvichisanganisira maitiro ane chekuita nemagariro evanhu netsika dzavo, izvo zvinoderedza kana kushayisa vanhukadzi mikana. Somuenzaniso, sangano rinotarisira vashandi varo kuti varambe vachishanda kunyange nguva yekunge vapedza basa yapfuura, rinodzvanyirira vashandi vanenge vari vabereki vane vana vadiki vavanofanira kuchengeta.

Zvinobatika zvinodikanwa pakuva vahukadzi kana vanhurume - izvi ndizvo zvinodikanwa nevanhukadzi vachitevedza zvavanotarisirwa kuti vaite mukugara kwavo munharaunda. Zvinobatika zvavanoda izvi hazvikanganisi musiyano uripo pamabasa anoitwa nevanhurume nevanhukadzi, kana kuva nechinzvimbo chepasi kwevanhukadzi, kunyange zvazvo zvichiita kuti vabude mazviri. Zvinobatika zvinodikanwa pakuva vanhukadzi kana vanhurume zvinobva pazvinhu zvinenge zvichidikanwa pane zvinenge zvichiitika. Zvinodikanwa izvi zvinhu zvinokwanisika kuitika uye zvinonyanya kunangana nekusakwana kwezvinoshandiswa nevanhu mukugara kwavo zvakaita sekuwaniswa mvura, zvehutano nemabasa. Somuenzaniso vanhukadzi varombo vakapuwa mukana wechikwereti vanobva vasarudza havo kutenga michina yokusonesa pane kutenga ivhu kuti vatange bhizimusi rekurima, sarudzo yavanoita iyi inogutsa zvido zvavo panguva iyoyo zvinova zvekuti vawane mari nenzira yavanoona isina njodzi kwavari. Asi izvi hazvishanduri mamiriro ezvinhu kana kutanga kugadzirisa zvakakosha zvinodikanwa nevanhukadzi zvekuti vatangewo kuva nechekuita pane zvehupfumi izvo zvanga zvingori mumawoko evanhurume kubva kare nakare, uye vanova ndivo vari kungowanikwa vachiwedzera kupfuma (Moser, 1995).

Kusiyana kwevanhukadzi nevanhurume - zvinoreva musiyana uripo pakati pemunhukadzi nemunhurume pakusikwa kwavo. Vanhurume vanogadzira urete/urume; vanhukadzi vanobata pamuviri, vozvara nekuyamwisa vana.

Zvakakosha zvinodikanwa pakuva munhurume kana mhunhukadzi - izvi ndezvinodikanwa nevanhukadzi nekuda kwechinzvimbo chavo chiri pasi pevanhurume munharaunda mavo mavanogara. Zvakakosha zvinodikanwa izvi zvinosiyana zvichienderana nezvinenge zvichiitika panguva iyiyo. Zvinonangana nekusiyaniswa pakati pevanhukazdi nevanhurume pamabasa anoitwa, masimba okutonga uye zvinogona kusanganisirawo nyaya dzakaita sekodzero dzemitemo, mhirizhonga mudzimba, kutambira mari dzakaenzana mumabasa, nekuti vanhukadzi vakwanise kuva varidzi vemiviri yavo. Kuzadzisa zvakakosha zvinodikanwa pakuva vanhukadzi kana vanhurume kunobatsira vanhukadzi kuti vaenzanewo nevanhurume. Zvinoshandurawo zvagara zvichitarisirwa kuti vanhu vanoita zvichishandurawo chinzvimbo chevanhukadzi chekuva pasi pevanhurume. (Moser, 1995)

Kusaenzana mukugarisana - Kusaenzana mukugarisana kwevanhu kunobvira pamarongerwo anoitwa vanhu pakugarisana kwavo munharaunda, kunokanganisa mapoka makuru evanhu. Somuenzaniso, munharaunda (yakaita seHurumende yehudzvanyiriri yaimbova muSouth Africa - Apartheid), paiva nemutemo wokuti vanhu vachichena voga ndivo vaikwanisa kuita vatungamiriri vezvematongerwo enyika, kunyange munhu wechitema akadzidza kusvika padanho ripi zvaro, haaigona kuwana mukana wakaenzana. Kana mitemo nezvinoitwa muchikamu chezvohupfumi zvichitemera kuti mabasa anotambirisa vanhu mari akosheswe pane mabasa anoitwa vanhu vasingatambiriswi mari asi akakosha zvakafanana kuti vanhu vararame, zvinobva zvaita kuti vanhu vanoita mabasa asingatambiriswe mari vaonekwe sevari pasi pevanhu vanoshanda mabasa anotambiriswa mari.

Kusaenzana pahukama hwemasimba - Hukama hwekuti rimwe boka (boka kana munhu akazvimiririra ega) zvichibva pachinzvimbo charinacho munharaunda marinowanikwa, rive nemasimba akawanda, chinzvimbo chepamusoro, nemikana kana kodzero dzinodarika boka rechipiri. Padanho revanhu vakazvimririra voga, munhu mumwe chete anogona kuva nezvimiro zvakasiyana-siyana, zvichiita kuti hukama hwavo nevanemasimba hunetse kunzwisisa. Somuenzaniso, pabasa, mukuru webasa ari munhukadzi wechichena anogona kuva nesimba rinopfuura remushandi munhurume wechitema. Asi kana pava pakubatwa chibharo, munhurume wechitema anogona kuva nesimba kupfuura munhukadzi wechichena.

Jerero rakashandiswa rinosanganisira:
Bennett, (2000); Elson (1998), Friedman (1999), Klugman (2000a), Meer (1999), Preston-Whyte E and Rogerson C (1991)

INGCAZELO

Ukutshiyana kwabantu - kutsho ukuthi omonye lomunye umuntu uletha emsebenzini okwehlukeneyo kusiya ngomhlobo ,ubulili,ukuthi uyisizalwane sakulelo lizwe na,ukholo lwakhe,ubudala,ubulima,ukuthi uzikhangelela kuluphi uhlangothi kwezemacansini,ulimi,lolwazi ngomsebenzi. Ukuze isebenzise ngokugcweleyo ukutshiyana kwabantu lokhu inhlanganiso kusweleka ukuba ingaphongukwamukela lokunanza nje ukutshiyana kwabantu. Inhlanganiso kumele inakekele njalo yazise ukutshiyana komunye lomunye umuntu lokhu.

Ubulili,ukuba ngumama noma ubaba, kuchaza umahluko phakathi kwabesifazana labesilisa,okuyinto engatshintsha kusiya ngokuhamba kwesikhathi langezizwe.Ukuba ngumuntu wesifazana loba owesilisa kutsho lokho esikhangelelwa ukuba yikho lendlela esimele siziphathe ngayo njengabesifazana loba ebesilisa.Ngakho-ke noma nje kuyimvelo ukuba abesifazana bazale abantwana ,ukuthi yibo abenza imisebenzi eminengi endlini lokuthi abesifazana yibo abavame ukwenza imisebenzi ephansi bephiwa imali enlutshwana kuyinto eyavunyelwana phakathi kwezizwe. Okuqakathekileyo yikugcizelela ukuthi ubudlelwano phakathi kwabesifazana labesilisa kuyinto ehlezi iguquka njalo njalo.Ubudlelwano lobu butshiyene kusiya ngendawo,izikhathi, lezizwe ezitshiyeneyo.Okunye okudala ukutshiyana yimihlobo etshiyeneyo yabantu,indimi,lobulima.

Ukuhlolisiswa kobulili,kokuba ngowesifazana noma owesilisa, kugoqela ukuhlolisiswa kobudlelwano phakathi kwabesifazana labesilisa emphakathini,njengabantu abazimeleyo ,enhlanganisweni,laphakathi kwamaqembu.Yikubeka obala lokuzwisisa umahluko phakathi kwabesifazana labesilisa kwezenhlalakahle,kwezamasiko lakwezomnotho,izinswelo lezifiso zabesifazana labesilisa lokutshiyana kwamathuba phakathi kobudlelwano babo.Kuyisikhali esiqakathekileyo ekuchasiseni ukwehlukana kwamathuba phakathi kwabesifazana labesilisa,ekuthuthukiseni amathuba abesifazana lasekwesuleni kokutshiyana kwamathuba phakathi kwabesifazana labesilisa.Kuhlose ukuhlazulula inkinga ekhona phakathi kwabesifazana labesilisa ehlolisiswayo phakathi kwamazwe,elizweni laphakathi kukazulu.Ukuhlazulula inkinga kuphathisa ekulungiseni udubo olukhona,kuphathisa ekuhleleni amaqhinga okuphatheka ekulungiseni inkinga,kunhlelo zokulungisa inkinga.Ukukhangelisiswa kokuba ngowesifazana loba owesilisa kwenza labo abakuhlolisisayo babone eminye imibuzo okufanele ibuzwe ngakho,lezinye inkinga okumele zilungiswe.Ukuhlolisiswa lokhu kusebenza ngcono uma kusenziwa sikhathi sinye lokunye ukuhlolisiswa kwezinye inkinga zenhlalakahle kazulu okwenza ukuthi inhlalakahle yonke kazulu ikhangelisiswe sikhati sinye ukuze ukungalingani kwamathuba konke okukhona phakathi kukazulu kukhangelisiswe sikhathi sinye lokwehlukana kwamathuba phakathi kwabesifazana labesilisa.

Inhlelo ezinakekela ukutshiyana kwamathuba phakathi kwabesifazana labesilisa zinanza ukuqakatheka kokuba abesifazana labesilisa babe lokuphatheka okukhulu ekuhlaliseni kukazulu;ukwamukela ukuthi ukuphatheka kwabesifazana kuya ngokuthi bunjani ubudlelwano phakathi kwabo labesilisa,okuvamise ukuthi ukuphatheka kwabo kwehluke njalo kungalingani lokuphatheka kwabesilisa,okusuka njalo kutshengise ukuthi inswelo zabesifazana zehlukile kulezabesilisa,inswelo ezisuka ziphikisane lenswelo zabesilisa.

Inhlelo ezinganakekeli ubulili kazinanzi ukubakhona komehluko phakathi kwabesifazana labesilisa.Zisuka zenze iphutha lokucabanga ukuthi isilisa loba izimiso zabesilisa yizimiso zomuntu wonke.Ngakho-ke zisuka zinakekele izimiso ezikhona okwakhathesi ezitshiya abesifazana phandle,okusuka kutshengise ukubandlulula ngobulili.Njengesibonelo,loba nje kungela simiso seDTI esihlose ukubandlulula abesifazana khona nje ukuthi izimiso lezi zisuka zingananzi umahluko okhona otshengisa indlela ezehlukeneyo phakathi kwabesifazana labesilisa zokuthola uncedo kusuka kudale ubandlululo phakathi kwabesifazana labesilisa.

Ibhajeti enanza umahluko phakathi kwabesifazana labesilisa:Ngenxa yokubakhona komahluko phakathi kwabesifazana labesilisa kumahlabezulu akula bhajeti loba uhlelo lwemali olungabandlululi.Ukwakha ibhajeti kunazwa ukubakhona komahluko phakathi kwabesifazana labesilisa kugoqela ukunakekela lokuhlaziya ukwabiwa kwemali kuzigaba zikahulumende (okufana logatsha lokuvikelwa kwelizwe lengatsha eziphathelene lenhlalakahle kazulu) lokwabiwa kwemali phakathi kwalezi ngatsha ukuze kubonakale umahluko obakhona.

Uqoqo lolwazi ngendlela engananzi umahluko ngobulili:Lolu luqoqo lolwazi olwehlukanisa amanani abesifazana labesilisa.

Ukulinganiswa kwabesifazana labesilisa - Abesifazana labesilisa bahlonitshwa baziswe njengabantu abalinganayo.Lokhu kutsho ukuthi umahluko ongaba ukhona phakathi kwabesifazana labesilisa akumelanga usetshenziswe njengesizatho sokudala umahluko phakathi kwamandla abesifazana lamandla abesilisa.Okukhangelelweyo yilokhu okulandelayo:

- Izinqumo zonke ezenziwayo kumele zinakekele izinswelo lezifiso zabo bonke,abesifazana labesilisa
- Ukulinganiswa kwabameli babesifazana labesilisa ekwenzeni izinqumo lekuphathekeni kuhulumende
- Ukuhlela kutsha kwamandla lokwabiwa kutsha kwamathuba esuka kwabesilisa esiya kwabesifazana.Ukuze kube lokulingana kwamathuba phakathi kwabesifazana labesilisa kuzamela ukuthi okunye okunengi okukhona kunhlalakahle kazulu kwabiwe kutsha.

Uhlelo olumayilana lokunakekela ukuba ngowesifazana kumbe owesilisa - yizimiso lezakhiwo lamanyathelo athathwa enhlanganisweni okuhlose ukunika ubukhokheli,ukuhlela,lokuhlaziya ukunakekelwa kwe zobulili kwezengqubelaphambili.Uhlelo lokunakekela ezobulili lungasungulwa kuloba yisiphi isigaba sikahulumende,inhlanganiso efana leyunivisithi,inhlanganiso ezizimele zodwa,amakampani,lakunhlanganiso ezimela zisebenzi.Inhloso yohlelo olumayilana lobulili yikwenyusa ukulinganiswa kwamathuba phakathi kwabesifazana labesilisa kwezombusazwe,ezinhlanganisweni lakuhulumende,izinhlangano ezizimele zodwa,amakampani lakunhlanganiso zikazulu.(Commonwealth Secretariat,Gender Management System Handbook,June 1999).

Ukwamukelwa ngamahlabezulu wonke kokunakekela ukuba ngowesifazana kumbe owesilisa - Luqoqo lakho konke okukhulunywe ngakho enhla okuchazwa yi-UNDP kuthiwa " Yikubona ukuthi konke okuphathelene lokulinganiswa kwama thuba phakathi kwabesifazana labesilisa kwenziwe kunhlelo zonke, ekwabiweni imali,lakuzimiso zonke ezihlose ukuguqula inhlangano.

Uhlelo lokunakekela ukuba ngowesifazana kumbe owesilisa - lwandise ukwenziwa yinhlanganiso ngenhloso yokupha indlela efanele ukulandelwa kuleyo nhlanganiso.

Ugatsha lwezemali olungahlelwanga - yindlela yokudinga imali ngokuziphandela kungekho kuqhatshwa ngumuntu kumbe ikampani.

Imigoqo elethwa zinhlanganiso - kutsho indlela ezenza ukuthi imithetho lokwenziwayo ezinhlanganisweni kudale ukuthi ukwehlukana kwamathuba phakathi kwabesifazana labesilisa kwale kuqhubekela phambili.Indlela lezi kungaba ngumthetho- okufana lomthetho othi owesifazana angazake athole ilifa lomhlabathi ngebizo lakhe loba ukuthi ukuze athole isikwelete kumele abe lesibambiso somhlabathi. Kungaba yikwenza okuphathelane lemvama loba inhlalayenza yomkhuba okusuka kuncindezele abesifazana.Njengesibonelo ,inhlanganiso ejwayele ukuthi izisebenzi zayo zihlale zisebenza isikhathi esengezelweyo isuke ibandlulule izisebenzi ezilabantwana abancane.

Inswelo zabesifazana ezisobala -lezi zinswelo abesifazana abakhangelana lazo malanga wonke empilweni. Inswelo lezi ayisizo leziyana eziphathelane lobandlululo lwabesifazana oluhlezi lukhona empilweni loba ezibangisana lobandlululo lwabesifazana elizweni. Lezi inswelo ngeziphathelane lokufunekayo ukuze abesifazane benze imisebenzi yabo yensukwini okunjengokusweleka kwamanzi,inswelo kwezempilo lasemsebenzini.Njengsibonelo, abesifazana bakhetha ukuthenga imitshina yokuthunga ngemali abayibolekiweyo kulokuba bathenge umhlabathi loba basungule amabhizinisi kwezokulima,lokhu kungenxa yenswelo eziphuthumayo zansukuzonke.Kodwa akubangisani lobandlululo oluhlezi lukhona njalo kungeke kwakhangelwa njengokusungulwa kwemizamo yokuletha ukulinganiswa kwamathuba phakathi kwabesifazana labesilisa okuhlezi kukhona kwezomnotho. (Moser 1995)

Ubulili yisimo semvelo esibalula umahluko phakathi kwabesifazana labesilisa.Abesilisa balenhlanyelo, balobudoda;abesifazana bayazithwala,babelethe njalo bamunyise abantwana.

Inswelo ezibalulekileyo zabesifazana zinswelo abesifazana abazibonayo ngenxa yokuba ngaphansi kwabesilisa kumphakathi. Inswelo ezimqoka zehlukile kusiya ngendawo lomumo. Ziphathelane lokwabiwa phakathi kwabesifazana labesilisa kwemisebenzi,amandla lamalungelo, njalo zingagoqela izinto ezifana lamalungelo emthethweni,udlakela ekhaya,ukulinganiswa kweholo lamandla abesifazana abalawo phezu kwemizimba yabo. Ukugcwaliswa kwenswelo ezimqoka zabesifazana kuletha ukulinganiswa kwamathuba phakathi kwabesifazana labesilisa.Njalo kuletha inguquko kumalungelo abesifazana lamalungelo abesilisa,kulwisane lokuba phansi kwabesilisa kwabesifazana. (Moser 1995)

Ukutshiyana kwamalungelo okusuka ekuhlalisaneni elizweni:Ukwehlukana kwamalungelo okudalwa yikuhlelwa komphakathi njalo okuphathelane lamaqembu amanengi elizweni.Njengesibonelo elizweni elifana leSouth Africa ngesikhathi sobandlululo lapho okwakungumthetho welizwe ukuthi ngabelungu kuphela ababevunyelwa ukuba ngabakhokheli elizweni,akukhathalekile ukuthi wayefunde kangakanani umuntu onsundu wayengeke abe lamandla kwezombusazwe alingana lamandla omlungu.Lapho okungumthetho ukuba umsebenzi otholisa iholo uphezulu kwalowo ongatholisi iholo kusobala ukuthi umuntu osebenza engatholi iholo ungaphansi kwalowo osebenza ethola iholo.

Ukungalingani kwamandla kubudlelwano - Yibudlelwano lapho omunye (iqembu loba umuntu oyedwa) kusiya lesikhundla alaso kumphakathi osuka abe lamandla amanengi ,isikhundla, loba amalungelo anphezulu kulamalungelo abanye. Omunye lomunye umuntu usuka abe lezikhundla lamandla okutshiyeneyo kumphakathi.Njengesibonelo emsebenzini umlungu owesifazana angaba lamandla amanengi kulomuntu onsundu owesilisa.Kanti nxa sikhangela lapho okube lokudlwengulwa owesilisa onsundu angaba lamandla adlula owesifazana omhlophe.

Lapho okuthethwe khona okukulingcazelo kugoqela abalandelayo:
Bennett, (2000); Elson (1998), Friedman (1999), Klugman (2000a), Meer (1999), Preston-Whyte E and Rogerson C (1991)



Caroline Matizha, Director of Gender in the MWAGCD and Cllr Pat Ndlovhu from Beitbridge

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gender links

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